

THE
FREE CHURCHMAN

VOL. II.

FROM JANUARY TO, JUNE, 1844.

“Thou shalt arise, and have mercy upon Zion.”—PSALM cii. 13.

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THE
FREE CHURCHMAN.

VOL. II.] MONDAY, JANUARY 15, 1844.

[No. 1.

I.—THE CHURCH'S UNIVERSAL PRAYER.

GOD BE MERCIFUL UNTO US AND BLESS US,
AND CAUSE HIS FACE TO SHINE UPON US !
THAT THY WAY MAY BE KNOWN UPON EARTH :
THY SAVING HEALTH AMONG ALL NATIONS !

LET THE PEOPLE PRAISE THEE O GOD !
LET ALL THE PEOPLE PRAISE THEE !
O LET THE NATIONS BE GLAD AND SING FOR JOY !
FOR THOU SHALT JUDGE THE PEOPLE RIGHTEOUSLY,
AND GOVERN THE NATIONS UPON EARTH.

LET THE PEOPLE PRAISE THEE, O GOD—
LET ALL THE PEOPLE PRAISE THEE !
THE EARTH SHALL YIELD HER INCREASE;
GOD, OUR OWN GOD, SHALL BLESS US :
GOD SHALL BLESS US,
AND ALL THE ENDS OF THE EARTH SHALL FEAR HIM !

Reader !

*The Lord bless thee, and keep thee !
The Lord make his face shine upon thee, and be gracious unto thee !
The Lord lift up his countenance upon thee, and give thee peace !*

II.—THOUGHTS ON TIME AND ON DYING—(FOR THE NEW-YEAR.)

PART I.—THOUGHTS ON TIME.

Reader, "The Time is short!"—

ANOTHER YEAR^s IS BEGUN ! We are already involved in its obligations—already subjected to its responsibilities—already moving on in its stream towards ETERNITY ! Our time was always short—it is now shorter—and may, as to you and me, be very short !

This hint is not unneeded. We are conscious to ourselves that we think but little about the shortness of time, and are daily wasting it as if there were more of it than we could ever use : this is an item of guilt in the record of conscience. Observation shews us how others are wasting their time continually—squandering it in masses idly, as if there could be no possible use for so much of it ; laying it out in plans and schemes, as if it were inexhaustible. Nay, the despatching of time is the basis of a whole system of worldly activity—the system of worldly amusements—of which the very expression is, 'Time is long—the hours are tedious—now shall I spend and speed them !' And from what does all this arise ? From the principle of SIN within us—which is the denial of all responsibility to the Giver, all truth about the gift, and all mercy towards the receiver. God has made time short and valuable—but the sinner determines that it is long, tedious and worthless. Alas, what hath sin done ! and what form of sin is more ruinous than *delay*, which is a reckoning upon time as *long*, making God a liar !

Brethren, the time is short, whether we regard it or no !

I. TIME IS SHORT *in itself*, as part of a great whole. It is a limited section of *Eternity*—marked out in the long course of infinite, unbeginning, unending, duration ! Eternity is the life-time of God, and our time to Him is as nothing—"from everlasting to everlasting He is God ! Time cannot be compared with eternity ; eternity refuses the comparison, time shrinks from it. They, who love the Everlasting God, and who thus realize a personal substantial eternity, realizing do also delight in it—they and they only master this idea, and live on this truth, that, "Time is short : " To them it is happiness ; for they rejoice in the Eternal !

II. TIME IS SHORT *in our experience of it*. Analyze it into past, present, future ;—these are its elements—and how short are they ! The whole past of the longest life is as a dream, a night-watch, a moment ?—a man surveys his life in all its chief events, almost in the twinkling of an eye ; and to him who has lived longest, does life-time

seem shortest. The present is so short that it cannot be measured—it is gone before we pronounce its name—it is rushing into the past ; and partaking of its shortness too. The future is becoming present, and so also is it becoming past in its turn—passing through the same reductive process—so that the longest anticipation becomes but a moment, a successive moment in realized duration. Thus has it ever been—so will it ever be—whatever imagination may pretend, or sense suggest. Experience declares that “the time is short !” Oh how short to the old man—How short to the dying sinner !

III. THE TIME IS SHORT *for the work to be done.* Time is but an opportunity, or season of service, given us here, in order that we may accomplish certain ends, or execute certain works. (1.) We have a work to finish for *ourselves*. We are sinners and need to be saved ; and although salvation be of grace on the part of God, a free gift in CHRIST the Saviour, yet is there, for the most part a fearful struggle in the heart against this grace of God—so that the proper act of a moment may become the exercise or conflict of months and years. And when converted, how much remains for us to do—How many besetting sins to be cast out ! How many passions to be subdued ! What tempers to be changed ! what grace to be sought ! what growth to be attained to ! what preparation for heaven to be realized ! True, all this is in CHRIST ; but, to abide in Christ is sufficient occupation for a man's whole life. (2.) Add to this, the work to be done *for others*—for the good of our families—for the eternal welfare of our kindred and friends—for the purifying of society around us—for the edification of the Church—for the conversion of the world—add all this and say, is not the time short ? (3.) Crown all this again by the work to be specially done for the LORD's own sake—in proving the excellency of His word, in honouring the ways of His providence, in directly maintaining His name and cause, add in communing with Him as our GOD and FATHER in Heaven :—put together all these spiritual works, for ourselves, for others, for the LORD, and consider that they are to be performed together with, and in the midst of, perpetual and innumerable temporal engagements—and then shall we not say, Alas ! how short is all my time ! Why should I shorten it still more !

IV. TIME IS SHORT, *in view of the awful solemnities which attend its close*—Death, Judgment, Heaven, Hell, Eternity ! We measure distance or time by intervening objects or incidents ; but where there is one vast object or incident, all lesser ones are obscured and do disappear, so that the great seems near, and the intervening space seems short. How very near seems the greatest change of her human life to the happy bride, whilst anticipating her bridal day already fixed for months to come. On the other hand, how awfully short, how immediately present, seems the time of execution to the wretched criminal, even though it may be weeks remote ! So, on the same principle, how short seems time to him who ponders on what is to follow its close ! How solemn is death, and how short a time until we taste its cold leaden cup !—How awful is judgment before God, and how short a time till we appear disembodied spirits in His presence !—How glo-

rious is Heaven ! how short a time until we reach its portals and be for ever with their Lord ! Or—How terrible is Hell, and how short a time until we eternally sink in its torments ! He who ponders seriously on these solemnities will be constrained to say. “How short is time—how near is Eternity.”

V. *TIME IS SHORT, is very short, when viewed in the light of its uncertainty.* The end of it may come, as to any particular individual, within one moment. The average of human life is about thirty years of age ;—this is now reckoned the period of a generation of men. Most of us are hovering about this average, above or beneath it :—surely then, as a *general fact*, our time is now short. But, as a *special fact*, let it be remembered that some of one of us (who read these lines) will die soon, must die soon, by the usual law of mortality ; according to which, one in thirty, and five out of one hundred and fifty, and ten out of three hundred, in this year, will die ! And take as another special fact, that one of us will die *first*, one must precede the rest in departure for the Eternal world—and which of us, readers, will that be ; consider, and say, *Is it I ? Is it I ?* It may be *you*, individual reader—and it were your wisdom to act as if it were. You can find no element to determine this problem away from your own self : you may be the healthiest, the most useful, the most reluctant, the most important, the holiest of us all, and yet you may go first ! Surely then time is short, when we may so soon, within a year, or a day, or an hour, die and depart forever.

Since then these things are so, receive two or three counsels from the word of God—and despise them not. They are not to be trifled with, for they are God's commands—and when once heard or read, they rest upon you for ever. If Time be short,—

“*PREPARE TO MEET THY GOD !*”—Prepare, not merely to meet *death*—a fool, a malefactor, or a suicide, may do that most boldly—but prepare to meet *YOUR GOD* in death. For this, the only sufficient procedure is, immediately, to surrender to Christ—then are you safe ; but never till then—for, “there is no condemnation to them that are in Christ Jesus.”

“*WHATSOEVER THY HAND FINDETH TO DO, DO IT WITH THY MIGHT ; FOR THERE IS NO WORK, NOR DEVICE, NOR KNOWLEDGE, NOR WISDOM, IN THE GRAVE WHITHER THOU GOEST !*” Is there any work you ought to perform, any gift you ought to bestow, any change you ought to make, any cross you ought to take up, any service you ought to render, before you die ?—then let that thing be now done, as a duty now due—for, the time is short, and if now put off, it may never be done.

“*TO-DAY, IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS !*” Come and bow down immediately to the Gospel of Christ :—the interval of delay, even if time be granted you, will but harden you in this life ;—and if, in the meanwhile, your time should be shortened, and you die in your sins, what will be the profit of delay !

Disciples of Jesus, bearers of His Cross, expectants of His Kingdom,—
“*LIFT UP YOUR HEADS ! YOUR REDEMPTION DRAWETH NIGH !*”

You may not live to see the glorious change which is yet to overspread this earth—you may die whilst yet the creation is in her pangs of travailing for “the manifestation of the sons of God :”—but you yourselves shall meanwhile undergo a marvellous change, a glorious transition !—Some one of these days you shall find yourself in the presence of GOD and of the LAMB,—why then not think that the time is short? To promote your comfort, we shall now subjoin in our *second part*, a few specimens of how those Christians have felt and spoken, who were not sorry that time was short.

PART II.—THOUGHTS ON DYING.

“I AM going,” said Dr. Owen on his death-bed, “to HIM whom my soul has loved, or rather who has loved me with an everlasting love, which is the whole ground of my consolations. The passage is very irksome and wearisome, through strong pains of various sorts. I am leaving the ship of the Church in a storm, but while the great Pilot is in it, the loss of a poor under-rower will be inconsiderable.” His friend Mr. Payne, being intrusted by him to put his last performance to the press, came in to see him the morning of that day on which he died, and told him, “Doctor, I have just been putting your book, on the Glory of Christ, to the press :” To which he answered, “I am glad to hear that that performance is put to the press :” and then lifting up both his hands and eyes, as in a kind of rapture, he said, “But O, brother Payne, the long-looked-for day is come at last, in which I shall see that glory in another manner than I have done yet, or was capable of doing in this world.”

The following words of Mackail, a young minister (one of the covenanters) when he sealed the testimony of Jesus with his blood, have been admired by infidels : “Now I leave off to have communion with creatures, and begin my fellowship with God, which shall never be broken off. Farewell father and mother, friends and relations ; farewell the world and all its delights ; farewell meat and drink ; farewell sun, moon, and stars ; farewell thou precious, precious book of God ! Welcome God and Father ; welcome sweet Jesus, the Mediator of the new covenant ; welcome blessed Spirit of grace, and of all consolation ; welcome undying glory ; welcome death !”

“Though I sometimes aimed to be concerned for the truth and interest of our Lord Jesus, and to appear as I could for the same, yet I renounce all these appearances, and all my other doings, as filthy rags, and desire only to take up my rest in Christ, as the Lord my righteousness, and to lay down my head in his bosom, when my heart, flesh, strength fail me, as they are presently doing. I acknowledge my attainments and manifestations few ; yet sometimes I would be saying,

"I'll remember the Lord from the land of Jordan and the hill Mizar." In the meantime, I would flee from all past experiences, to a present offered Christ, and a present offered righteousness, and depend entirely thereon. I rest, I live on this righteousness. I die leaning and resting wholly on this foundation: all others are false and deceiving."—*Willison.*

"I bless God," said Dr. Watts when dying, "I can lie down with comfort at night, not being solicitous whether I awake in this world or in another. I should be glad to read more; yet not in order to be more confirmed in the truth of the Christian religion, or in the strength of its promises; for I believe them enough to venture an eternity upon them."—When he was almost worn out with infirmities, he observed, in conversation with a friend, that he remembered what an aged minister used to say, "That the most learned and knowing Christians, when they come to die, have only the same plain promises and the gospel for their support, as the common and unlearned." "And so," said he, "I find it is the plain promises that are my support,—and I bless God they are plain promises, that do not require much labour and pain to understand them; for I can do nothing more but look into my Bible for some promise to support me, and live upon that." When he has found his spirit tending to impatience, he would check himself thus: "The business of a Christian is to bear the will of God as well as do it. If I were in health, I would be doing that; and that I may do now. The best thing in obedience is a regard to the will of God; and, the way to that, is to get our inclinations and aversions as much mortified as we can."

"What a miserable creature should I be in my present situation, if I could not look on God, as my covenant God, my reconciled Father in Christ. The weakness of my body and of my spirit deprives me of all joyous sensations; but my faith in the promises, I bless the Lord, is firm and unshaken. What though my loss of strength and spirits robs me of all comfortable communion with God, the promises are not therefore made void. I believe God is faithful and true in all his declarations of mercy, which I have sought for, though I cannot now feel the impressions of his love. The nearer I advance towards eternity, the more I am confirmed in the truth of the doctrines which I have preached and published. I am sure they will stand the test of the last day." In a letter to a friend, a few days ere he died, he says, "My disorder, though by no means affording to myself the least prospect of recovery, yet seems to affect me at present more with weakness than with that violent heat which rendered me incapable of all thought. I can now, blessed be God, think a little, and with comfort. We shall have time to praise the Lord when we meet in the other world. I stand and look on that blessed world with an established heart. I see the way prepared, opened, and assured to me in Jesus Christ. And for ever blessed be the name of God, that I can look upon death, that introduced that glorious scene, without any kind of fear."—*Walker.*

Dr. Gill's death was brought on by a gradual decline of nature, under his constant labours and studies. His last sermons to his people, were on the song of Zacharias; his last text, was, "the remission of sins through the tender mercy of our Lord." He could have wished to have finished the song of Zacharias, and also the dying song of good old Simeon, in which he thought there was something similar to his case, and especially he longed to be at—"Now lettest thou thy servant depart in peace," &c. This was much upon his mind; and he thought, should he live to go through that, it might be, God would then give him his dismission—"Let me also depart in peace." But his decline increasing daily, he could not proceed in his delightful work. His faith was steady, and his hope firm to the last. To a relation, he thus expresses himself:—"I depend wholly and alone upon the free, sovereign, eternal, and unchangeable love of God;—the firm and everlasting covenant of grace, and my interest in the Persons of the Trinity, for my whole salvation; and not upon any righteousness of my own, or any thing in me, or done by me, under the influence of the Holy Ghost,—nor upon any services of mine, which I have been assisted to perform for the good of the church, but upon my interest in the person, blood, and righteousness of Christ, the free grace of God, and the blessings of grace, streaming to me through the blood and righteousness of Christ, as the ground of my hope. These are no new things with me, but what I have been long acquainted with,—what I can live and die by; and this you may tell to any of my friends." To one that visited him, he said, "I have nothing to make me uneasy;" and repeated the following lines from Dr. Watts;

"He raised me from the deeps of sin,
The gates of gaping hell;
And fixed my standing more secure
Than 't was before I fell."

This tranquillity of soul and inward joy and peace of mind never left him.

The Rev. Robert Shirreff had walked with God from his early youth, and his last end was peace. For the two last days of his life, he was aware of the approaching event, but was in no degree disconcerted. He looked forward to it with perfect composure, distributing consolations among the members of his affectionate family. Giving them a reason of the hope that was in him; repeating, at one time, the aphorism—"All is well that ends well;" telling them of a saint that closed his eyes, and saw his God; and bidding them come and see how a believer could die. During his illness, he was much employed in prayer, and in repeating passages of Scripture and passages of hymns. On the day before his death, he observed, the scheme of redemption is a glorious scheme. Though he had often a severe struggle with his sore complaint, (the asthma,) he never suffered any expressions of impatience to fall from his lips. More than once, he remarked that those who get to heaven, at the

end, will not quarrel with the way by which they were led thither. Often, he appeared to cheer himself with the two last lines of that verse—

His gracious hand shall wipe the tear
From every weeping eye ; "
And pains, and groans, and griefs, and fears,
And death itself shall die.

Twice or thrice in the course of the day before he died, "Why are his chariots so long in coming ! Why tarry the wheels of his chariots ?" At other times, he would repeat the saying of a good old man under affliction—"Lord, *what* thou wilt ; *when* thou wilt ; *how* thou wilt." In prayer, he begged that God would be the Father of his family, and the Shepherd of his flock. Several times he quoted these words—"I die, but God shall be with you, and he will never leave you nor forsake you." The last verse of the 145th Psalm seemed a particular favourite with him :

My mouth the praises of the Lord
To publish cease shall never.

He also repeated that verse of the 32d paraphrase :

God is the treasure of my soul,
The source of lasting joy ;
A joy which want shall not impair,
Nor death itself destroy.

The last verse of Addison's beautiful hymn he often quoted :

Through all eternity to thee,
A joyful song I'll raise ;
For Oh ! eternity's too short
To utter all his praise.

After commending his family to God in prayer, he quietly fell asleep in Jesus.

My disease is making progress. My sand is running apace, and the time of my departure is drawing nigh. I suffer much pain ; but the Lord has not forsaken me. I will endeavour to think on you and yours. Do you remember me, and pray that the Lord may be with me in passing Jordan. O eternity ! what a weighty idea ! Farewell, my dear brother, perhaps it may be the last ; but we shall meet hereafter. Have we not eternity to spend together ! Glory be to God, and the Lamb that was slain, but liveth and reigneth, and ever shall reign with him.

III.—ON WHAT GROUNDS ARE WE OPPOSED?

OBSERVATIONS ON THE LONDON CHRISTIAN OBSERVER.

Not the least remarkable circumstance attending the Secession in Scotland, has been the want of sympathy which has marked the conduct of the Evangelical party in the Church of England. The Irish, and Canadian Presbyterians; the English Dissenters, especially the Wesleyans, headed by the principal divines of their different bodies,—(such men as Bunting, Clayton, Angel James, Sherman, &c.);—the Scotch Dissenters; the Foreign Churches, with such men as D'Aubigné and Malan; the American Evangelical Churches; all these have come forward with the assurance of their sympathy, and with the testimony of their love. But how has it been with the good men in the English Church? A few like Lord Roden, Mr. Plumptre the truly excellent member for Kent, the Revds. Mr. Bickersteth, Mr. Mortimer, Mr. Marks, &c., have shown kindness; but the rest, have, for the most part, shunned or have condemned the Seceders, refusing all assistance, and withholding all expressions of Christian affection; nay rather in some instances, giving sneers instead of succour.

The organs of the Evangelical party in the Church of England have not failed to exhibit, more or less, the same spirit. The "Record" which at first was warmly in favor of the Non-Intrusionists, now withholds not only its sanction, but also its assistance in their difficulty. It denies not that the Seceders will preach the Gospel: it denies not that they are conscientious; it does not doubt their usefulness, and their piety; but it can spare them no effectual Christian sympathy, and will scarcely report to the public their most important proceedings. The London "Christian Observer," another of these organs, goes further. He condemns altogether; he misrepresents and opposes.—Ere long, if we mistake not, the Evangelical Churchmen in England will themselves need sympathy, and we sincerely hope that they may then be as faithful as the Free Church has been, and that they will receive a measure different to that which they have meted to others.

But *why* do they oppose it? The best explanation is to be found in the following elaborate article from the LONDON "Christian Observer;" an article evidently composed with great care, and intended to give to the Evangelical clergy in England, by whom that periodical is pretty generally read, a full and correct view of the whole question.

The anticipated rent has occurred in the Church of Scotland. The General Assembly having met, the Non-intrusion party, finding themselves in a minority(1), quitted the Convocation, and proceeded to form a Secession Church court of their own, having left behind them a protest setting forth the causes of their separation. In this paper they distinctly admit that the law of the land having now been declared by the highest authorities, it must be regarded as opposed to the popular choice of pastors; and general suff-

rage being, as they consider, an essential portion of the appointed ordinances of Christ, they are constrained to secede from a communion which is fettered by the claims of private patronage(2). This statement is frank and honest; and it is only to be lamented that the seceders did not acknowledge long ago that they were asking for what their Church, according to the laws by which it was established, could not demand(3); and did not forthwith rescind their illegal veto act(4), reinstate the persecuted brethren, whom they had deposed for what they now acknowledge to be legally adjudged to be the terms of compact between their Church and the State(5), and then have taken all justifiable measures to procure an alteration of the compact; in which, if they could not succeed, they might then have withdrawn, and disestablished themselves(6). This they have now done; and they are preparing to plant secession pastors in several hundred parishes; large sums having been collected for building churches and supporting the new "dissenting interest." Dr. Chalmers, however, took the earliest opportunity of making it known that they do not secede on account of any scruple regarding National Church Establishments: so far from it, they consider a Christian Legislature bound to provide for the public worship of God, and the spiritual instruction of the people; and they only lament that the terms of the compact in Scotland are now ruled to be such as their consciences will not allow them to submit to. Under these circumstances, erring though we consider their conviction to be, and astonished though we are that a question so subordinate(7) as that of patronage should be made a test of a true or false Church, we yet respect their motives, and deeply sympathise with them under the pain and privations which many of them have felt it their duty to incur. We say many, not all; for a large number of the younger men may, even in worldly matters, better their condition(8); and not a few may be seduced to follow up the "liberal" notions of "Voluntaryism;" but the elder staid men—the men who, like Dr. Chalmers, had much to sacrifice in many ways—have exemplified a spirit of self-denial for conscience' sake, which we must respect, while we regret what we consider its mistaken decisions.

In the mean time the General Assembly has begun with repealing the veto act, and reversing the persecuting sentence passed upon the deposed pastors; and it is preparing a reply to the protest of the seceders; which if framed as judiciously and powerfully as the strength of the case admits, will show that the secession stands on no solid ground of argument, as regards the terms of the compact between the Church and the State. If indeed those terms were unscriptural, or in any way evil, they might have been, and still ought to be, altered; but it is enough for the present argument to show that the Established Church of Scotland was, *when the seceders became ministers within its pale*, governed by certain national laws, which they had no right to violate and defy by their veto act(9). It is simply a question of historical fact. Whether this be a scriptural constitution, is a prior and a most important inquiry, which will exercise the minds of the two receding parties, and cause fearful strifes for a period, and to an extent which no man can foresee. If the Non-intrusion principle should come to prevail in the National Assembly and the Established Church at large, the Legislature must be appealed to for a revision of the compact; and the Church having repealed its illegal enactment, would under such circumstances, be entitled to have its claims carefully weighed; and some measure might ultimately be adopted which should close the breach. But at present we see no hope of peace; for the seceders are likely to gravitate towards Voluntaryism, rather than towards an Established Church; nor will those who regard the system of popular suffrage as fraught with evil, do well to apply for it, in order to bring back the seceders; nor would the Legislature, we trust, lightly grant it. We have not forgotten what Dr. Chalmers himself wrote in 1834; and his remarks

bear so forcibly upon the present position of himself and his colleagues, that we will transcribe a passage from his powerful remarks.

"I will not be party," said he, "to the delusion that our Church is necessarily to become more Christian by the constitution of it becoming more popular, or by the transference of its authority from the hands of the few to the hands of the multitude. I do not see how the one is an unfailing corollary to the other, or how you are to get quit of the evils incidental, I fear, to all sorts of human patronage, merely by multiplying the number of human patrons. Multiplication, I ever understood, told only on the amount of the things to which it was applied, and not upon the character or kind of them. It results in a greater number of apples, but has no power to change them into apricots. Now, my fear is, that, if utterly powerless for the transmutation of fruit, it is just as powerless for the transmutation of humanity. Our arithmetical reformers, who look to this mere arithmetic of theirs for the revival of our Church, are looking, I fear, to the wrong quarter for our coming regeneration. They but exchange one human confidence for another; placing it on a broader and more extended basis than before, but still on a basis of earthliness. It is a confidence which I cannot share in; nor do I comprehend how it is, that, with minds so firmly, so undoubtedly made up, they count on a mere enlargement of the ecclesiastical franchise as the high-road to the spiritual enlargement of the Church, to the increase and mighty resurrection of its vital godliness. They are forgetting all history and all observation. They are not looking even to the present state of those numerous Dissenting bodies which, under a system of popular election, though retaining the form of sound words, have become spiritually dead; or if they still own any fire and fervour at all, it is but the fervour of earthly passions, the fire of fierce and unhallowed politics. Neither are they recollecting those numerous Presbyterian churches in England, which, under the same system, have even cast the form of sound words away from them, and lapsed into Socinianism; or the Presbyterian Church in the north of Ireland, where, with that very constitution of the patronage which is held up as a specific against all sorts of evil, a large proportion both of the ministers and congregations lapsed into Arianism. But I hold it a far more serious inadvertency than this, that so many of my best friends should be looking, and with an anticipation quite unwavering and unclouded, to a sort of latter-day glory, and that on the stepping-stone of a mere constitutional reform—a transference of power from the patrons to the people, or from one portion of our depraved human nature to another. Let them have a care, in all this unquailing confidence of theirs, lest they should become unmindful of the rock whence both patrons and people are hewn; lest they should be forgetting their orthodoxy, and forgetting their Bibles.

"This does not supersede the question of the best constitution for the appointment of ministers, to parishes, while it may help, I do think, to remove an obscurity which rests upon it. The truth is, that a prevalent error, on all the sides of the controversy respecting the better and the worse systems of patronage, is, that we are perpetually imagining a corrupt exercise of the power in the party with whom our antagonists are for vesting it; while we overlook the equal possibility of a corrupt exercise in the party with whom we are vesting it ourselves. The enemies of the present system have constantly present to their minds the idea of a reckless and unprincipled patron, a case which has been too often verified. When, in mitigation of the evil, it is alleged that the Church have the power—the unlimited power, as I think—of rejecting the presentee; this is met by the conception of a presbytery, or a General assembly, actuated by a haughty contempt for the popular taste, even when that taste is in unison with all that is most characteristic and peculiar in the Gospel of Jesus Christ; and this, certainly, is a

case which may also be verified. Well, then, to make good our escape from these polluted quarters, let us suppose this power, both in the patron and in the Church, to be done away, and an authority paramount to either vested in the suffrages of the people: is it now, I would ask from every man of Christian integrity, or even of common observation, is it now that we shall have found a secure asylum for the cause of truth and piety, in a region of ethereal purity, of incorrupt and heaven-born principle? I speak not of popular ignorance; but I speak of the wrongs and the wayward influences which might so easily be brought to bear on the popular will. I speak of their extreme facility to the solicitations of interested applicants, or urgent and interested advisers; and of the wild-fire rapidity wherewith a petition, borne from house to house, and prosecuted with address and activity through a parish, might obtain a majority of signatures. It is very true there might be, and often is, a graceless patron; and it is just as true that there might be a graceless presbytery; but I would ask the advocates of universal suffrage, if there be no chance or possibility whatever, when their panacea comes to be applied, that the appointment of a minister may fall into the hands of a graceless population? But apart from their want of grace, and with a much higher respect for the popular understanding than I believe is generally entertained, I do apprehend them exceedingly liable to be precipitated or betrayed into an unfortunate appointment through downright gullibility—inasmuch that the so-called popular election might just resolve itself into the oligarchy of a few, or perhaps into the sovereign and directing will of but one individual. A people occupied with labour; not in circumstances for a leisured, and comprehensive, and complete view of all the parts of a subject; withal open to sudden impulses, and to be overborne by the influence of candidates and the friends of candidates, are exceedingly apt to make a wrong outset, and irrecoverably commit themselves to an unfortunate choice(10)."

We can add nothing to this. We have seen enough of the folly, trickery, and outrages of popular elections, where they occur in English parishes, to make us dread and deprecate the system. We wish to see patronage better controlled than at present; but not by universal, or even household suffrage. Trial sermons are too often deplorable exhibitions; and ecclesiastical electioneering is the worst of all canvassing. Parishes would soon become far more venal in choosing pastors, than the most profligate borough towns in electing members, because there would be no restraint of law to prevent bribery; and even where there was not bribery, there would too often be other evils not less flagrant(11). A mode of election by a more restricted suffrage than that of all the people or even the heads of families, namely, by the heritors and elders, was in use from 1690 to 1712; and how did it work? The preamble of the bill of 1712 (10 Anne, c. 12), sets forth that "whereas that way of calling ministers has proved inconvenient, and has not only occasioned *great heats and divisions* among those who by the aforesaid act were entitled and authorised to call ministers; but likewise has been a great hardship on the patrons, *whose predecessors had founded and endowed these churches*, and who have not received payment and satisfaction for their right of patronage from the aforesaid heritors or life-renters of the respective parishes, nor have granted renunciations of their said right: on that account be it enacted," &c. It seems, then, that this new mode not only deprived the patrons of their hereditary indefeasible rights, but bred "*great heats and divisions*" among the electors of the various parishes: and that all the angry passions and clashing interests which are displayed at a contested political election, were transferred to the Church of the meek and lowly Jesus(12).

With regard to the new Secession Church, it is in vain that Dr. Chalmers

protests against further changes and democratical influences. He has embarked upon the rapids, and must either quit the vessel, or rush on with the torrent. The veto act was itself a significant proof of this. All we ask for, said the Non-intrusionists, is the restoration of our Church to what she was at the epoch of the union of England and Scotland, and before the patronage act of Queen Anne had overset the ecclesiastical constitution of 1619. Yet that very veto act began with overstepping the ancient landmarks. *The utmost that the Established Church of Scotland had ever enjoyed or demanded was, that the election of pastors should be confined to the landowners and elders; the heritors were its patrons; but the veto act extended the power of rejection to the whole of the male heads of families, being communicants.* But if this enlargement of patronage is of right, it must be enlarged further in the same direction. Will Dr. Chalmers tell those of his colleagues, who, according to Horne Tooke's illustration on another subject, "wish to go to Windsor though he intends to stop at Hounslow," that the heritors of a parish, or even the male heads of families, are "the Church?" If not, his argument stops short; and having taken up the principle of popular ecclesiastical suffrage, he must either follow it out as Independents, Baptists, Quakers, and most other Dissenters do, and as some of his friends demand, to the full extent of giving a vote to every man and woman, every youth and maid, who is a communicant; or else he must have another division, in which he will be left stranded as an unscriptural Intrusionist (13).

And here intervenes the difficulty of doing any thing legislatively to satisfy the more moderate Non-intrusionists, for if the justice of their principle be granted, their more violent—let us rather say their more consistent—brethren will demand that it be carried out to its legitimate extent. The veto finality scheme, any well-judging man must see, could only be a step towards ulterior measures (14).

The late proceedings are the more to be deplored because the Church of Scotland was in a spiritually prosperous condition. There was no real impediment opposed by the law of patronage to its most faithful ministrations (15). It was under the present system that the very men who passed the veto act entered upon their ministry and were chosen to parishes (16). The patron could only select one whom the Church had already made a licentiate and a preacher; the parish, or any portion of them, might object to him, only assigning their reasons; and for those reasons, or any others, the presbytery might refuse him; just as an English Bishop may reject any candidate for ordination (17). This method worked well (18); and setting aside the imperfections inseparable from any human system, all parties were satisfied (19), till certain members of the Assembly, who were optimists—perfectionists—conceived the idea of a new official for the unhappy candidate (20). He had passed the preliminary stages of his course in safety; he was a probationer, licentiate, and preacher; *he had been thought worthy by the patron, who inherited the right of presentation from those who had erected and endowed the Church; and he was still to be thoroughly examined by the presbytery; but these optimists bethought them that popular suffrage was necessary to complete his eligibility, and they gave the electors power to issue their veto without the slightest responsibility, not even specifying their objections.* Against this un-English, and we should have hoped un-Scottish, plan of stabbing men's characters in the dark, we cannot but protest (21). It did not prevail when Dr. Chalmers, or any other minister of ten years' standing entered the Scottish Church (22). They were not ignorant of the way in which they were themselves ordained; and if ordination without a call from the parish, was, or is criminal, how did they themselves become ministers (23)? It is preposterous therefore to exclaim, as many are doing, that "our common Christianity is endangered." To endanger our Christianity is to put in jeopardy all that

is most dear, precious, and best worth preserving; and in its defence no Christian should refuse to exert himself to the uttermost. But *does* such a question endanger its vitality? Christ is truly the head of his universal, spiritual Church, and all Christians may worship him in spirit and in truth, and live and die in faith on him, without the smallest impediment from even greater matters than this. The devout Episcopalian, the pious Presbyterian, and holy men of all sects, can alike meet on the common ground of things necessary to salvation; such as justification, sanctification, and faith evidencing its fruit by good works. They may differ as to the right method of Church government; and churches may not agree as to nature of their connexion with the different secular governments under which they are placed; but until it is shown that the essentials of Christianity are frittered away by, and smothered under, an extraordinary attention and conformity to the outward forms and ceremonies of Church discipline; or outraged and invaded by such aggressions of the civil power as a prescription of "Articles of Faith," or a prohibition of private and public worship, or reading the Scriptures—or by some attack on the essentials of our holy religion; no man is justified in raising the cry "Christianity in danger(24)!" Nothing is easier than to awaken religious strifes for objects of little moment; but it is impossible to say when or by whom they shall be charmed or laid to rest(25).

We premise that the italics herein, are our own.

Now, on this article, we must say, that though we do not assert that it contains *intentional* misrepresentations, yet, we do say that it contains a very remarkable number of such misrepresentations as ignorance of the subject, coupled with strong prejudices, might be expected to produce. It contains many false statements which we shall notice; and it contains also several expressions which though not positively false, are calculated to convey false impressions. It is, in fact, unworthy of a *Christian Observer*, who, at any rate on such questions, should not speak hastily or harshly.

We will proceed to examine it in detail, taking the different passages to which we have attached the figures 1, 2, 3, &c. in order.

1. "*The Non-Intrusion party finding themselves in a minority, &c.*" We believe that it is true that it was thought that there was a majority of Moderates in the General Assembly of last May, but it is important to observe, why that party was so supposed to be in a majority. Some of the Presbyteries consisted partly of quoad sacra ministers; the Court of Session interfered and interdicted these members from voting. And what was then done? The few Moderates in those Presbyteries, who did not form a majority even after the quoad sacra ministers were deducted, then retired; sat by themselves; and so being a minority, elected *their* representatives to the General Assembly. In this way the ranks of the Moderates were swelled. But certainly, if the election of representatives to be sent to the General Assembly, had in 1843, been conducted as in any other year preceding, there would have been, we believe, no sort of a prospect of a "Moderate" majority. And after all whether there was a majority or not, was not known, because the "Middlemen" were not tried, and further, the Free Churchmen resolved in their Convocation of 1842, to retire, and that, was before any elections were held for the General Assembly; so that the fact of their being in a supposed minority had

nothing to do with their retirement. Why then were those words of the Observer's introduced?

2. This is all that the Christian Observer can find in the Protest of the Free Church. Now, the truth, is that the grounds of that Protest, include many points besides that of Private Patronage. In particular, that Protest mentions the encroachments on the jurisdiction of the Church, by the Courts of Law—encroachments which were declared by one of the most eminent of the Scottish judges, to have left the Church, "*not one shred of spiritual independence.*" But the Christian Observer takes no notice whatever of these parts of the Protest; calling it, however "frank and honest." That is more than, apparently, can be said of the Observer's account of the matter; but perhaps the error arose from a mistake; or from not having carefully read even the Protest itself, or the Claim of Right.

3. Their Church, says the Observer, was asking for what, "according to the laws by which it was established, it could not demand." How so? The Observer itself will not assert, that the Church asked for any thing more than what was guaranteed to her, by the Act of Union. The acts by which she was established abolished Patronage; that settlement of the laws, was at the time of the Union, guaranteed to Scotland, as unalterable for ever. When rights thus guaranteed are taken away, she cannot petition for their restoration, it seems, without being told that she is asking for things which, by the laws which established, she had no right even thus to ask back for, back again!

4. "*Repeal their illegal Veto Act.*" Why should they have done this? What was declared illegal was Non-Intrusion; to repeal the Veto Act would have been to have left that, just where it was. Besides, the Church claimed the right as hers by Divine authority, and hers also by statutory acknowledgment, of passing acts for her own internal government. She could not have repealed the Veto Act, without surrendering that claim; and so forsooth, in order to procure a settlement of the State's differences with her, she should have begun by giving up her share of the difference altogether!

5. "*Reinstate their persecuted brethren, &c.*" This is strange language from a Christian Observer! Five ministers wilfully disobey their Church; are deposed, but continue to act as ministers of that Church, notwithstanding the deposition; in spite of commands to the contrary, and even after their deposition, they ordain to the charge of a reclaiming congregation, a man who after three years' trial had become obnoxious to those over whom they thus placed him as a shepherd. And yet these are the Christian Observer's "persecuted brethren;" these are the men, whom it was the duty of the Church to have reinstated. The reason given by the Christian Observer for the deposition of these men, is not the real reason. They were deposed for contumacy, for continued contumacy, and for flagrant violation of their ordination vows.

6. Having repealed the Veto, and having re-instated the Strathbogie ministers, the Church, says the Observer, should then have

sought "an alteration of the compact;" or rather, as we have shown, a restoration of the original compact; and then if they failed, they might retire. Now, we ask if it is not the fact, that in 1840, 1841 and 1842, the Government and the Church were in treaty for "an alteration of the compact," in which treaty, no previous demand was made that the Veto act should be repealed, and the Strathbogie ministers restored. That demand was not made till after the Government had finally resolved not to grant what the Church wished; and was disingenuously then urged as an *ex post facto* excuse for the refusal. Thus it appears that the Church did seek, and that, over and over again, for the State's interference, and that the Non-Intrusion party did not secede till their requests were finally rejected. On the showing of the Christian Observer therefore, they should be applauded and not censured.

7. "*A question so subordinate.*" So subordinate! The questions were these: whether the State or the ministers of Christ, should rule the Church; whether the Civil Magistrate or Christ should be head of the Church; whether pastoral relationships should be formed according to divine or human laws. And each of these was, or altogether these made, a question "*so subordinate!*" Subordinate, as the Christian Observer may think it, Martyrs in Scotland had suffered and died for the very principle thus lightly treated. Nearly all the great Scottish Divines have written on it, and defended it; and it is engraved, as it were, on the hearts of the whole people, and on the title page of their history.

8. The idea that some of the younger clergy seceded "to better their condition," is so peculiar, that it is difficult to know what most to marvel at, in it, its want of charity, or its absurdity.

9. This sentence seems to show the Christian Observer's great leading mistake. It tells us in effect, that the Church was governed by certain national laws which the Free Churchmen sought to overturn; and that that party was, as it were, *stopped* from doing so, because these were the laws under which they themselves entered the Church. If the Observer, however, rightly represents the old laws, nevertheless, surely the true friends of the Church might seek for their repeal if they were bad laws. But he mistakes the case. The law as laid down by the House of Lords in the Auchterarder case was new law,—new altogether. So far was it from being considered law, before, that there was no precedent at all for the Auchterarder decision, and no authority for it in any Scotch law book. On the other hand, the Church had, in repeated instances, rejected presentees on the same, the very same ground, as that on which they acted in the Auchterarder case. These cases are well known. They may be seen enumerated in Mr. Dunlop's able answer to the Dean of Faculty; and never till 1834 was the power of the Church thus to act, denied in a Court of Law. The Observer treats its own representation of this matter as an "historical fact." All that really can be said is, that the House of Lords in 1839, for the first time, decided *that* to be law, which was expressly contrary to the Church's Books of Discipline, and to the sta-

tutes by which in 1690, the Church was established. The Observer makes this later decision, however, relate back to the time when the seceders entered the Church, a time when Lord Kaimes, Lord Monboddo and the practice of the Courts of Law, and of the Church Courts, had proved *that*, not to be law, which the Observer seems to think was always the clear law of the land and of the Church. We suspect that if the Christian Observer will compare Lord Brougham's decision with Lord Moncrieff's, it will be enlightened a good deal more, as to what really is and was the law.

10. Here we have a long extract from Dr. Chalmers. It comes to this, that he was in favor of Patronage, believing, as he did, that the Church had "unlimited power" to restrain and regulate its use. With the Christian Observer, we may add, "We can add nothing to this." But the State would not let patronage exist on any such terms.

11. Here we have an exhibition of the evils of popular elections of ministers. Great evils certainly. But what can be said on the other side? How many relations of the late Bishop of Ely obtained livings in the Church? How many tutors, and younger sons, have been placed by patrons in the Church, merely to provide for them? Is it very satisfactory that men like Lord Watdegrave, and the Marquis of Waterford, or that Gamblers, Socinians, and Infidels, should hold Church patronage? Yet there is nothing to prevent it. Those who live in glass houses should not throw stones. If the Christian Observer has seen the evils of popular elections, he has not also we suspect, seen their advantages. But he has lived in England long enough to see the working of private patronage and its products—its fox-hunting and its political clergy, its pluralists, its non-residents. But the least said, the better for his Church.

12. The Christian Observer says that from 1690, to 1711, during which patronage was abolished, the popular system worked badly; and he proves this by quoting the preamble of the Anti-patronage act of 1711, as if it were conclusive authority. We suspect that the Christian Observer would not like the preambles of some acts of Parliament, cited as authority against the principles or the practices of the Church of England. Such evidence is almost the worst and poorest possible. As to this particular act we will mention a few facts only, which are new, we believe, to the Christian Observer:

First, it was a Jacobite trick of the Bolingbroke administration, and according to Lord President Dundas was, by them "intended to afflict and oppress this Church, and to create discontents among the people therein;" Secondly, it was, according to Sir Walter Scott, "designed to separate the ministers of the Kirk from the people; and to render them more dependent on the nobility and gentry; among whom, much more than the common people, the sentiments of Jacobitism prevailed." Thirdly it was proposed in the House of Commons by a Mr. Murray, who in a very few years after, was by the Pretender, created Viscount Dunbar, for his services to the Jacobite cause. Fourthly, it was hurried through the Parliament before the Scottish Church had time to petition against it. And yet its preamble is

cited as sure evidence of *facts*! But what says History? Sir Henry Moncrieff who was as well acquainted as any man could be, with the history of the Kirk, declared that the time between 1690 and 1711, was one of the palmiest periods of its existence, and that there were no heats or divisions. If we remember rightly, he said that there was no record of a disputed settlement in those days.

13. This paragraph contains a sentence which we have marked in italics, because it is directly, contrary to facts. So far is it from being true, that "the utmost the Church of Scotland ever enjoyed or demanded was, that the Election of pastors should be confided to the Landowners and Elders," that the truth is, that the very first Book of Discipline declares, that "it appertaineth to the people and to every several congregation to elect their own minister." The Second Book of Discipline which was sanctioned by Statute, also declares that "it is to be Eschewit that na person be intrusit in ony of the offites of the Kirk contrar to the will of congregation, and without the voice of the Eldership;" and without going through the history of the Church and its claims and its regulations in 1638, and 1649, we may pass on to the act of 1690, which was part of the Revolution Settlement, and which by the Treaty of Union was declared to be unalterable; and there we find, that the Heritors and Elders were not, as the Christian Observer says, to elect the ministers, but "to name and propose the person to the whole congregation to be approved or disapproved by them." So much for the Christian Observer's competency to inform the large body of his clerical readers in the English Church, on this important subject. As to his petty carping at details, and his pretence that the Non-Intrusion principle must be followed out as the Baptists and Quakers and most other Dissenters follow it, by giving to every man and woman *who is a communicant*, a vote; we will only say, that we cannot see that that result is so terrible as to prevent men from attempting to alter a system which gives not a vote to every communicant, but more than a vote, a power of presentation, to jockey lords, or ungodly gentlemen.

14. The Veto, says the Observer, was only a stepping stone to ulterior measures. This is a matter of opinion. We believe that if the Veto had been conceded in time, by the legislature, it would have satisfied the people. But in the course of the struggle, patronage assumed such an aspect, and the Courts of Law such authority, that the Veto alone could not have sufficed. Why? Because the civil power, and the landlords, had put themselves into a position of hostility to the Church; and the question of Non-Intrusion was merged in a far higher principle.

15. "There was no real impediment opposed by the law of patronage to its (the Church's) most faithful ministrations." How is this proved? Is it not the fact, that the law of patronage in Scotland, drove out of the Church in the last century, the Erskines, and afterwards many many more of the Church's best sons among the clergy and laity? Is it not the fact that under the law of patronage, men who did not preach the Gospel, were intruded on reclaiming congregations, at the point of the bayonet?

16. "Under the present system the very men who passed the Veto act entered on the ministry, and were *chosen* to parishes." *Chosen* to parishes! There was no choosing to parishes at all, till lately, at least in the present generation. But really, it would be as much to the purpose to say that "under the present system" the Blairs and Robertsons and others who opposed the Gospel, and Missions, entered on the ministry. No doubt even "the present system" might be overruled for good; and no doubt also many cases occurred, like that of Dr. Chalmers, who entered on the ministry an unconverted man, and was converted afterwards. But let us try the *Christian Observer* by his own words. In one part of his article he says that "we wish to see patronage better controlled than at present." What? *You* wish it better controlled? Did not Simeon, Venn, Newton, Bickersteth, Noel, did not you yourself, "enter on the ministry under the present system?" Most ungrateful wish! *You* wish to see the present system altered! Oh fie!

17. "Here is a representation of this present system." Is it a true representation? No it is not true. The truth is, that the House of Lords decided that no objections were good that went not simply to "life, literature and manners;"—all others were irrelevant. And so far were the Presbytery from being justified in refusing a presentee for any reason assigned by the parish, or "any other," that it was expressly decided that they could not reject him in Marnoch, for the best of all reasons, namely, that after three years' trial, he had become extremely unacceptable, and therefore of course must have been entirely unprofitable to the parish.

18. "This method worked well." Do you call it, we would ask, *working well*, when it worked by means of forced settlements at the point of the bayonet, and riding commissions, and when in the course of less than a hundred years, it drove a third of the population into the ranks of Dissent, and filled the Church with the Moderates, who, from 1780, till about 1820, were as injurious to the cause of Vital Gospel religion, as the Old School of High Churchmen in England were? Worked well! Is it not a painful truth, that under Moderate ascendancy, when the law of Patronage was exercised, Scotland became the hot-bed of intellectual infidelity?

19. "*All parties were satisfied.*" Indeed! One-third of the people became seceders;—for the most part on this very ground. But really this assertion is so ridiculous, is so much opposed to the knowledge of Scotsmen, and is so absurd when read in the light of Anti-Patronage Societies, &c. that we can only say that it is a pity that the *Christian Observer* did not know more about the whole matter, before he ventured to teach others:

20. So the proposers of the Veto were optimists—perfectionists! Poor Lord Moncrieff! The truth is that the Veto was proposed as a compromise; the people of Scotland demanded the total abolition of Patronage; Sir George Sinclair and Mr. Colquhoun, who now appear as such moderate men, joined in that demand; the matter distracted the country, rent the Church, and engaged the attention of Parlia-

ment. As an intermediate, and as an accommodation measure, the Veto was proposed and received; as a settlement of a difficult business it was praised by the Lord Chancellor; but lo! now, all the temperance, all the moderation, and all the compromises and concessions for peace sake, on both sides, are forgotten, and what are Lord Moncrieff and his friends, but optimists, perfectionists,—the sneered at, of the *Christian Observer*! Poor Lord Moncrieff!

21. “*Un-English*,” “*Un-Scottish*,” “*stabbing*”—very hard words Mr. Editor. If we were to reply to your article in the same tone, you would cry out “how harsh!” “how uncharitable!”—But first for the words in *Italics*. They are as untrue as possible. The origin of private patronages is thus spoken of by Lord Stair, the highest authority in Scottish law; “there can be nothing so unjust and illegal as those patronages were.” It is flatly contrary to historical truth, (whatever Lord Bolingbroke’s act of 1711 may assert) to say, that the Patrons in Scotland hold benefices which their ancestors endowed. We doubt if *any* of them are held but by grant from the Crown, and then afterwards in 1711 from Parliament; they having been taken away in 1690, and a compensation for them given, and then having been restored, (*though the compensation was not*)—by the Parliament of 1711. Now as to the “*stabbing*”—a very serious charge certainly—what is the actual meaning of it? Just this: that the Church restored the ancient regulation, that no minister unacceptable to a parish should be forced on the parishioners, and in carrying out this regulation it was absolutely necessary to provide, that if a majority of the communicants objected to a man, no Presbytery should proceed further in the matter of induction. What stabbing is here? The man might be a well disposed, and a learned man; but the point which the Church had to deal with, was, the edification of the people; and they knew very well that the best disposed man and the most learned man, could not edify a people on whom he was thrust, contrary to their wishes. They believed also, that to form a pastoral relationship by compulsion, was a thing without precedent in Scripture, but rather was contrary both to Scripture precept and example. They acted on this belief, and a *Christian Observer* accuses them of “*stabbing men’s characters in the dark*!”

22. The Veto “did not prevail when Dr. Chalmers or any other minister of ten years standing entered the Scotch Church.” Who said it did? This is a repetition of a fallacy. Did this fact estop Dr. Chalmers from improving the system which he found in existence? He entered the Church in the days, or soon after the days of riding commissions, of opposition by the General Assembly to Missions, and of general deadness and worldliness. Might he not seek to improve the system? If not, how wrong were the evangelical clergy in England to seek to abolish pluralities, and to insist on a better examination of candidates for holy orders.

23. This is an extension of the same sneer;—very unworthy altogether of a *Christian Observer*. No one said that ordination without a call from the parish, was criminal in all cases. But ordinations of

that kind sometimes were, especially by riding commissions, and when the people claimed the right of objecting to an unworthy presentee. Will the Christian Observer say that *any* of the Free Church clergy thus obtained their livings? Others did, and *they* saw the evil and attempted to amend it; and this is the head and front of their offending.

24. These sentences convey wrong impressions. We do not say that to refuse the Veto, is to endanger Christianity. But we do say, that to nullify the rights of Christ's Church, as the Civil Courts of Scotland did, interfering with ordinations, depositions, and the Sacrament of the Lord's Supper—that to intrude unacceptable ministers on reclaiming congregations, and to take law for the Government of the Church, from the State, instead of from the Bible, is to injure the just influence of the Church, and the spiritual condition of the people. Between an interference with the Kirk's articles of faith, and those other attacks on her jurisdiction which actually were made, by the Court of Session, there is no difference in principle or in degree.

25. Here is a conclusion with truisms. Let us give the Christian Observer some others in return: nothing is more likely to ensue than misrepresentations of an important public question, when those who write on it do not themselves understand it; and when so misrepresented, considerable injury may for a time follow to the cause of truth; but the God of truth will eventually vindicate His people from unjust aspersions; and bring their judgment to the light and make their righteousness clear as the noon day. Let us add, to the Christian Observer, this one text, which, we think, is a little illustrated by our exposure of his Errors:

“HE THAT IS FIRST IN HIS OWN CAUSE, SEEKETH JUST, BUT HIS OWN NEIGHBOUR COMETH AND SEARCHETH HIM.”—(Proverbs xviii. 17.)

The text says “his own cause;” and this is applicable to the Christian Observer. It is his own cause. The questions that have been agitated in Scotland must affect England. He knows that if patronage was bad in Scotland, it is much worse in England; he knows that if reform was required with us, much more reform is needed by him. It would be highly inconvenient to the clergy of the Church of England, to acquaint themselves well with the state of things in Scotland, and to display sympathy with the Free Church. The Moderates of Scotland might retort on *their* Church, when it interfered, with the painful reproof “*Physician heal thyself*” Ah! the Christian Observer must be more faithful to truth; for the time is coming when judgment shall begin at the House of God, in England, as it has done with us; and then if we mistake not, good men in England will lament that they discerned not the signs of the times, and that they withheld sympathy and even fair dealing from their Scottish friends who first fought that battle, which they themselves must soon commence.

What is now the state of things in England? Is it not undeniable, that there is a body of clergy, not few, not powerless, we allude not to Dr. Pusey and his immediate followers, but to the British Critic's warm adherents, who not only advocate reserve in preaching

the Atonement, deny the Bible to be the Rule of Faith, and explain away the obvious meaning of their own Church's articles, as Dr. Pusey does; but who go further, and also publish and use Popish books of devotion, sigh for union with Rome, hold the doctrine of Transubstantiation, hate the Reformers, and preach Justification by Works? Is it not the fact that these clergymen have obtained and are now obtaining, through the system of patronage, admission to the English Church, and that there is no discipline to exclude or to restrain them? Is it not also true, that the laity are beginning to fall away from a Church in which these heresies are taught without impediment, and in which Popish mummeries are performed without reproof? Instead of misrepresenting the Free Church, let the Christian Observer, tell the whole truth of his own. Let him show that Episcopal discipline, for all good purposes, in most dioceses, is a mere name; that Puseyite Missionaries in India, and among the Nestorians, have been accredited by the Church of England, to preach "another Gospel;" that Baptismal Regeneration is taught in the Baptismal Service; that priestly absolution is plainly contained in the Service for Visiting the sick; that apostolical succession and priestly absolution are both distinctly implied in the words used by Bishops, in the Church of England's Ordination Service, namely, "*Receive the Holy Ghost for the office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain, they are retained.*"

Let him openly grapple with these evils, and gloss them over no more. Let him further, tell his readers, that even Evangelical Bishops have ordained Puseyite Ministers; as in this very diocese, in at least one case. Let him show men with three and four livings, bishops with incomes of £5,000 a year and upwards; Canonries and Prebendal stalls with duties which even the Reverend Sydney Smith can perform, and with incomes for that little work, of £2,000 a year, and more. Let him tell of Bishops at balls; at cards; in debt; or dying worth great fortunes. Let him note well the pride of life which he may see in his clergy. Let him echo the words of good Thomas Scott, and say, "perhaps Satan never carried a more important point within the Visible Church, than when the opinion was adopted, that the clergy were gentlemen by profession;"* and then let him develop the pride, and the sectarian exclusiveness that prevail among those who profess to be followers of the humble apostles. And should this be all? should fox-hunting clergy; should the sale by auction of presentations and advowsons; should unreasonable rubrics, and intolerant canons; should the corrupt influence of political parties be overlooked, or touched gently as though it were more important to conceal the defects of the Church, than to improve her constitution, and warn her people? Here are topics for the Christian Observer, topics on which he can easily gain information, on which he already possesses

much, and on which he should speak the truth, and then seek for a change, instead of looking at the mote in his brother's eye, and touching not the BEAM that obscures the vision of his own.

We have asked the question, *why* do they oppose us? We have shown by the explanation of the Christian Observer, that they do it in ignorance, and for reasons which they cannot prove. But now we conclude with another question: What do we lament to see in these opponents?—We answer,—a spirit of harshness, exclusiveness, and selfishness; a preference, too often, for the Church of England to the Church of Christ; a want of faith, which leads them to dread taking away from their Church, those carnal and encumbering props, without which they seem to fear, that that Church would fall. We wish to see them with a clergy free from secular control, humble in circumstances, and acceptable to the people; with a form of worship cleansed from Popish usages; with doctrines unmingled with Popish errors; with Bishops who are neither lords over God's heritage as some are, nor the apparent patrons, or the powerless overseers of errors, as are others. There have been good men in the Church of England, there are many such now; God has blessed many members of that Church peculiarly, and is blessing others now. But we live in times when men must consider their ways; when all obstacles to the spiritual union of God's people as one fold under one shepherd, should be removed; when stumbling works should be cast out; and when, instead of each man contending for his own section of the Church, all should love all. May the times, soon come, when Ephraim shall not envy Judah, nor Judah vex Ephraim; when the Church shall be ONE; when Christ shall be owned its only Head; and when all who believe the Word of God shall worship the God whom that word reveals, and him not for party interests, but for His sole Glory! May Grace be given to the Editor of the London Christian Observer, thus to strive, with zeal, and patience, and success!

A. B.

IV.—FINANCES OF THE CHURCH.

The State of the Free Church Finances has been a subject of much disputation both here and at home—and a subject also of no small misrepresentation. The last General Assembly has cleared up the matter; and we now present our readers with a document not to be disputed for accuracy, and with an accompanying speech which cannot but be admired for its practical eloquence and resistless ardour. The report, on Church Finance, and Dr. Chalmers's comments, are interwoven with each other, and the latter are to the former what the warm flesh and blood are to the firm bone and muscle of a powerful human

frame. The whole extract may seem long : but perusal will make it short, and in pleasure and profit will richly repay the reader.

(From the Witness.)

BUILDING COMMITTEE.

Mr. J. W. HAMILTON read the Report of the Building Committee, of which, in the meantime, we give the following particulars. From returns already made, and making allowance for the returns not yet sent in, the number of churches required to be built would be, up till this period at least, 700. The average expense of these might be taken at £500, which would require a total sum of £350,000, exclusive of the ground on which they were erected. The total *direct* subscriptions to the Central Building Fund, to be paid to the Treasurer,

was	£56,064	19	8
The total Subscriptions made through Associations, and to be paid to the Central Fund	20,115	3	3
Total of the Central Fund	£76,180	2	11
The total Subscriptions for local objects, retained by the local Treasurers,	90,522	4	6½
Total Subscriptions,	£166,702	7	5½
Besides Contributions in kind,—such as wood, slates, sites, churches built by individuals, &c. &c. estimated at	15,000	0	0
To these sums may be added sums subscribed and not yet reported, and additional Contributions since the reports were made, estimated at	25,000	0	0

Making the grand total £206,702 7 5½

Or nearly two-thirds of the sum of £350,000, the entire sum requisite for this vast undertaking. At present the Committee had come to the resolution of advancing 5s. a sitting; taking the average sittings at 600, this would be £150 for each church; and as if 100 churches may be assumed to be built without aid from the central fund, the grant of £150 to each 600 churches would be £90,000, leaving only £14,000 to be collected to meet the 5s. a sitting, although many churches may require 10s. or even 15s. a sitting.

Grants have been already made to 137 churches, amounting to	£19,305	15	0
Paid back for local purposes,	2,701	19	10
Leaving in the Treasurer's hands, after deducting other minor payments,	82,000	0	0
And there is yet payable of the sums subscribed,	20,703	0	0

The reading of the Report, with the details of the prospects of the Committee as to the increase of the funds, elicited great applause.

REPORT BY THE FINANCIAL COMMITTEE OF THE FREE CHURCH, TO THE GENERAL ASSEMBLY MET AT GLASGOW IN OCTOBER 1843.

Dr. CHALMERS then read the following Report:—

“It will not be expected that we should make the same full and orderly statement, or present it in the same regular and business-like form, that would be required at the end of a whole year's operations, or that will be looked for at the meeting of our Assembly in May next. There has only elapsed a period of five months since our last Report was given in,—a brief

but yet busy interval, filled up with great efforts all over the Church,—efforts powerful and prolific, but not always pointed in the right direction, and not yet reduced to that thorough and uniform system which, under the guidance of our more complete and ever growing experience, it must ultimately land in. It is our confident hope, that, with the blessing of Him who is the giver of all wisdom, we shall, as the fruit of our careful and matured deliberations, at length feel our way to that which is best; nay, that before our present Assembly shall have finished its sittings, we shall make some important steps in advance towards it. Meanwhile, it is our duty to bring before you all which is of any real or practical importance to know, or which might serve to regulate the procedure of the Church in the future conduct of her financial affairs.

“We begin with the amount of donations which are assigned to the Building Fund. Altogether there has been subscribed in the form the sum of £167,898 8s. 4d., and raised the sum of £118,962 12s. 9d. Should we presume a like result for all the associations, it would imply a sum total for building of £226,552 16s. 5d.

[I may here observe, that some discrepancy will be found between the figures of this Report, as compared with that which was read just before by my respected friend. This arises from the fact, that sums have been reported from day to day, and may, therefore, have been given in up to a later period in the one case than in the other. Besides, we have taken somewhat different methods of calculating the average of those sums that have not yet been reported, and in this way the discrepancy has arisen.]

“Such sums as these tell magnificently for the amount of substantial friendship to the cause of our Free Church in all places of the land; but we must rectify a delusion to which the very proclamation of them might give rise, and which has operated most mischievously in various quarters, among even our wealthiest adherents, many of whom do less than they ought, and less than they would, but for the imagination of a great central treasury in Edinburgh that is quite inexhaustible. To dissipate this hurtful misconception, let it be known that the great majority is retained in the places which have yielded them, inasmuch that the whole amount of donations for building deposited in the hands of our treasurer reaches to £55,476 14s. 8d., and this liable to be recalled to the extent of £2,909 19s. 1d., for their own local objects at any time which the contributors might choose. This only leaves the sum of £52,567 15s. at the free disposal of the Building Committee, for granting aid to our poorer congregations in the erection of their places of worship, which sum has been already reduced to £32,700, and is all that we have at present on hand. Let us but estimate the capabilities of this fund, and it will appear that all which we can afford with our existing means, is but aid to 218 churches, and that at the humble rate of 5s. a-sitting, on the supposition of their average capacity being equal to 600 sittings. Having given this statement, let two things be taken into consideration. First, that instead of the 470 congregations which followed the ministers who have withdrawn from the Establishment, there is now the promise of no less than 825; and instead of 5s. per sitting being an adequate allowance, in many places there is, and chiefly from the poorer districts, an urgent demand, with the representation of an indispensable necessity for more, inasmuch that, from the extreme Shetlands, we are told, that without 15s. per sitting they cannot possibly get on. On these simple data it will be at once perceived, first, that there is a most pressing call for farther liberality to the general fund, for the purposes of building; and, secondly, that there is a call no less pressing for each congregation doing the uttermost for themselves; and that as many as possible should struggle forward to a place in the high and honourable list of those localities that provide their own

churches wholly at their own expense, and without drawing any aid whatever from the central fund in Edinburgh.

"We now pass from the donations to the periodical subscriptions, in all their variety of forms, from annual to weekly, comprising, therefore, the produce not only of our associations, but of our collections at the church-doors; which last are now available for ecclesiastical purposes.

"The amount of direct annual subscriptions is £10,963 19s. 1d.; of which there has been realized the sum of £8,791 11s. 6d. The reported produce of our associations should yield an annual produce of £64,560, of which, for the few months since they were instituted, there has been realized the sum of £9,489 11s. 1d.

"The rate of ordinary church-door collections since the disruption, for 500 congregations, should yield the annual produce of £31,579 3s. 4d.; of which there has been realised since June the sum of £8,914 12s. 2d.

"The whole amount of the extraordinary collections, so far as reported is £4,991 18s. 4d.

"Excluding these last, and summing up the other accounts applicable to ordinary church purposes (and which, generally speaking, might all be entered on the sustentation fund), the aggregate, so far as reported, reaches to the sum of £207,409 15s. 1d., implying a grand total, if the unreported have maintained the average of the others, of £32,076, 15s. 6d.

"Of the 807 Associations, 115 have made no reply to our circular.

"And if there be so many who have withheld from us all account of their money, there are many more who have withheld the money itself; so that the amount of the Sustentation Fund in Edinburgh is far short of what has been raised for sustentation all over the country—understanding that the whole produce of the Associations was to have been applied for this object. Instead of which, not only has a considerable part of these sums been retained in the several localities, for the sustentation, it may be, of their own minister, but a great deal more of it has been withdrawn from its primary design, and appropriated for the building of their churches. In consideration of the very urgent necessity which obtained for places of worship, and altogether of the extreme difficulties which hang over the commencement of our undertaking, and which, after they are once got over, will never again recur, we are disposed to look with indulgence on the retrospect of these irregularities; but in the earnest hope that at this meeting of the Assembly a fixed rule will be adopted and proclaimed, so beneficial, and at the same time satisfactory, that the observation of it will be a matter of high and sacred principle all over the Church.

"The whole sum raised for sustentation, so far as reported, has been £28,284 2s. 9d. The whole sum received in Edinburgh has been £25,200,—making a difference of £3,084 2s. 9d. which at the very least, (considering that all has not been reported), has been retained in various localities for purposes of their own.

"Having now presented these various data to the Assembly, the important question remains, what, on the whole, do they suggest for the perfecting and extending of our financial system? We submit the following considerations to this venerable Court, with the greatest deference, yet with some anxiety about the entertainment of them. They will at least make known the reason why, if approved and acted on, we shall look hopefully onward, with the Divine blessing, to the future prosperity and enlargement of our Church,—so as to view our state as it exists at present not with disappointment, and certainly not at all with dismay.

"First, then, when the magnitude of the emergency comes to be more adequately felt, we are confident that it will come to be more adequately provided for, by each Association redoubling its efforts for the increase both

of its contributors and of their several contributions,—so as that (and more particularly after the locality has completed its own church, and the congregation have fairly settled down into regular and permanent order) a great addition may be looked for both to the number of payments, and to the average rate of payment on the whole. Many a penny, when the case comes to be more fully understood, will be turned into twopence a-week. Many, even scarcely if at all above the level of the working classes,—and of this we already have a number of goodly examples,—will rise to sixpence a-week. With regard, indeed, to the common people, we have no complaint whatever to prefer against the degree of their liberality; but we should like to see it followed onward, and followed up by an ascending gradation of weekly offerings on the part of our richer adherents,—so that each may give in proportion as God hath prospered them. And then as to the increase that we may expect in the number of contributors to each of our Associations,—there is room for this, both in the accession of new families, and in the growth of that wholesome practice by which the several members of one and the same family, down to the youngest of their children, are expressly, and by name, enlisted in the cause. In such of these ways every Association belonging to us may, and we are firmly persuaded will, become greatly more productive than before. Let us once be at leisure from the turmoil of our first preparation,—let our places of worship be fairly up,—let the initial difficulties and expenses of this vast and arduous enterprise have been weathered and surmounted, so as that we may at length give our undivided energies and means to the one object of the Church's sustentation; and we shall soon find of these Associations, that they indeed form the sheet-anchor of our financial system,—that there is in them a capability and experience which are peculiarly their own; and that, if properly worked, they may, with marvellously little trouble, be made three, and perhaps six-fold more prolific of good to our Free Church than all the other sources of revenue put together.

“But this makes it all the more desirable, not only that each existing Association should be made more productive—but, what forms a second and distinct subject from this—that the number of the Associations themselves should be greatly increased by the formation of new ones, wherever there is room for them. And that there is room for them must be palpable to all who can look intelligently abroad over the face of the country. We do not exaggerate in the least when we say, that, as far as space and population, nay, even adhering population are concerned, their number might be doubled; and the question is,—a question which you soon will find to be one of deep interest, from the elements involved in it,—by what steps shall we make good this increase, not in the productiveness, of which we are not now speaking, but in number of these Associations.

“Let it be well understood then, that we cannot expect either a large or a continued support from any neighbourhood in behalf of the Free Church, if, in return for that support, we render them no service as a Church back again. We have uniformly found the greatest willingness to form themselves into an Association among those who received the largest share of our public ministrations. In all the instances of a locality without the domain of our Free Church ministers, we have ever found the most effectual precursor for an Association to be a series of sermons; and, at times, even a single sermon has been of mighty influence in predisposing the people to organise,—of more, in fact, than any public meeting in the ordinary style of speeches from a platform, or controversial arguments on the nature and merits of our Church question. But certain it is, that though even without the preparation of any formal or stated religious exercise, an Association should everywhere be formed; we cannot expect that without the supply of such exercises in some form or other, the Association will long be upheld in vigour, if up-

held at all. The likelihood is, that it will speedily go down; and, accordingly, we can allege some examples of the Associations reported at last Assembly having actually been dissolved, and on the express ground that they obtained no return for the aid they were willing to render our cause, in the supplying of any of the Christian ordinances.

"Now this, though in one aspect of it painful, is in another, a cheering, nay a hopeful, and at all events, a most instructive experience. It is most gratifying to know what the influence is, under which Associations are most readily formed, and are most likely to flourish, or without which, it is most difficult to set them up at the first, and impossible to keep them up afterwards. It is a religious influence, and bears no analogy whatever (though otherwise apprehended by our adversaries), to those other influences which are brought into play during the course of a political or common-place agitation. It is by an address, not to their passions, but to their principles, and the higher faculties of their nature, that we best succeed in engaging the people to our cause. It is when we speak to their consciences, and their Christian sensibilities, and their affection for the souls of men, that we speak with surest effect upon them; and the only way by which we can interest their selfishness in our favour, is to hold out, in return for their help as our supporters and auxiliaries, a supply of the Word and ordinances for themselves. We trust that these Associations will not be regarded with less partiality, when we thus state the pure and sacred origin in which they best take their commencement, and what the most effectual guarantee is for their becoming permanent, and productive of greatest good to the Free Church of Scotland.

"But this, while it directs our view to what that is which will most enlarge, gives us also to perceive what that is which must necessarily limit the system of these Associations. Our capability for the multiplying of these cannot go far beyond our capability for supplying the country with the public services of the gospel. Now, for this, we have but 470 ministers, and perhaps 130 available licentiates, or 600 on the whole regularly commissioned to preach; while our 800 Associations betoken as many distinct neighbourhoods, each of which might claim, and would require, a distinct gospel ministry in the midst of it. In other words, there are 200 localities where the adherents of the Free Church call in the meantime for the treatment and the attentions which are customarily bestowed on vacant congregations. We need not wonder that, in such circumstances, the Associations, in respect of any increase in their numbers, have very much come to a stand, inasmuch that while in March and April about seven hundred of them were formed in the course of six weeks, the six months which have elapsed since that period have only witnessed the accession of 425; and all this in face of evidence the most palpable and satisfactory, that in the remaining half of Scotland which is still unoccupied by our Associations, the Free Church commands the affections of the great bulk and body of the people.

"In these circumstances, we know not a question of more high and commanding importance, than how to obtain the supplies, though even of but a temporary and imperfect agency, wherewith to meet this growing, or rather universal, demand, till our theological seminary shall have sent forth an adequate number of probationers for the regular charge of our rapidly-increasing congregations. We shall not get on, we at least shall not keep pace with the urgent importunities of our adhering people everywhere, without the help, on the one hand, of such in the eldership as are able and willing to conduct a devotional service, mixing with it the office of catechists and readers to embryo congregations; and, without a patient indulgence, on the other hand, on the part of these congregations, whose duty it is to make allowance for our present difficulties, and who, I feel, ever will be disposed

to do so, when they see us struggling onward, honestly and with all our might, to provide for the necessities under which they labour. We are making no general demand on the elders of our Church; for would but one-tenth of their number consent to give us the benefit of the co-operation which we now seek from their hands, we believe that a patent way would be opened up to such an extension of the Church as should be commensurate to the wants of her friends and supporters in every quarter of the land; and what is more, should enable us, in connection with the other evangelical denominations of Scotland, to take possession of its whole territory.

"In a few brief sentences we shall endeavour to convey our own views on the important subject of the distribution of these funds.

"First, then, devoted as we are to the cause of the general fund, and bent with all earnestness on the further enlargement of it, it will not be surprising that we should recommend this fund as the entire and exclusive depository for all the produce of all our Associations.

"But, generally, it might be expected that on the same principle we should like if it lay open to other contributions from all other quarters; and more especially, that over and above the produce of the Associations, the produce of the ordinary collections at the church-doors should either in whole or in part be sent up to the general fund. Now, however paradoxical it may seem at the first, we not only do not desire, but we deprecate any accession to our favourite fund from this source. believing, as we do, and for reasons to which we crave, not the passing, but the patient and most deliberate, attention of the Assembly, that the fund, instead of being enriched, would, in the event, be greatly reduced and impoverished on the appearance of such an auxiliary, which, though coming to us in the guise of a help, would prove in the end a great hindrance to the cause.

"For, thirdly, it follows not, that though the Church should ordain of the Sabbath collections their being sent up to the general fund, the will of our different congregations shall go along with it. It is well that the experiment has been made, and that in this instance it has been found impolitic to legislate for the destination of a voluntary offering. The experience is all the more instructive that the proposed appropriation reached; not to the whole of this fund, but only to a fraction of it. We cannot thus lay a force on the human inclinations; and when these are once revolted, it is not this particular fund alone which might suffer by it, but whatever else, in the way of money-raising, which the Church might be pleased to enjoin or recommend.

"Fourthly, it is not good thus to share the responsibility for the support of the general fund between two distinct sources of revenue,—the church-door collections on the one hand, and the Associations on the other. Of these, the method by Association is the more operose, but when the requisite effort is made, is greatly the more productive. It is not good to hazard the prosperity of this more important fund, by furnishing either its agents or its contributors with a pretext, of which many would readily avail themselves, for declining the more and preferring the less troublesome way of it. The weekly visitors would be all the less strenuous and punctual in the duties of their vocation, should they know that the support of the general fund, and of its high and sacred objects, did not rest exclusively upon them; and many are the weekly contributors who would gladly evade or dispose of their call, could they allege of the Sabbath collections that these, too, went, in whole or in part, to the general fund, and that they preferred this as the medium through which to give all—the easier to the more troublesome,—and at all events one channel through which to rid themselves of the obligation, rather than two. It is thus that the Associations would gradually merge into the collections,—what might be made the greatly more, into

what would certainly become the greatly less productive, for the former would lose a great deal more by these transferences than the latter would gain by them. Better that the whole burden of the general cause should be made to lie upon the Associations, and that there should be no escape for the conscience from the necessity of working them diligently and supporting them liberally. Otherwise the same mischief might be sustained that very often ensues, when the responsibility for some particular work, instead of being laid upon one man, is shared among two, and between them it is left undone. Let there be no such divided responsibility between the distinct funds of the Church; but let each have its own distinct claim and object annexed to it. And, in particular, let our Associations stand pre-eminent and alone in the benefit of this high argument, that they are the great, the only feeders of that central treasury, which has been raised as a guarantee for the maintenance (it may be, a frugal and homely one) both of ministers and schoolmasters, amongst the most remote and destitute localities of the Church, and so as that in the strength of its own resources it shall become responsible for the spiritual and the educational necessities of all Scotland.

“But fifthly and finally,—To make the produce of our Associations at all commensurate with so magnificent a design, not only must their number be multiplied in the way that we have already pointed out, but those already formed should, as they well might, be made greatly more productive than before; and this they never will be, save in the strength of those religious considerations which are best fitted to enlist the religious affections of our people upon their side. For this purpose it should be made palpable to every understanding, what the uses, the sacred uses we might well say, of the general fund are,—that in truth it is the great instrument for accomplishing the objects of our great home mission,—that it is far the likeliest engine in our hands, with the blessing of God, for achieving the moral and spiritual regeneration of Scotland,—that it possesses the same high and holy claims on the liberality of the Christian public in our land, as any of the great schemes which have been instituted in modern times for the evangelization of the earth, of in pursuance of our Saviour’s parting charge when He left the world, and which is of standing obligation in the Church to the end of time—Go and teach all men the way of salvation; go and preach the gospel to every creature. The most effectual means should be adopted for making this patent to all; nor can we think of aught more conducive to it than a regular monthly meeting in every one of our churches, open to all, but which the office-bearers and members of the Local Association are especially expected to attend. It should be a devotional meeting, under the charge of the minister, or rather of the minister and his elders, certain of whom might conduct the services, and read whatever is of greatest value in the information of the month relative to the progress, and the prospects, and the schemes, and, withal, the difficulties or necessities, of our Free Church. Under such a tuition, the people would soon become thoroughly intelligent in the uses and designs of an institute supported by their own hand; and in order to approve, we believe that all which is required is, that they should be made fully to comprehend the whole system of its operations. Let us hope that collectors would be stimulated, and contributions be increased, both in numbers and in the rate of their liberality, by the periodical appliance thus brought home, at stated intervals, to their sense of religious obligation; and that both their monthly prayers and weekly alms would come up for a memorial before God. In short, to make our financial system more efficient and productive than heretofore, we should associate it far more closely with the religious business of the eldership. It is well that the proceedings of an Association, whose funds go to the support of so high

and holy a design, should come under the cognizance and enjoy the prayerful attention of the elders of the Church, who might be greatly instrumental in the promotion of the cause by their Christian influence, and the effect of their Christian persuasions over the families of the district which belongs to them. Let them go forth in the spirit of devoted missionaries on their respective charges; and, by awakening a kindred spirit among the people, they might both create the principle, and establish a growing habit of missionary liberality in the midst of them."

The Rev. Doctor then continued,—I have submitted this Report to what might be termed a Committee of the whole House, which took it into consideration, and framed certain regulations with regard to it, for the full understanding of which it was necessary that I should enter into explanations of certain matters contained in them. I trust that you understand now, and I hope you will recollect distinctly what I have explained, respecting the two sources of revenue. I should like the collectors of Associations to understand that, on them hinge the great and momentous interests of the religious good of all Scotland; because the produce of these Associations are to come into the general fund; and this again is made applicable to the sustentation not only of the existing ministers of the Free Church, but it is also to be applicable to the plantation of new churches, and the sustentation of their future ministers. You will at once see that the produce of these Associations goes to the support of the ministers of the Church, and forms a fund which we trust will be so far extended as to enable us, in conjunction with other evangelical denominations, to overtake the whole moral and spiritual necessities of the land. This interest hinges singly and exclusively on the produce of these Associations; and, I trust that the collectors will feel the whole weight and burden of the religious obligation and responsibility that lies upon them, and that they will feel how sacred a task it is which they have taken in hand, and that they will conscientiously and assiduously ply the task which has been allotted to them. I shall not at present go into the best method of forming an Association,—I shall refer to that at another stage; but at present I want to possess the minds of the collectors with the importance of the positions which they occupy,—that, in fact, upon them hinges the importance of finding those supplies which not only enable us to support the existing ministers of the Free Church, but which will enable us, in conjunction with all those religious bodies that love the Lord Jesus Christ in sincerity and in truth, to come nearer and nearer to the fulfilment of that great truth at which we aim, and that we will never let down our efforts till we have fully overtaken it,—the aim of supplying the remotest districts of Scotland with the blessings of a gospel ministry. (Cheers.) With regard to the other part of the Church revenues,—the collections at the church-doors. I believe that on this subject I had better give you at once the actual regulations which have been adopted by the General Assembly. Nothing is more necessary to give a right impulse to the friends of the Free Church, than to give them a clear understanding with respect to the destination of the respective funds which they are called upon to supply. I trust that you will feel the weight of the religious obligation which lies upon you to support the Associations; seeing that their produce goes into the Central Committee of Edinburgh, which is the great organ of supply, and which charges itself not only with the sustentation of the Free Church, but which charges itself with the plantation of new churches all over the land; and we do not mean to let down our efforts till Scotland is covered with the competent number of churches for the religious instruction of the people. That is clear enough. With regard to the productiveness of the church-door collections, I have already (in the Report) shown how impolitic it would be

to merge both into one general fund. With regard to this, the regulations are—

Regulations as to the Funds for supplying Ordinances and as to Seat Rents.

“The proceeds of the termly payments obtained through Associations, or by the visitation of deacons and collectors, shall be wholly remitted to the general sustentation fund.

“This fund, including all direct contributions to it by individuals, shall be used as follows—

“1. To defray the expense of administration and agency.

“2. To pay whatever fixed salaries may be charged on it, and the allowances to preachers and ordained missionaries employed by the Church; and,

“3. To appropriate the residue to provide an equal dividend to each ordained and officiating pastor of a congregation, and to such ministers as, having been pastors of congregations, shall have been otherwise employed under authority of the Church, or declared *emeriti*.

“This general dividend shall not exceed £ per annum, any surplus beyond that being applicable to the extension of the Church, or the maintenance of schools.”

This explains the application of the produce of the Associations. The following are the regulations with regard to the collections at the church-doors:—

“The ordinary collections of church-doors shall be administered by the deacons of the congregation (after deducting feu-duties, insurance, and the ordinary expenses of the place of worship, where not otherwise provided for,) increasing the stipend of the minister,—defraying the expenses of Sabbath schools,—aiding in the support of elementary local schools, or contributing to any of the general funds in connection with the Free Church, at the choice of, and in the proportions fixed by, the congregations, or by the deacons, with their consent; the sums required for making more comfortable the poor of the congregation, to be raised by extra collections for that specific object.

“A discretionary power shall be possessed by the Committee intrusted with the distribution of the fund, to withhold a portion of the dividend in all cases in which it may clearly appear to them that the congregations are improperly diverting their whole means to their own local objects, and wilfully withholding their due contributions from the general fund of which they share the benefit.

“The deacons of each congregation shall transmit to the Convener of the Committee on public accounts, on or before the in each year, a full certified and audited account of the whole sums received in the course of the year, and the application of the same; the year to run from

“The Committee on public accounts shall each year prepare, print, and present to the General Assembly, at its annual meeting in May, a tabular view of the collections of all the congregations through the Church, and the appropriation of these respectively; and they shall, in like manner, prepare, print, and present an audited account of the receipts and expenditure of the general fund.

“It is most earnestly recommended that, except for such limited and temporary purpose as liquidating the debt reasonably contracted in the erection of the place of worship,—or defraying feu-duties, and such like ordinary current expenses,—no seat-rents be levied, but that a right to particular sittings be given equally, free of charge, as if let for a rent to the party to whom it is allotted; but it is left to the congregations to see for themselves in this matter; provided always that if seat-rents shall be levied,

except for such specific and limited purpose as is above referred to, the proceeds shall be remitted to the general sustentation fund."

He continued—I shall confine myself only to that part of the regulation which relates to the application of the fund raised by these collections to the increase of the stipends of the respective ministers. It is proposed that the general fund shall be allocated in an equal division to all the ministers of the Church—(applause)—but this, though a nominal and apparent equality, would involve a substantial inequality; and in this way the same stipend might be adequate in one situation and not in another; and, therefore, this inequality should be repaired out of the fund raised by collections at the church-doors, at the pleasure of the respective congregations. (Cheers.) There would be smaller collections in the poorer parts of the country, where the expense of living is, off the whole, lower; and there would be larger collections in the richer parts of the country, where the expense of living is greater; and we cannot imagine a more equitable method to equalise the circumstances and condition of the clergy, than to leave these inequalities to be repaired by the church collections, at the pleasure of the respective congregations. In this way two distinct impulses—two distinct motives, are connected with the support of each of the funds; and in this method every man will know precisely what the object is which every shilling that he gives goes to. In proportion as a man is conscientiously impressed with the obligation of providing for the religious necessities of the country, in proportion will he give to the local Association; but a man who is conscientiously impressed with this, will, in like manner, be impressed with a sense of all the duties and all the virtues of the Christian character, and therefore with this duty among others, of supplying the wants and adding to the comforts of his own minister. I will give you two texts for the two funds. The first is, "Look not every man on his own things, but every man also on the things of others." Under the impulse of that text a man will give to the Associations. But there is another text, "Let him that is taught communicate unto him that teacheth in all good things." Under the impulse of that text a man will give liberally to the church-door collections. (Cheers.) I have no fear of a conflict between the two funds, for just in proportion as a man gives liberally to Associations, so he will give with corresponding liberality to the plate at the church-door; as is seen and guaranteed by the experience of our public charities, where the man who gives liberally to home missionary objects, contributes also most largely to foreign missions. The two funds will grow with each other's growth, and strengthen with their strength. (Hear, hear.) People are often jealous of the authority of Churchmen. Now, I should like you to know the extent to which our authority goes; it is needless to point out in what channels we wish to lead your charities. We tell you that the channel of Associations is laid down to provide for the general and patriotic object of supplying the religious necessities of all the country; and that the channel of church-door collections leads to providing for local objects, and to make provision for your minister over and above the dividend of the General Fund. This is all that we do,—this is the amount of our authority,—this is the whole length to which we stretch our authority,—we do not legislate as to the proportions in which you are to give to either; we leave that to your own consciences and your own wills; we do no more than set before you two missionary boxes,—the one being for the Foreign, the other for the Home Mission fund; but we leave entirely to your own consciences and your own wills in what proportion you will give to either of them. Unless we did that you would have the discomfort of not knowing what objects your money went for; but here are two indices by which you are told at once the particular objects both of the one and the other. Our earliest hope is, that the more

distinctly our cause is understood, we shall find ourselves adequate to both; but in order to that, it requires to be urged and impressed upon the minds of our collectors, that the produce of the donations is for the general good of all Scotland,—a full and general consideration, which tells no doubt upon the conscience, but not so powerfully upon the natural feelings. The natural preference is for home, and special and local objects,—and it is particularly natural; though not exclusively natural,—it is a Christian affection,—it is the desire of every hearer whose heart is in its right place,—the desire he feels to see his minister adequately and respectably provided for. (Cheers.) Well, then, how is it that the two objects have sped during the few months that have elapsed since the formation of the Free Church? So far as their productiveness is concerned, I will not say that they have altogether reached my anticipations,—so far as their productiveness is concerned, I give you to understand that we take no cognisance of the church-door collections, with a view to legislate upon them; but we like to know what the produce of these collections is; but it is not for us to look after their application. So far as the produce of the Associations is concerned, had all the money which has been raised for the general fund come our way, and been applied in a dividend to the ministers of the Free Church, it would have warranted us in recommending an allowance for the Martinmas term of £75 to each minister; or in other words, a dividend of £150 a-year. But this could only have been recommended, on the supposition that the produce of the Associations, and the other revenues subscribed for the general sustentation fund had been received by us. It so happens, unfortunately, that in the present difficulties of our mighty undertaking, the application of this fund has been a good deal disturbed; its application has not been fully understood; so that, though a sum sufficient to realize £75 each ought to have reached us, so far as the productiveness of the fund is concerned, it has been diverted to other objects, and in such a way as to call for its being more loudly and distinctly than ever, proclaimed before this Assembly, that the produce of the Associations is to go to the general sustentation fund, and to that only. How then have they been diverted? They have been diverted in two ways. They have been diverted in a way which, I am sure, the ministers who suffer most by the diversion, will be the last to grudge. They have been diverted from the object of sustaining the existing ministers of the Free Church to the object of extending the Free Church. A considerable portion of it has been diverted to the object of supporting the probationers, whose business it is to provide a supply of preaching to the additional congregations, over and above the 470 that came out of the old Establishment, and joined the Free Church of Scotland. Then, it has been diverted in another way. My friend on my right hand (Mr. Hamilton) has sheered off with fully one-fourth of it, and applied to the building of churches what was intended to go to the sustentation fund. The present difficulty is, the demand—the urgent and irrepressible demand—for getting up churches; a great amount has, therefore, gone to the Building Fund. Consequently, the produce has suffered a temporary inconvenience, and less has come our way than we expected, on account of the initial difficulties, and the growing prosperity of our cause. The population of the country have come out of the Establishment in much larger proportion than the clergymen of the Church did. (Hear, hear, and cheers.) So that we have had to provide for the wants, not only of the existing ministers, but we were not able to resist the applications that came upon us from this, and that new congregation to come over and help them; so that we had not only the pecuniary expense and support of all the ministers who had gone out to bear, but we had also to acquiesce in the extension of the Church, by sending preachers to those congregations that were left unsupplied. (Cheers.)

In these circumstances, it is recommended that the first regular half-yearly dividend should not take effect till next term. Why, we would not give the name of a dividend to the Martinmas allowance which is to be voted to the ministers,—we call it an interim arrangement,—because we say that the capacity of the sustentation fund has not had fair play given to it. We trust that by the stimulated liberality of our friends during the winter, we shall be able to come forward at next term with a dividend more worthy of the name than in the present temporary circumstances of the Church we can afford to give. On this subject you will allow me to read the interim arrangement, and the resolution of the General Assembly, which was agreed to without one dissentient voice. The following is the interim arrangement:—

“That in consideration of the manifold encroachments made on the sustentation fund, for the building of churches in various parts of the country, the Assembly defer fixing on the yearly dividend, till the next General Assembly in May; but for the half-year ending at Martinmas next, they order, as an interim arrangement, that an allowance of £40 be made to each minister, as at that term, empowering the Financial Committee to make an additional payment in respect of the said half-year at Candlemas next, equally to all, should the state of the General Fund seem to warrant an allowance for the said half-year beyond that now directed to be made. And that the Assembly earnestly recommend to the several congregations, that they make such efforts to supplement the deficiency of this allowance, as may more adequately compensate their ministers for the sacrifices which they have made; and seeing that the produce of the Associations is the only source of revenue to the General Sustentation Fund, they called for a vigorous working of these Associations, and the rigid conservation to this Fund of their whole produce, for providing a suitable stipend for the ministers, and more especially in the poor congregations, and also for the purpose of further extending the Church.”

He continued—My friend, in reading his Report, with regard to the building fund, has very properly stated, that our difficulties in relation to this object, are all owing to the prosperity of the Church, and to the fact that a greater number of congregations have come out than ministers. You see that it is a precisely analogous cause to that of the difficulties under which we labour with respect to the sustentation fund. We could not refuse to provide these additional congregations with the services of licentiates of the Church, who must be paid; but our supply has also been encroached upon by the building fund, into the bargain. I am told that our adversaries are rejoicing at the smallness of our Martinmas allowance. I believe they would have still more rejoiced, if, instead of £40, it had been £80, but upon this express condition, that we should keep within the limits of our own territory, and let their parishes alone. (Enthusiastic and protracted cheering.) You see, then, I trust distinctly, the calls made upon you in relation to our present necessities,—calls which, I am sure, will be felt in all our congregations, and which will induce them to make up the utterly inadequate Martinmas allowance, by their special liberality to each minister. (Cheers.) The elders and deacons, and whoever they are that have charge of these things, must meet and conscientiously determine what the allowance ought to be to their minister; and by an impulse given to the church-door collections, or in such other way as may seem to them good, to call upon their congregations to make up to their minister for the glaringly inadequate Martinmas allowance. (Cheers.) But the call must not stop here. I speak in the hearing of hundreds of ministers, whose congregations are unable to make them any addition to the allowance of the sustentation fund; and, therefore, the second call is to the associations, and particu-

larly to the collectors and representatives of the Associations now present. I do not call upon you on behalf of the ministers of the richer congregations. I trust that the special and individual efforts of each congregation, in these classes, will be adequate to the maintenance of their ministers. But I call upon the representatives and collectors of the Associations within reach of hearing me, and let them distinctly understand that it depends upon the energy and success of their operations, whether, on behalf of hundreds of ministers in the Highlands and Islands, and in many of the poorer districts of Scotland, we shall or shall not be enabled to furnish such a dividend at Candlemas as will make up to them an adequate allowance for the whole year. (Cheers.) I trust that you will not mistake the object of the collections at the church-doors; and let me say a word or two with regard to that,—it is difficult to get people out of a long established habit. The collections at the church-doors have, for some time past, been undergoing a process of diminution; they have been dwindling and declining in virtue of the circumstance, that, especially in the assessed parishes, another fund was provided for the maintenance of the poor, and under the impression that the poor were sufficiently provided for from other sources, the less was given, so that the habit of liberality at the church-doors has greatly fallen off. (Hear, hear.) I beg you, therefore, to keep your eyes open to this fact that these collections have now been changed in their destination, and that they are now to be applied to ecclesiastical purposes,—to the sustentation of ministers,—to the maintenance of the ordinances of the gospel,—and, it may be, to the spread of education in your respective localities. Therefore, give liberally, give munificently to the plate at the church-doors. (Laughter and applause.) We ought to endeavour to elevate the habit of church-door collections; and I am glad to say that a tract has been lately published, setting in a clear light the application of these collections, and the obligation of church-goers to contribute to these collections; and in one particular instance, where the tract was distributed over the pews of a particular church, where the average collections were £1 5s., the average has since been £2. 8s. (Hear, hear.) There is an increase, and an important increase; and so when the matter comes to be understood, you will give, in the indulgence of that affection which operates so strongly in the bosom of every religious hearer, and will provide for the special comforts of your minister, who, ministering to you in spiritual things, has a strong claim that you should contribute to him in carnal things. (Hear, hear, and great cheering.) Now, I believe it is unnecessary to say anything in the way of calling upon the associations to support the general fund. There is an undoubted certainty that your congregations will go to wreck without the aid of the general fund. The object of the general fund is to enable us to overtake the whole land, in conjunction, as I said, with other Evangelical denominations. I don't think the Voluntary controversy was well understood during the whole time it was carried on, because there was a prodigious mist and obscurity raised up in the midst of that controversy that prevented the combatants from having a clear and distinct view of the opinions and feelings of each other. If you mean, by the Voluntary principle, that each congregation should support its own minister, I think nothing is easier than to demonstrate the utter inefficiency of that principle for covering the whole land with an adequate apparatus for the instruction of the people in the Word and ordinances of the gospel. But there is another species of Voluntaryism which I used to call external, in opposition to internal; and I beg you to understand that, should I give £100 for the building of a church, or the support of a minister in another congregation than my own, I would not be acting on the principal of internal Voluntaryism at all. It is not the case of which I am here speaking of the support of my own

minister, it is the case of a Christian man supporting a minister at a distance of perhaps a hundred miles from him. This is external Voluntaryism; and I should be very glad that the internal and the external Voluntaryism together shall be found adequate for the ministrations of the gospel over the whole of Scotland. (Hear, hear.) We are now reduced to the necessity of drawing from these two resources, and from these only. For my part, I never had any quarrel with internal Voluntaryism, and I would be thankful could it save me from drawing upon external Voluntaryism. Neither have I any quarrel with mere Voluntaryism, in the generic sense of the term, whether as internal or external, provided we be enabled from these sources to cover the whole length and breadth of the land with the ministrations of the gospel; but hitherto both kinds of Voluntaryism have been found inadequate for the object; and therefore I would have been very glad to get money from any other source for that object; and the only remaining difference, therefore, betwixt us is, the view that I, and others who think with me, take of the duty of Government. I have no doubt that it is the duty of a Christian Government to supply funds for the support of the gospel, and to see to the future support of the gospel in the country over which they are placed. And I would have been very glad to draw from them so long as I cherished the hope that I could get anything from them; but the first Government we had to deal with on the subject refused to endow; and the second would have been very willing to endow, but then they first wanted to enslave. (Cheers.) On their terms we could not accept of any assistance; and here then we are reduced to the necessity of drawing from internal and external Voluntaryism alone. I shall be exceedingly delighted with the success of our experiment; and in point of fact we have some reason for looking forward to the sufficiency of these two resources. We waited upon Government for six years, and got nothing for our pains. (Laughter.) We were forced, in fact, to relinquish all connection with the latter Government; and turning round to the population of the country, after it had cost us years of unavailing negotiation with the Government, in a few months the population came back with the magnificent response of £300,000. (Cheers.) I look forward now, therefore, with more hope than I did with regret before; and in regard to our friends the Voluntaries, we have come to understand each other better. (Cheers.) I am glad to understand they are taking a leaf out of book. (Laughter.) They are beginning to institute a general fund. I rejoice to hear it; for the more our points of similarity are multiplied, the greater likelihood is there of our being amalgamated before all is done. (Cheers.) They have taken that leaf out of our book, and we have many a leaf to take out of theirs. (Hear, hear.) Well, then, what is the amount of the difference betwixt us? It is simply in regard to the duty of a third party, with whom neither the one nor the other has any connection, in matters of this kind. (Laughter and applause.) And what is the general fund? The general fund, if I have taught you to comprehend its functions, is a fund which owes its origin altogether to external Voluntaryism. It is the contributions of the wealthy, and the contributions, indeed, of all congregations, going to the support of all the other congregations in Scotland, or external coming in aid of what internal Voluntaryism will do. I quite agree with Voluntaryism in this generic sense of the term, as comprehensive both of external and internal. Then, I say, the only difference between the Free Church now, and the Established Church before, is, that whereas the Established Church was a State-endowed Church, the Free Church, still retaining the principle of an endowment, is a people-endowed Church. (Enthusiastic cheers.) I never, in any part I took in this controversy, expressed a sentence almost which I can recollect on the duty of Government, because I considered that as self-evident, as an axiomatic truth;

and I did not think it worth while to bestow any argumentation on the subject; but certainly I bestowed a great deal on the functions of an endowment, and on the undeniable importance of an endowment for the full and needful diffusion of Christian instruction throughout all classes of the community. (Hear, hear.) But if our Voluntary friends shall agree that ours is a people-endowed Church, as much as it was before a State-endowed Church, they may say, indeed, that we have come over to their principle, because we have relinquished the endowment of the State, and adopted the endowment of the people; but we may rather say, that they have come over to our principle, because it has endowment about it, for we have brought in the external to supplement the internal Voluntaryism. Well, then, if we agree on the endowment, let each retain his own triumphant feeling, and let both parties be pleased. (Laughter and cheers.) The reverend Doctor here read the following:—

Regulations in reference to Supplies to be given at the General Expense of the Church.

“1. That whenever an Association is formed in any locality not provided with a regular minister of the gospel, the Presbytery of the bounds shall seek to obtain the help of elders or catechists, whom they may authorise to conduct a devotional service or services on the Sabbaths, but that one Sabbath in the month shall be supplied by them with the services of an ordained minister.

“2. That when the produce of the Association and the number of adherents shall be increasing, its locality shall become a preaching station, and be placed under the charge of a licentiate, but that still one Sabbath in the month shall be provided for by the Presbytery as before.

“3. That when the produce of the Associations and number of adherents shall have still farther increased, so as to warrant a stated pastor being settled, the adherents shall be constituted into a congregation, under the charge of an ordained minister.

“4. That all Applications, whether for the service of a catechist or a licentiate, or for erection into a congregation with an ordained minister, shall be presented to the Presbytery of the bounds, and after having received their sanction, shall be transmitted to the Acting Committee on the plantation of charges, who, in conjunction with the Financial Committee, shall determine, in the particular circumstances of each case, whether the proposed station or fixed charge shall be placed on the scheme entitled to support out of the general fund of the Church.”

The following resolutions were approved of as proper to be adopted:—

“1. That deacons be forthwith elected in every congregation, and that Kirk-Sessions be enjoined to take immediate steps towards the election of an adequate number of deacons by each congregation, so as that the election and admission shall be reported to the Presbytery of the bounds, within three months from this date at farthest; the allowance granted by last Assembly to elders to exercise the functions of deacons being still continued where necessary in the circumstances of the congregation.

“2. That in no case, wherever it can possibly be avoided, shall the Treasurer of the Deacon's Court be at the same time also treasurer of the local Association; but it is earnestly recommended that the deacons in general shall be ready to give their services as collectors in such Associations, and in providing the services of others.

“3. That it be farther most earnestly recommended, that the treasurer of each local Association, whether himself an elder or not, shall make known to the Kirk-Session, from month to month, the state and prospects of the Association; and it is directed that they transmit to the Financial Com-

mittee a monthly state of their contributions, and at the same time send a duplicate thereof to the Presbytery of the bounds. It is also earnestly recommended that the elders shall take every fitting opportunity of pressing home on the families of their respective districts the religious claims of their local Association, as an auxiliary to that general fund which is raised for the sacred missionary object of insuring the support of a gospel ministry, and extending to the destitute places of the land.

“4. That a stated monthly evening meeting should be held, in so far as convenience will admit, on the first Tuesday thereof, of all the congregations, whether in churches or missionary stations, or in their still earlier and more rudimental form, for the purpose of devotional exercises, and for presenting the most recent information respecting the state and progress, both of the Free Church itself generally, or in their own locality and of its missionary schemes.

“5. That the Presbyteries shall regularly and frequently inquire into the state and working of the local Associations within their bounds, and as to the exertions of their respective congregations in the promotion of the different schemes and objects in connection with the Church, both local and general, and shall do what in them lies to stimulate and encourage these; and that Synods at every meeting inquire as to the diligence of Presbyteries in this respect.”

I cannot imagine, continued the reverend Doctor, anything more important than this. Be assured that if we realise an adequate support in carrying into effect these regulations, we shall open a way by which we shall take possession of the whole length and breadth of the land. (Hear.) It implies, however, a call on the eldership,—to which call, I fondly hope, the eldership will respond. It does not, however, imply the aid of more than one-tenth of the whole eldership. Without giving the name of the writer, and only saying that he is a person worthy of all credit and confidence, I beg leave to read a letter, which gives me the cheering hope that this proposal will be adequately supported by the eldership. *The truth of the matter is just this, that whenever there is an incipient Association formed, and wherever there is an Association in embryo,—and I would say that twenty members are adequate to constitute an Association,—religious ordinances must be provided for them; for if they are not supported with Christian ordinances, they will inevitably go to pieces. The great object is to keep them together and increase their numbers, and the palpable way is from the moment they are formed, to let this first stage towards the plantation of the charge in that locality be forthwith entered upon. Now, the services on the part of the elders, for three days in the month, are to be supplemented by the Presbytery on one day of the month. (Hear the reverend Doctor read the letter.)

“MY DEAR DR. CHALMERS,—There are many of us in the eldership who are willing to assist, to the best of our ability, in conducting the devotional exercises of those flocks now without pastors, as you proposed in your report. It would greatly promote this, were it understood that the Dr. Gordons and Dr. Candlishes of Edinburgh, and the Dr. Browns and Dr. Buchanans of Glasgow, would, once a-month, leave to the Robert Pauls, Archibald Bonars, Dr. Smyttans, William Collinsses, &c. of their congregations, the public worship of their people, while they went to preach to those to whom, for the preceding three weeks, elders had been ministering. In this way a greater number of ministers would be periodically set free to preach the gospel; a greater number of elders would be drawn into the public service of the Church; and, most important of all, it would show impartiality,—that those services which you propose to give frequently to country congregations, were not deemed unworthy of city congregations.—I remain, my dear Dr. Chalmers, yours very truly,

I have read this letter, continued the reverend Doctor, merely as an indication of the willingness of this respectable elder, who knows well the state of destitution existing in many parts of the country, to co-operate in the arrangement; and I am quite sure that the gentlemen whom he names will be equally willing to undertake their share of the work. Let me make a proposal just in reference to the city of Glasgow. I will give you an instance in which we may carry that regulation into effect. I will take one of the localities of Glasgow. Let me suppose it to be that department of the city that is bounded by Barrack Street on the west, Duke Street on the north, Belgrove on the east, and Gallowgate on the south. I am not aware what may be the extent of the population, but it should not exceed 2000. I would like the locality reduced to that population. Now let twenty elders,—and I am sure that ten times that number will be found in Glasgow, excellent religious philanthropists,—let them undertake the great task of bringing this outfield within the pale of regular Christian ordinances, and of bringing them under the bland and beneficent influences of a Christian, I would call it a village economy. (Hear.) Let them divide the population of 2000 into twenty parts, which implies a charge of 100 to each of them. Let each officiate as a collector, and set up an Association amongst his twenty families, for there should not be more. Let him not be discouraged by his small success in the first instance. Let each keep by his own district, and not be disheartened, although only one or two contributors should at first enrol themselves. Let him ply that district with religious conversation and religious tracts, and avail himself of every opening and opportunity for all the offices of Christian kindness amongst his families. What I propose is, that these twenty amongst them may get up in a single week a promising Association. This accomplished, let them be encouraged to enter on the first stage of the process. Let some one, perhaps one of their own number, do what I know many Glasgow elders are well qualified to do,—every Sabbath evening assemble the population of his district, and speak home to their consciences and their feelings; reading the Scriptures and conducting their devotional exercises, and reading any practical and pious work that will tell impressively on their hearts. Let these be the Sabbath exercises, the two Sabbath exercises; for, if possible, let them meet at the regular hours of Divine service; as the sooner you can assimilate them to the regular economy of a parish or a congregation, so much the better. And accompany these ministrations of religion with the work of collection, and the number of your adherents will rapidly increase. Say, then, that the Association comes to yield £50 a-year, for illustration; that you may regard as an intimation that they have a sufficient interest in the locality to have it formed into a missionary station. Say, after this second stage of the process of religious appliances to their understandings, and consciences, and hearts,—say, for the sake of illustration, that they come to produce £100 a-year. Suppose this also is intimated to the Committee in Edinburgh, no doubt they will, with the concurrence of the Presbytery, agree to make a full provision for a regular church in that locality. And I say, in this way,—I will not say in how few or how many months,—but in a much shorter period than we can at present anticipate, in this way they will be enabled to reclaim a portion of the outfield territory of Glasgow, and bring it within the pale of a regular supply of Christian ordinances. (Immense cheering.) What one set of office-bearers do in one place, another set will do in another. The Church will work its way piecemeal; the success of the first experiment will encourage a host of imitators to rise; and in this way I see a patent and a palpable method of pioneering my way through the whole of Glasgow, and filling it with an adequate supply of ministers and of

churches for the instruction of all the population. (Cheers.) Every subject has what may be called a sense, and also what may be called a sentiment, belonging to it. Some people are full of the sentiment, but they have marvellously little of the sense; they have a kind of religious sentimentality about them, and they say, What! would you go about higgling in this pecuniary way for the supply of the Word and ordinances to the people of the land? Did you not promise to fill the whole of Scotland with churches? How come you now not to fulfil your promises? Now, I say, did we promise to fill up these districts without the means? or that it was possible to proceed without providing means for the sustentation of the ministers? Take the sense along with the sentiment, and I will show you how the sentiment may be indulged and gratified tenfold more than it can possibly be if you refuse the sense. They require impossibilities at our hands. We cannot change the properties of numbers: we are not able to alter the laws of arithmetical proportion. If you give us a sum of £50,000, and tell us to divide it among 500 ministers, we can do it, and tell you that the result is £100 to each; but if you increase the divisor, and do not increase the dividend, you may immediately get Presbyteries to interdict our conduct; and let this decision of the Presbytery be carried by appeal to the General Assembly,—let the Assembly, with all the form and circumstance of the supreme Ecclesiastical Court, issue its commands, and let that be backed by all the weight of its *noble officium*; yet in spite of all these appliances, we, the poor, helpless, rated Committee, cannot possibly, with a larger divisor, find an equal quotient to that which we found before. (Laughter.) And as we cannot control the mathematical, so we have no means of controlling the physical laws. As we have never found in our body a preacher of such ethereal stamp, as to be endowed with the properties of air-fed plants, and to be nourished by the atmosphere, so we have always found their maintenance to be necessary; and here I will undertake,—if you will give room for sense to operate,—I will undertake to gratify and indulge the sentiment tenfold beyond what it would have been if left to its own operation. Say that the Finance Committee have a surplus fund after providing for their ordinary expenses of £1500 to dispose of. If you interdict us from all correspondence with the people who are to raise churches, we shall spend £150 upon each church, and after raising ten churches, we shall come to a dead stand. But if, on the other hand, you permit us to correspond with the people, you enable us to make the people in the locality raise two-thirds of the sum required; to their £100 we add £50; and the same £1500, which on the first plan would only raise ten churches, is at once increased to a threefold amount, and no fewer than thirty churches are erected by this negotiation. Permit this, then—suffer it to go on—do not over-set it by a senseless outcry of religious sentimentalism,—and you will see a near way to the evangelization of the whole of Glasgow in five years; but if you disallow it, I do not see how it is possible to pursue our way through Glasgow, or to cover the territory with an adequate supply of ministers and churches in less than thirty years to come. (Cheers.) I assure you that if I can get twenty gentlemen persuaded to do what I recommend, I should consider it an ample reward for all the fatigue endured by this Assembly. The truth is, I have an infinitely greater taste for meetings which are followed by common-sense practical workings, than I have for meetings which are not so followed up. I cannot express the futility of these general meetings, which are tenfold less useful to the community, and tenfold more exhausting to the strength, than those private confidential meetings which are attended by none but those who are willing to give their time and their substance to the labour.

I cannot express the distaste I feel for the meetings which are not so followed up. I care nothing for the bold oratory, for the bursts of enthusiasm, for the electric flashes of the speeches, followed by the thunder-claps of applause from the thousands of assembled hearers, for the flights of eloquence in the orators, and the peals of admiration from the auditors; for all this, if its energy is to be expended like the winter torrent, will leave few men the readier to put forth their hand to the required work. All this may be very splendid or high-sounding; but we pronounce it to be nothing, or worse than nothing, reminding us of the oratorio, where the sacred music has awakened a thrilling ecstasy in the minds of multitudes who have none of the habits or characteristics of piety; or of the theatrical acclamations with which virtuous speeches or sentiments are hailed by hundreds who have no patience for its toil—no relish for its homely services. (Loud cheers.) I want not the excitement of emotion, but the sturdiness and endurance of good working principles. (Continued cheering.) I pass over the other regulations regarding the elders and deacons. They will be printed and circulated; and I trust that you will be guided by them, and feel the religious importance of giving them effect. With regard to the objection that is so often made of the overwhelming poverty of the people, I feel extremely gratified with the conduct of the parishes in the north of Scotland—especially with the parishes in Skye and Lewis. The first impression generally is, that the overwhelming poverty of the people presents an insuperable obstacle to the formation of Associations. Perhaps my friend, Mr. Robertson, Glass, then of Bracadale, will remember, that when I first propounded the scheme of an Association to him, he said the people were so poor that they could give nothing. The same objection was made by Mr. Stewart of Cromarty; but both of them made the trial, and out of the parish of Bracadale they found people who gave not merely their pennies, but some their twopennies, per week; and this poor parish in the Isle of Skye raises the sum of £147 a-year. (Cheers.) I would not give way to the senseless cry of the overwhelming poverty of the people. The people are the best judges of that. I do not ask you to set up an extorting process, or to induce them to give through any other medium than the conscience when it is enlightened; but it is a grievous reflection upon the humbler classes to suppose that they will not give cheerfully what they have to give, and that there is no power in the accumulation of littles. (Hear, hear.) I must read in the hearing of the Assembly some remarkable instances of this:—

Parish of Urray,	Ross-shire,	....	£113	9	8
— Killearnan,	do. .	....	90	0	0
— Nigg,	do. .	....	100	0	0
— Kirkhill,	do.	....	148	0	0
— Kiltarlity,	do.	....	87	8	6
— Snizort,	Skye,	....	164	0	0
— Knock,	Lewis,	....	104	11	0
— Cross,	do.	....	80	0	0
— Bracadale,	Skye,	....	147	0	0
* Total,		....	£1034	9	2

These are parishes, consisting of the bulk and body of the common people, where the standard of wealth and enjoyment is considerably beneath that of Scotland at large, yet they have contributed no less a sum than £1034 9s. 2d. (Great cheering.) I say, therefore, only try; after you have tried, give us the result of your experience; but let it be an honest,

a *bona fide* trial. There is a mine there which we have not yet explored,—which we have scarcely even entered upon,—but which will assuredly yield a fund adequate, if we work it aright, to all the necessities of the Free Church, and capable of fulfilling all the high objects for which we seem destined to provide. One matter more. I am sure you will give me credit for resting my cause on public grounds and objects, and not on personal considerations. (Hear, hear, hear.) At the same time, if I can get a good wholesome auxiliary influence,—even though it should be a personal consideration,—to the sacred object of the sustentation of the ministers of Scotland,—I shall be glad to avail myself of it; and I call upon you, in the name of the sympathies which one and all of you owe to the poor and oppressed—I call upon you, in the name of our suffering friends and adherents in all the parishes of Scotland—I call upon you to come forward and help them, because their sufferings must be provided for out of the general fund. I am aware that a collection has been ordered for our adherents in Sutherland; and my friend Mr. Carment, I believe, is prepared to move that it be extended to two other counties. So far good and well; but if this persecution is to be inflicted by the landlords of Scotland, I call upon you, the towns of Scotland, that are beyond the reach of their influence, to come forward. (Loud cheers.) I call upon you, the towns of Scotland, to do what the towns of Europe did, when the general liberties of Europe were threatened, at the termination of the middle ages. I call upon you to do what was done by the Hanseatic League, in their desire to overthrow the feudal tyranny which had reigned for a dark and truly oppressive millennium over the fairest portions of Europe. (Cheers.) I call upon the towns to assist us in our struggle for the achievement of the religious liberties of Scotland. (Great cheering.) We have been challenged by the ablest and most intelligent newspaper of the country—we have been challenged by the *Times*, for facts. We have a great dislike to come to facts—we are unwilling to give names; but I say that I know hundreds of facts; but if they will have facts, I shall only give one, but I will shoot at high game; and I will give a fact which I will authenticate in such a way that the public may be put fully in possession of the grievous, I could almost say outrageous conduct of the Duke of Sutherland. (Loud cheers.) I think it is better to publish it through the medium of this Assembly,—let it be reported in the *Scottish Guardian*, and let this be the answer to the challenge of the *Times*, accompanied with this statement, that I know tens and hundreds of cases that have occurred of people turned out their employment,—governesses, servants, and factors, who have lost their situations for adhering to the Free Church. I know that the *Times* considers that the landed proprietors have a right to refuse sites; and they turn us to ridicule for first making a request for a site as so many mendicants, and that then we turn round in generous indignation because they have refused our supplicatory application. But we did not apply for gratuitous sites; we were willing to give full value for them; all we require is, that in virtue of his property, he should not have the right of trampling upon our consciences. He stretches his proprietary rights too far when he does so; and if the present state of the law will not bear us out in saying so, then there ought to be a general petitioning over all the land to modify these proprietary rights. (Loud and long-continued cheers.) There is nothing singular in this. The proprietary rights of landlords have been forced to make way for the claims of a railroad, and many other public works; and all we ask is, that these proprietary rights should also be forced to make way,—for a full and reasonable compensation,—that they should make way for the enjoyment of equal toleration

for all classes of her Majesty's subjects. (Cheers.) The first fact I shall give relates to the refusal of sites,—that, I suppose, will not satisfy the *Times*. The second is such an instance of oppression as he demands. I give this one instance, and I could give 100, if I were reduced to the invidious necessity. If I am driven to the use of names, I shall go to the summit of society, and shall blazon it forth to the whole world. The reverend Doctor then read the following letter.

“*Durness, by Golspie, 20th July 1843.*

“MY DEAR SIR,—From several causes, which I need not state particularly, I could not possibly leave the manse till a fortnight ago,—waiting an opportunity of conveying my furniture and part of my family by sea, from near the shores of Cape Wrath to Thurso, and my wife and the younger branches of the family by land,—being a distance of at least seventy miles; not a house or hut could be got nearer for their accommodation. I have taken a room in the only inn in the district where I at present sojourn, in the midst of a poor and afflicted, but sympathising people,—some of whom, I trust, have been taught to put their trust in the Lord. Hitherto we have met together to worship in the field, and we have no prospect, at present, of a site for church or manse from our noble proprietor. My feelings, and that of my family, on leaving the manse, after a residence of thirty-one years, I cannot describe. Though painful in some respects, yet, I trust, it was a willing sacrifice. The cause is good; Jehovah-jireh is a strong tower. While we have had cause to sow in tears, may we reap in joy. My wife was born in the same manse she lately left empty; left two of our children's dust behind, and, accompanied by six all hitherto unprovided for, to sojourn among strangers, has displayed a moral heroism which is soothing to my feelings.

“My dear and honoured Sir, yours very truly,

“WM. FINDLATER.

“Rev. Dr. Chalmers, Edinburgh.

The next letter is from a respected friend, Mr. M'Gillivray of Dairsie. I stated to him that there was a hearsay report respecting a refusal to allow his sister, Mrs. Henderson, to shelter her aged father; but I always affirmed that this could not be the work of the Noble Duke, but of his factors and middlemen. I understand now that it is the direct work of the Duke himself. (Loud cries of “Shame.”) Yet I do not resign my opinion, that the Duke is an amiable, mild, and patriotic nobleman; but all the more do I lament that such a barrier of misconception has been raised up between the higher and the lower classes of society; and especially do I lament that the minds of the landed proprietors generally—certainly there are some illustrious exceptions—should be so closed up against the real merits and bearings of our Church question. I ascribe it to that, and to nothing else. Radically and essentially I believe that this nobleman is personally of a most pacific and mild character; but such is the influence of the *esprit de corps*—such are the mists that blind and distort the perceptions of his mind, as to make him act in this case altogether inconsistent with his general habits and feelings. However, the *Times* has demanded authentic facts, and this fact I shall give, with such authentications as, I trust, will satisfy that newspaper:—

“*Dairsie, October 13, 1843.*

“MY DEAR SIR,—The following are the particulars of the case referred to in your letter:—

"About three years ago, my sister, Mrs. Henderson, being left a widow, with three children, retired to a cottage at Laing, given her by the Duke of Sutherland, which cottage had for some time before been unoccupied. When the disruption of the Church took place, she asked my father to reside with her on leaving the manse, and as there was no other place in the parish where he could be accommodated, he availed himself of his daughter's offer. The week before he left the manse, Mr. Gunn, factor for the Duke of Sutherland, called for him, and after strongly dissuading him from going to live with his daughter, read to him part of a letter from the Duke, to the effect, that if Mrs. Henderson wished to retain the cottage solely for her own use, she might continue to occupy it, but that otherwise, he would find use for it himself, as he did not wish it to be a lodging-place for Dissenters."

"After leaving my father, Mr. Gunn called for my sister, and gave her significant hints as to the inexpediency of my father's going to the cottage. At last my sister put the question, 'Do you mean, Mr. Gunn, that I am not to admit my own father into my own house, when he has no other place to go to?' His answer was, 'Just that, Mrs. Henderson;' on which he read to her the passage in the Duke's letter, which he had previously read to my father. My sister then told him that the Duke might no doubt turn her out of the cottage if he were so disposed, but that so long as she was there, her father should share it with her."

"Soon after my father had removed to the cottage, Mr. Taylor, the Duke's law agent, called for him, and said to him twice, and very significantly, 'Mr. M'Gillivray, I wish you to know that Mr. Gunn has acquainted me that you have come to reside here without his permission.' Convinced by these facts that the Duke's agents had resolved to get rid of them, and dreading the idea of being ejected in winter, when it might be difficult to obtain a house elsewhere, my father has come to Dairsie to spend the winter with me, and in course of a fortnight my sister comes to St. Andrews."

"These facts I had from my father and sister; and my father, to whom I have read this letter, confirms them in every particular."

"I remain, my dear Sir, yours, with much esteem,

"AN. M. M'GILLIVRAY."

"To the Rev. Dr. Chalmers."

The reading of this letter was received with loud cries of "Shame." Dr. Chalmers continued,—The Moderator urges upon me the propriety of saying something with regard to our devotional meetings. There is nothing, I am more anxious about than to Christianize our collections—and nothing will conduce more readily to that, than the holding of monthly meetings for devotional exercises,—for diffusing information regarding the progress of missions, and regarding the state and prospects of the Free Church. I hope that ministers will avail themselves of these meetings as an important instrument both for keeping up the interest in existing Associations, and for extending the organization to other districts. I trust you now see that if the first produce of the Association had been rigidly appropriated to the Sustentation Fund, that would have completely cleared our way. There is, no doubt, a great temptation to lay hold upon the Sustentation and apply it to the Building Fund. Now, the only way to clear ourselves from these embarrassments is by a good liberal subscription to the Building Fund; and there is a plan which I have taken the liberty of recommending in other places, and which I am anxious to introduce into Glasgow. The reverend Doctor then detailed his plan, for parties to subscribe half-a-crown or more to each of a given number of

churches, as detailed a few days ago. After describing it, he said, nothing can more effectually convince—I won't say satisfy—our adversaries of the hopelessness of their attempts to exterminate the Free Church, than the knowledge that subscriptions have been afforded sufficient to guarantee the erection of all the churches we require; for the disposition of the people to leave the Established Church is quite indefinite. We can assign no bounds to that; and all that is necessary for us to do, is to follow it, *puri passu*, by a supply of the means of grace; and if we can show that we have an ample supply of means, nothing will more effectually convince them of the necessity of altering their policy. I intend, by the plan I propose, nothing more than a little gradual pressure,—a supplementary tickling, after the violent wrench formerly experienced; but there is one gentleman in Glasgow, who appears to have no taste for gradual pressure. He has made a leap to a conclusion, at a single instant; and instead of waiting for the slow, gradual process of half a crown at one time, and half a crown at another, he has conceived a taste for violent wrenching: for, by a self-inflicted process, he has so accustomed himself to wrenches which would have agonised most other men, that he has determined to inflict on himself another on this occasion, and he has come down at once with the magnificent donation of £1250. (Cheers.) I need not name him. I am sure you all anticipate my respected friend William Campbell, Esq. (Continued cheers.) The reverend Doctor concluded by intimating that subscription papers would go round the audience to-morrow.

At the close of this address, the whole of the Assembly rose from their seats,—testified their enthusiasm by a burst of cheering, waving of hats, handkerchiefs, &c.,—and it was a considerable time before the Assembly resumed its wonted calmness.

V.—THE FREE CHURCH INDIA MISSION.

1.—THE REPORT ON THE INDIA MISSION AT LAST ASSEMBLY.

DR. GORDON, on rising to give in this Report, was received with great cheering. He said—Moderator, I appear before you and this Assembly in circumstances not quite those I could have wished. I had believed that the Report on the India Mission would not have been called for till to-morrow; and it was only on reading in the newspapers this morning in Edinburgh the order of business for this day, that I learned it was to be received now. I was obliged to hurry off without being able to commit the rough draft to fair writing; and I must, therefore, claim your indulgence if I do not read it with all the facility which I might otherwise have done. The Reverend Doctor then read the following Report:—

“It will not be expected that your Committee, in presenting their first Report at the distance of scarcely five months from their appointment, should have any lengthened statement to make of the measures which they have adopted for carrying on the great enterprise with which you intrusted them. Fondly hoping, as they did, that the missionaries sent out to India by the Church of Scotland, previously to the disruption, might see it to be their duty to unite themselves to the protesting and seceding portion of that Church, your Committee could take no steps in

regard to foreign operations till they received official intelligence of the determination of their brethren on this point. In the meantime, while the actual disruption of the Church was not yet known in India, the monthly reports of the state and progress of the mission at the different stations were transmitted, as usual, to the Convener of the former Committee of the General Assembly. With regard to home operations, which consist mainly in raising the necessary funds for carrying on the Mission, your Committee did not think it expedient to make any direct appeal to the Church at large till the approach of the day fixed by the Assembly for the first general collection in aid of the scheme. The determination of the Assembly to make a vigorous effort for carrying on the missionary work in which the Church of Scotland had embarked was so promptly and energetically given forth at their meeting in May, that the Christian public must have been well aware of the necessity which was soon to arise of extraordinary exertions on its behalf; and a sufficiently plain intimation was given to the friends of the cause that their contributions in the meantime would be most acceptable. But your Committee were of opinion that their appeal to the congregations of the Free Church would be more effectual if made a short time before the general collection, especially as previous days had been fixed by the Assembly for collections in aid of other two of the schemes of the Church. Accordingly, it was only a few weeks ago, when the day fixed for the collection drew near, that they prepared and circulated an address, to be read from the pulpit on the preceding Sabbath. That address has since appeared in the *Missionary Record*.

"Your Committee have thus very little to report in regard to their own proceedings. But in the absence of the usual missionary intelligence, it is their privilege to record an event which not only gives a peculiar interest to the first Report of your Committee, far beyond what any efforts of theirs could have given it, but which will, they believe, be long memorable in the history of your great enterprise. With unspeakable satisfaction, and, they trust, with a feeling of deep and devout gratitude to God, they have now officially to announce what they ventured in their late address to express their hope of, that ten of the thirteen missionaries in India have declared their adherence to the Free Protestant Church of Scotland. Your Committee feel that it were doing injustice to those devoted men to attempt expressing their sentiments on the great question which has terminated in their separation from the Established Church of Scotland, in any other language than their own, and would refer, therefore, to the communications which have been received from them, for a full exposition of their views on the momentous subject.

"In regard to the brethren at Bombay, their declaration of adherence to the Free Church has already been for some time before the public. It is unnecessary, therefore, to occupy the time of the Assembly in reading it,—and the more so, that it is hoped the Assembly will have the gratification of hearing from the lips of Dr. Wilson himself, in his own name and in that of his colleagues, an expression of their unhesitating and cordial resolution to cast in their lot with their protesting and seceding brethren at home. Your Committee cannot help regarding Dr. Wilson's presence at this Assembly as one of the many providential occurrences whereby God has been graciously pleased to strengthen the hands and encourage the hearts of the Free Protestant Church of Scotland, especially in her missionary undertaking.

"Of the determination of Dr. Duff and his fellow-labourers at Calcutta, the members of Assembly have also been made aware, by the publication of resolutions unanimously adopted by the five missionaries, and which your Committee lost no time in communicating to the friends of the cause.

through the newspapers. But your Committee cannot deny themselves the gratification of embodying in their Report a letter from Dr. Duff, which accompanied those resolutions, and to which they would humbly request the special attention of the Assembly, as a document alike worthy of the quarter from which it emanates, and fitted to animate and encourage those to whom it is addressed."

[Here Dr. Gordon read the letter referred to.]

I had entertained hopes up to this morning (continued Dr. Gordon) of being able to lay before you a similar communication from Madras, the more especially, as both on Saturday and Monday, I received from that quarter printed papers, though no written letter; but I can state, with the greatest confidence, that that document from Madras, come when it will, will not be behind that which I have now read. (Great cheering.) The Reverend Doctor then resumed the reading of the Report as follows:—

"The business of your Committee is to report facts, not to offer comments on them. Yet they cannot help remarking, and they reckon on your indulgence while they do so, that the intelligence which they have now communicated is, in their opinion, fitted to arrest in a very solemn manner the attention of all classes of men in these lands. To the members of the Free Church of Scotland that intelligence is fraught with encouragement, and cannot fail to awaken a still deeper interest than they have yet felt in the progress of the India Mission. But it is fitted also to suggest some very serious reflections to those friends of the missionary cause who have been opposed to the Free Church and her proceedings, on the ground, as they allege, that the question which so long agitated the country, and which finally led to the disruption of the Church, was not a religious question, and that, but for the excitement produced by a long-continued controversy, the disruption might have been prevented without the sacrifice of principle on the part of any. Such persons must surely be led to reconsider the subject, and the opinion which they have formed on it, by the striking fact that the missionaries of the Church of Scotland, possessing in an eminent degree the esteem and confidence of the Christian public both at home and abroad, as holy devoted men of God, quietly pursuing their pious labours far from the scene of controversy, and as calm observers watching from a distance the progress of the conflict, should, the moment that conflict ended, have unanimously and without hesitation united themselves to their protesting brethren. The subject of the controversy has appeared in the same light to others equally removed from the influence of party feeling; for in connection with this fact, your Committee are enabled to state the opinion of one of the most distinguished Christian men in Western India, R. T. Webb, Esq., Chairman of the Corresponding Committee of the Bombay Mission, who, in a letter to Dr. Wilson, says, 'The crisis of the Church has arrived, and certainly no course but secession is open. I sincerely believe.' Your Committee cannot help believing that the determination of their brethren in India, and the expressed opinion of one of the most enlightened, pious, and active friends of the missionary cause there, must have the effect of not only rousing into greater activity the zeal of the friends of your cause, but of impressing many who may have hitherto thought but little on the subject.

"Your Committee have only a single word in a regard to finances. It has already been stated that no direct appeal has yet been made to the liberality of the Church; but some zealous friends of the cause have already commenced their contributions. Your treasurer reports that up till yesterday he had received £327."

And this, Moderator, is the amount of the Funds with which you

enter on the mighty enterprize to which you have been called. Looking to your position merely with the eye of sense, and calculating as human wisdom is wont to calculate, your Committee might be ready to sit down in despondency. But they feel assured that He who has so honoured the infant Free Church of Scotland as to place her in the unprecedented situation of having thirteen heralds of the Cross carrying the message of salvation to the Gentiles, and half that number labouring among his ancient people the Jews, while she is almost entirely destitute of the means of maintaining such agency, will give her grace, to honour Him, by confiding in his assurance that He sendeth no man a warfare on his own charges—and to her people the grace of liberality, whereby means shall be provided in abundance for meeting the present, and providing for all future emergencies.

Dr. WILSON of Bombay then read a long and able address to the Assembly, setting forth the progress, prospects, and necessities of the missionary cause in India. The reading of this address occupied about a couple of hours. We may probably be able to make room for the most valuable portion of it in a subsequent number.

Dr. FORBES, after some preliminary remarks on the interest and importance of the statements which had been laid before the house this day, in connection with the Indian Mission, remarked, that the occasion had been marked by two circumstances of peculiar interest, which, although at that late hour [near five o'clock], it might be improper not to advert to, if only in the briefest possible manner. 'The one is, he said, the noble and disinterested Christian testimony which has been borne from the banks of the Ganges to those great principles for which, in the providence of God, we have been called to contend before the world.' (Hear, hear.) I could not help comparing that testimony to the testimony given in our Courts of Law, after a case has been solemnly heard in all its bearings by the twelve silent men, who have not said a word during the progress of the inquiry, but who, when the whole matter has been brought before them in all its bearings, are required, as in the presence of God, to give a verdict as to what side the truth and justice of the case lies. Now, this is a verdict to which the Free Protestant Church of Scotland may refer with feelings of the highest gratitude and delight. Those individuals from whom it comes were adjudged by both parties in the controversy, to be men of distinguished piety,—to be men of great talent,—men, therefore, in every way qualified to judge in the matter; and they have judged well and rightly. (Hear, hear.) I congratulate you, Moderator, and I congratulate the Church, upon this most interesting circumstance; and I do look upon it as a token from God for good; and I hope it may convince men nearer us than the Ganges, that our cause is not altogether such as they have been accustomed to speak in regard to it. Another interesting circumstance is the presence of that highly respected, that truly laborious and devoted, that God-honoured man, who has just addressed us. (Applause.) I trust and believe that his presence, on this occasion, will give new life and vigour to the cause of missions in this country. That cause received a great increase of interest and support from the presence amongst us recently of Dr. Duff—(loud cheers)—who was led to come home for the restoration of his health and strength, which had become weakened by his labours in that ungenial climate. The same cause has brought Dr. Wilson amongst us; and whilst he no doubt regrets deeply that he has been separated from the chosen field of his labours, we must rejoice to see him here amongst us. (Hear, hear.) We trust that his presence will be overruled by the Great Head of the Church for conferring increasing prosperity on this cause; and we trust that his health will soon be restored, and that he will again, through the divine blessing, be enabled to go forth to renew his labours with increased strength, carrying with him

the conviction that his labours are not looked upon with indifference by the Christian people of this country. (Applause.) Those missionaries now stand in a different position with respect to this country, or at least to the Establishment, from what they did before. They have now, like us, lost their status connected with the Establishment. They have, like us, separated from that institution. They have given a most disinterested testimony,—for there was a large property accumulated for carrying on their labours, and this of course they must part with. This cause now comes forward with renewed claims upon our regard. When that eminent missionary, Dr. Carey, went to India, he stated to some friends whom he left behind him, that he felt as if going down to a well; and he looked to them to hold the rope by which the bucket was suspended by which he made the descent. Let me urge upon you a similar duty in regard to the missionaries in India, amongst the Jews, and elsewhere. They have ventured all for the cause of Christ; and let us not forget that we are morally bound to use our utmost exertions, not only to support them, but, if possible, to render them comfortable in their labours in a distant land.* (Hear, hear.) I feel persuaded, from what has already been done in the case of the Jewish Mission and Education Schemes, that the people of Scotland will show themselves increasingly alive to the value of this cause, and the duty of supporting those who are engaged in it. What is thirteen missionaries in India? Men are asked from us as well as funds; and I trust we shall be able to send them also. (Hear, hear.) India is a most interesting field—a gigantic field for church extension, with its vast continent and its great population. India is, in many respects, of peculiar interest to the Christian philosopher. If the people are distinguished for anything more than another, it is the tenacity with which they hold the opinions they have once received. It has been the wonder of astronomers whence they derived their correct knowledge of the heavens, transmitted to them from time immemorial. They retain the knowledge of the facts, but they have lost the principle, it is so aged. The foundation is gone, but the superstructure remains; and it requires the ingenuity of our advanced science to find out the correct rules by which the Brahmin sitting under his banana tree can calculate the period of an eclipse. Let us hope, then, that if that people shall receive any portion of the true seed, it will prove an indestructible seed, and that, in accordance with the characteristic feature of their minds, they will hold as tenaciously by the truth as they have held error. After briefly commenting upon the remarkable wisdom and prudence with which the Indian missionaries had hitherto conducted their operations,—especially their Education Scheme,—Dr. Forbes concluded by moving to the effect, that the General Assembly approve of the report of their Committee, and record with gratitude to Him, who has the hearts of all men in his hands, the joy with which they have received the intelligence, that the missionaries in India,—entirely agreeing with the Free Church in principle, and approving of the conduct of its ministers and people, in renouncing the advantages derived from the State, when they could no longer maintain them without a sacrifice of principle,—have adhered to the Free Church, and put themselves under the direction of the Committee on Foreign Missions: Resolve to use their utmost efforts in commending the cause of missions to the prayers and pecuniary support of the people of Scotland; and also that thanks be given from the chair to Dr. Gordon and the Committee on India Missions, and to Dr. Wilson, who had addressed the house on the desert occasion.

This motion was seconded, and unanimously agreed to.

2.—ADHERENCE OF THE MISSIONARIES.

(From the Witness.)

It is with mingled feelings of joy and thankfulness that we direct the attention of our readers to the deed of adherence to the Free Church, subscribed by Dr. Duff and his excellent fellow-labourers in Calcutta. They have pursued the same course, which had been adopted by their worthy compeers, Dr. Wilson and the other missionaries of Western India. They had been silent but deeply-interested spectators of the controversy which so long agitated the Church of Scotland, and led to its disruption; and when the tidings of that event reached them, they hesitated not a moment as to the step which it became them to take. They took it deliberately, decidedly, and unanimously. For this we feel grateful to the Father of lights, who has enabled them clearly to discern the path of duty, and faithfully to walk in it; and we rejoice over them as brethren whom we sincerely loved, and who, coming uninjured and unstained from a peculiar trial of their faith, have proved themselves worthier than ever of our confidence and affection. For unquestionably they were exposed to peculiar temptations. We do not refer to sacrifices of a pecuniary nature, for it may be questioned whether the sacrifice might not have been as great in adhering to the Establishment as in forsaking it.*

But a mind that listened to worldly considerations in such a case might have easily found motives for refusing to act as they have acted. They had been members of an Established Church, and had probably felt advantage arising from their *status*. The present Establishment would have been proud to retain them, and the conduct of the Convener who represents it would, we doubt not, have been still, as it seems to have been, kind and affectionate. There was little prospect of their being asked to partake, directly and practically, in those sins which revolt the minds of good men at home,—the intrusion of obnoxious ministers, or setting aside the commands of Christ at the bidding of worldly authority. And why should they not pursue, as formerly, their honoured and useful labours in the institution which they had reared and adorned? But vigorous Christian principle breaks through the cobwebs in which worldly calculation is ensnared, and therefore they felt that they could not be component members of an Establishment, into the constitution of which Erastianism and unchristian tyranny were wrought.

We cannot help thinking that this event demands the attention of those good but thoughtless people, who suppose that our dispute has been of a frivolous character, and that they may remain in the Establishment without disturbing themselves in regard to it. If the subject-matter of controversy be merely some subordinate matter of debate between Presbyterians, upon which equally good men may be found to differ, how is it that among all the missionaries of the Church of Scotland there is such a perfect unanimity on the subject? How is it that of all these worthy men to whose excellence of character all parties have delighted to bear testimony—not one should have felt it consistent with his duty to Christ, to adhere to the Establishment as now constituted? We have missionaries to the Jews and to the heathen, missionaries at Bombay, and Poonah, and Calcutta, and we believe we may speak confidently for those at Madras also. How is it that all,—all without exception,—have come to one conclusion, and have acted upon it to the effect of forsaking the Establishment? Personally, they were little involved in our disputes. Remote

from us and from each other, they were devoting some of them distinguished talents, and all their zealous and unwearied labours, to the advancement of their Saviour's kingdom, and the enlightenment of their fellow creatures. And yet, when their parent Church is rent asunder, all of them are found ranged on one side. We beg our good quiet friends in the Establishment to ponder the fact. These men may be wrong when they regard as affecting the honour and authority of the Head of the Church, what you more wisely pronounce to be an unimportant affair. But it is a serious matter for a Christian to be separated from such men, and you incur no slight responsibility when you lightly dismiss a subject which they hold so sacred.

3.—THE COLLECTIONS FOR THE MISSION.

INDIA MISSION.—COLLECTION.

We have ascertained the amount of contributions already paid at Edinburgh from sixty-five congregations of the Free Church; and we contract therewith the sums contributed by the same congregations before the disruption, from which will be seen the deep-seated interest which, amidst all the claims made upon them, is bestowed by the members of the Free Church upon the missionary cause. The contributions from these sixty-five congregations amounted *last year* to £725 12s. 4½d. And they amount *this year* to £1514 10s. 7½d.,—showing an increase of £788 18s. 3d.

	1842.	1843.
Edinburgh, Rev. Dr. Gordon and Mr. Buchanan's congregation	£59 1 0	£135 0 0
Rev. Dr. Clason's congregation	7 14 10	4 0 0
Rev. W. K. Tweedie's congregation	16 12 0	50 2 4
Rev. Henry Grey's congregation	75 3 0	66 0 0
Rev. C. J. Brown's congregation	37 10 0	61 0 7
Rev. Mr. Rruce's congregation	47 14 8	82 0 0
St. Paul's Church, Rev. Mr. Elder	9 10 0	19 5 5
St. Luke's Church, Rev. A. Moody Stuart	11 10 0	36 0 0
St. Bernard's Free Church, Rev. A. W. Brown	18 0 0	22 0 0
Rev. Dr. Candlish's congregation	70 6 10	230 17 3½
Rev. Thomas Guthrie's congregation	12 10 0	33 6 11
Lady Glenorchy's	6 15 2	18 0 0
Old and New Greyfriar's	15 0 0	32 0 10
Roxburgh Church	0 17 8	3 0 0
Leith, St. John's Free Church	9 15 0	31 1 4
Edinburgh, Rev. Mr. Simpson's congregation	4 13 0	5 10 0
Free West Church, Perth	4 0 0	11 0 0
Cramond, Rev. Dr. Muirhead	3 4 6	6 8 0
Greenock, St. Thomas Church	4 16 5	10 5 0
Old Kilpatrick	6 6 0	8 0 0
Wallacetown, Ayr	6 0 0	15 0 0
St. John's Free Church, Glasgow	26 9 1	77 9 5
City Hall, Rev. Dr. Buchanan's congregation, Glasgow	31 18 0	124 0 0
Kilmarnock, Rev. Mr. Main's congregation	5 15 0	19 3 6
Cockpen, Rev. Thomas Pitcairn	2 0 2	8 0 0

St. Leonard's Free Church, Perth, Rev. John Milne		1842.	1843.
Milne		£6 5 3	£46 11 0
Boston Church, Dunse		4 4 2	14 4 0
Prestonkirk, Rev. John Thomson		6 6 0	6 11 0
Elgin, Rev. Alex. Topp		5 7 7	13 0 10
Banff Free Church		6 0 0	13 9 6
Tullibody Free Church		2 5 0	6 14 6
Collessie		3 4 0	5 14 0
Cupar Fife, Rev. Adam Cairns		8 1 3	22 8 0
Bantaisland		10 0 0	10 16 0
Lochwinnoch		2 1 0	4 12 6
Prestonpans		7 0 1	9 2 4
Glasgow, Rev. Dr. Willis's congregation		8 7 2	15 5 0
Langton, Rev. Dr. John Brown		10 0 0	17 9 0
Sprouston		2 16 6	6 4 10
Kelso, Parochial		7 10 0	8 9 0
Do. Prayer Meeting		7 4 10	8 0 0
Greenock, Rev. Dr. Macfarlan's congregation		0 10 6	10 0 0
Glencairn		11 0 0	8 4 3
Orrig		5 0 0	8 0 0
Glasgow, Rev. J. G. Lorimer's congregation		16 6 0	24 5 0
Huntly		6 0 0	6 12 0
Panbridge		5 0 0	5 12 0
Greenlaw, Rev. Mr. Fairbairn		1 3 1	3 11 6
St. Andrew's Church, Kilmarnock		1 4 8	4 5 6
Unst		2 0 0	1 6 0
Memis (Tannadice)		2 15 6	2 12 0
Ormiston		2 8 8½	5 8 9
Selkirk		4 4 8	3 7 5
Milton Church, Glasgow		6 5 0	4 8 3
Tranent		4 0 0	4 0 0
Straenraer and Shcuchan		5 7 7	8 3 4
Irvine and Fullerton		12 15 1	15 10 0
Greenock, Rev. Mr. Smith's congregation		9 10 0	33 0 0
Monzie, Rev. J. R. Omond		10 14 7	13 15 9
Penicuik Free Church		2 10 0	7 10 4
Broughton, Rev. William Welsh		1 6 6	5 5 5
Thurso		6 4 0	11 0 0
Dunkeld		1 8 1	8 5 7
Killean (Tarbert)		1 0 0	2 1 10
Nairn		5 0 8	7 13 9
Forfar		2 6 8	3 9 10
		£725 12 4½	1514 10 7½

4.—PROSPECT OF RESIDUARY MISSIONARIES.

The following characteristic remarks, taken from the last number of the Residuary "Missionary Record," show that the Moderates feel that fit men are not at present to be found in the Residuary Church for the missionary field:—

"FOREIGN MISSIONS—CALCUTTA.—The following communication from Dr. Duff announces, for himself and his fellow-labourers in Calcutta, the discontinuance of their connection with the Church of Scotland. To this course, it is intimated, they have been constrained by a strong sense of

Christian duty : and, therefore, without a word of comment on the merits of their determination, we submit to the event.

"It is unnecessary to notice here how highly their services were valued by the Church. It may be, that that sentiment somewhat transgressed the limits proper to be observed in every appreciation of human performance ; for those who err in that manner, there is generally in store some check designed by a jealous Providence to remind them of the true source of every excellent work done upon the earth, and to turn them with rectified hearts to the inexhaustible fountain of all the powers, gifts, and graces that are lent to the children of men.

"Some time will necessarily elapse before the new arrangements for carrying on the work of the missions can be completed. The Church has been accustomed to see in that service men of no common endowments ; and nothing less will satisfy the demands of the enterprise or the spirit in which it is surveyed. Add to this, in farther explanation of the *pause that must ensue*, the pressure of the emergency at home, appropriating to other places in the vineyard, talents that might well have been summoned, as they would have been joyfully and devotedly offered, to the same great cause on the frontier of heathenism. Of necessity, therefore, some short time must elapse before these missions, cherished by the Church of Scotland, it is hoped, with no particle of unworthy affection, are again in full operation. 'Good is the will' which has ordained that this should be the case. In the meantime, preparations will proceed, and we doubt not, with the proper energy, and in that spirit to which there has been given the promise of 'renewed strength,' and the assurance that they who so engage in them 'shall run and not be weary, shall walk and shall not faint.'

5.—THE SYNOD OF ABERDEEN AND MISSIONS.

[It will appear from the following extracts that Missions and Missionaries have rather lost *caste* of late with the Old Moderate School—the back-bone of Residuaryism.]

SYNOD OF ABERDEEN.

Mr. Bisset also supported the overture,* but complained that Mr. Paull had not entered so minutely into the subject as was necessary for the elucidation of the subject. He (Mr. Paull) had stated that public confidence had been shaken in regard to more than one of these schemes, but he should have also stated that, according to a statement made by a gentleman at the head of the Church Extension Scheme, the object sought by it had been attained, so far as the building of churches was concerned. As regards the Educational Scheme, he did not approve of what was called a Normal School ; and he was glad to find, from an article in last *Missionary Record*, that a more enlightened and sound educational plan was to be proposed, than the visionary and theoretical one formerly contemplated : and in place of spending £10,000 on the Normal School, they had reduced the sum very much, and contracted the size of building. He wished they had abandoned it altogether, as our Universities were the best Normal Schools in the world—in them as cheap an education may be obtained, and more liberal, than any seminary can bestow. [Mr. Bisset here read some extracts from the *Missionary Record* on educational plans.]

* An overture in regard to the Church's Five Schemes.

If every clergyman in our own country would exert himself, and examine into the progress the boys are making in our parochial schools, and encourage them in their studies, it would do more for education than the labours of the Normal teachers, who were mere empirics in teaching. A machinery might be set a-going which would prove of the greatest advantage to this country, especially to the Highland population; who, from the facts that had lately come to our knowledge, were enslaved by ignorance and superstition. He would have liked that Mr. Paull had distinguished the relative schemes one from another; as some were more entitled to our support than others; for instance, all the poor were entitled to our charities, but some were more deserving than the rest. *We cannot make the whole world the theatre of our benevolence; that would only tend to dissipate these schemes.* The Educational Scheme was the one that had the first claim upon every Scotsman. By educating the rising generation we are sowing seed in the ground that will be of advantage to future generations; by this you invest a capital which will be sure to yield a good return. Much had been done in attempting to Christianise the Jews, but it was his opinion that *a door was not open in that quarter for their labours. A few shillings spent at home would be of more good in educating our poor population than the same number of pounds would be, expended upon the objects more distant and doubtful.* If Mr. Paull had condescended upon the special merits of the schemes, he would not have opened his mouth at all to make the observations he had now done.

Mr. Pirie cordially concurred with the object of the overture. He agreed with Mr. Bisset in thinking some schemes demanded more of our attention than others. By first enlightening the people at home, they would be the more able to assist in sending that enlightenment abroad to others, and the more we support all these schemes, the more will we be supported by the people of the country. It was, however, desirable that those schemes be supported *with sense and judgment*—we ought not to rush forward headlong, and think, because the object we have in view is good, that success must instantly appear. They should be careful in all their statements in reference to the Educational Scheme in the Highlands. In an extensive but isolated district, the inhabitants were ignorant of the English tongue, and were entirely at the control of a few, who can force any belief upon them they may think proper; they cannot read any of our newspapers, they are consequently unable to have the facts of any subject laid before them in an unprejudiced way, and cannot, therefore, draw their own conclusions. He thought every one in this country should be taught the English tongue. If this had been the case, the Highland part of the country would not have been disgraced with the scenes which were lately exhibited. He was afraid that the Highland proprietors, when they heard of any scheme for educating their fellow-countrymen, would think there was no occasion for assisting in it. He thought the object would never be properly accomplished without their aid. In regard to Church Extension, the Committee will have a new duty to perform—a new organisation and a new method will have to be undertaken. He thought the Colonial Scheme worked well, and he would not speak against the success of the labours of those who had been appointed over the Jews, as they were not here to answer. *He did not think we had clear evidence before us of the state of the India missions. We would some times read of a boy who had written a capital essay, and of a Brahmin who had been converted. The people have been looking for some minute statement, but have never yet found it.* In this particular he did not wonder that confidence was shaken. He had spoken to several gentlemen who have returned from India, and received the most contradictory statements. It was

most desirable a correct knowledge of how matters stood there should be learned at home. *The missionaries generally wrote with too much desire for effect, and are not to be trusted altogether in their statements.*

Mr. Smith, Oldmachar, would dissent from almost all that Mr. Bisset had advanced.

Rev. Mr. Robertson, Ellon, said, that Mr. Paull contemplated two object by his overture. The first was a strong expression to uphold the schemes of the Church, called for by the circumstances in which we are now placed; the second was the appointment of a Committee to elicit information, and to make a more earnest appeal for pecuniary assistance. It was necessary that correct information be obtained regarding the progress of the schemes. The last General Assembly were prevented by the troubled state of existence they were in, from giving the attention to them they required, but he hoped the next Assembly would take up the subject. He was not afraid of the Church from the character of the ministers who remained in communion with her; and he was not afraid she would suffer in the estimation of the people if she were judged of by the characters of these men. (Cheers.) Mr. Pirie had said he was disappointed at the fruits of the missions. He had used strong language on this subject; but we ought not to be too hasty in looking for the fruit. We know that the seed which is thrown into the earth is maturing while it eludes our observation; so with the fruits of the missions. Those who have remained in the Church have not been so much influenced by external appearances as those who have seceded from it, as if the kingdom of Christ came with observation; but though there was little external appearance, that was no reason why we ought not to press towards the mark of the High calling in Christ Jesus. He rejoiced in the Lay Association which had been formed. His joy would have been narrowed if he viewed it only as a society giving new support to the schemes of the Church; he viewed it as a shoot from a living root, as the earnest of a new and better spirit, which he trusted in a short time would be thoroughly imbued over the whole land. There was another reason why this overture should be sustained. It was to be feared that some of the missionaries who were abroad would also secede from the Establishment, and thus be the means of paralysing the machinery which is now in operation. He was happy, however, to learn on good authority, that there were many who would abide in order to prosecute these missions, [where are they?] and it will be necessary for us to do all in our power to strengthen their hands; and now that the Church is relieved from distraction, let the pulsations of every Christian's heart throb with an eager desire to promote the extension of Christ's kingdom. He hoped the present opposition to the Establishment would soon go by. The most eminent of the Nonconformists to the Church of England, in place of seeking to pull down the towers of her strength, rejoiced in the persuasion that a living Christianity was preached within her walls. He trusted when the feelings of those who had separated from our Zion were more composed, they would be disposed to acknowledge that they had been too hasty in departing from the Church of their fathers, and feel inclined to return to it again, and he trusted that this would yet be realized.

6.—PRESBYTERY OF EDINBURGH.

MISSIONARIES IN INDIA.

Dr. Bryce said, that at last meeting he gave notice that he would bring under their consideration the Indian Mission,—the state of its ministers and elders as missionaries of the Church of Scotland. He was now called upon to bring this matter before them.

Dr. Brunton said he was sorry his friend had brought this subject before them; and had he been present when he gave notice of his motion, he would have asked him to postpone it. His reason for requesting him to do so at present was, that it was only this morning he had received official intimation of the resignation of their Madras missionaries. Really unless Dr. Bryce saw a strong necessity for the Presbytery acting upon this matter at present, he did not think he ought to press his motion; and he (Dr. Brunton) saw much to make him think that in the very delicate circumstances in which they were placed,—that as it was only that very day he had received the first intimation of the resignation of the missionaries at Madras,—to declare that they were no longer missionaries of the Church of Scotland would be rather harsh. He thought the missionaries had been deluded in the matter, but at the same time he knew their conscientiousness, their honour and truth, too well to doubt the purity of their motives. He was inclined to consider whether it would not be better, as the Committee to whom the missionary business had been entrusted had not yet declared the connection of the missionaries with the Church at an end, and, as they might wish to prolong their connection till the end of their official year, whether it would not be better not to thrust them out at the very first.

Dr. Bryce was disposed to listen to any suggestion that might come from his much respected friend Dr. Brunton. His object was solely to inquire into their characters as members of Kirk-Sessions in India, and solely with a view to give the Kirk-Sessions their instruction and assistance.

Dr. Grant asked Dr. Bryce if he had any statements on which to found the secession?

Dr. Simpson thought that Dr. Brunton had shown sufficient grounds, even with the views upon which Dr. Bryce founded his motion, for not entering upon its consideration at present. He would much rather that Dr. Bryce should withdraw his motion than that the Presbytery should decline to receive it.

Mr. Macfarlane said, the first step which the Church should take, he conceived, should be through the India Mission Committee. If it were to be treated as a *fama*, the only thing which Dr. Bryce could do would be to send to see if the *fama* were true.

Dr. Bryce said, the line of argument adopted by previous speakers would lead one to suppose that there was an attempt on his part not to treat these gentlemen with sufficient tenderness. Now, he wished to treat them with the greatest tenderness; but he thought that a duty was placed upon the Presbytery by the act of last Assembly, which would not entitle them to shrink from taking up the *fama*. From the newspapers, and from the proceedings in another place, there was a fully-established and wide-spread *fama* that these gentlemen had demitted their offices as members, ministers, and elders of the Church of Scotland. He could not see why, after they had demitted some of their brethren at home, in similar circumstances, they should take no steps whatever in following up this *fama*.

Dr. Grant said Dr. Bryce must admit that this very Presbytery once and again delayed taking the steps appointed by the General Assembly in regard to the ministers and elders to whom Dr. Bryce referred. What harm could result from considering the matter with due deliberation?

Dr. Bryce said, that as the postponing of his motion was personal to a gentleman whom he most highly honoured and respected, whatever might be his own opinions,—and he felt them unchanged,—he would yield in deference to him.

The Presbytery then adjourned.

VI.—DIGEST OF THE PROCEEDINGS OF SECOND GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

(COMMUNICATED.)

There is no one of our readers who can be dissatisfied with us for devoting a large portion of our present issue to a detailed account of the proceedings of the General Assembly of the Free Church of Scotland held at Glasgow in October last;—an assembly which we confidently believe is destined to exercise an influence of no ordinary kind on the thoughts and feelings and actions of multitudes in many lands for a long time to come—an assembly in which the glorified Head of the Church seemed to vouchsafe His presence, and in which the spirit of love and joy and peace seemed to preside. We well remember the feelings of reverential awe with which in our boyish days we were accustomed to regard the General Assembly of the Church of Scotland. About once in five years a venerated and truly venerable father left his home for about a fortnight at a time, and we knew that he had gone to deliberate with a multitude of Christian brethren for the good of the Church of Scotland. It was in the lovely month of May, when the snow had disappeared from the neighbouring hills, and had been succeeded by a beauteous mantle of lovely green—The “manse garden” had put on its most smiling aspect, and all that was peaceful and lovely was associated in our estimation with the meeting of the General Assembly. Once an old man told us that we too should in due time go to the General Assembly, and the thought was almost too much for our little mind to take in. To sit in the same house with Sir Harry Moncrieff, and Dr. Andrew Thomson, and Dr. Chalmers, and the other great men whose names were in our estimation the synonyms of goodness and venerableness, was a dignity too high for even our imagination to support: and well we remember that the knife and the whip and the whistle were for several days laid aside as unworthy of the future member of the General Assembly of the Kirk. With such feelings, only slightly modified and matured, and armed with a ticket for the gallery, we many years afterwards pushed up the stairs of the

Tron Church. Would that we had not done so ! It was a pleasant dream that was that day dispelled. When we reached the gallery, the excitement of expectancy was almost uncontrollable. The scene of Moses on the Mount seemed to be re-enacting visibly before our eyes, and the feeling of our soul was that we should take off our shoes from our feet, for the place where we stood was holy ground. For a minute or more our senses failed in their office ; we only knew that we were in the General Assembly of the Kirk, and our mind double-locked its doors against the reception of any other truth whatsoever. Our eyes and our ears were at last opened. *Mr. Thomas Maitland was pleading at the bar.* The members were reading newspapers, eating oranges, writing letters, and handing them to the Representative of Majesty to be franked ; from time to time a roar of laughter was re-echoed from the venerable rafters of the old Tron, as the witty advocate's sarcastic powers were brought into full action. From that time to this we have had to drink of many a bitter cup, and have met with many disappointments of fondly cherished hopes ; but till this hour we can truly say that we never experienced feelings of so blank mortification as those which then weighed upon our soul. True it is that afterwards we became a regular attendant in the gallery of the General Assembly, and began to like that very thing which at the first filled us with mortification and disgust ; but again a re-action came, and during the last years of our residence in Edinburgh, we never went to the General Assembly except when we knew that one or other of the Missionary schemes of the Church was to be under discussion.

Happy then are our relations to those who have seen all these developments swept away, by the rushing mighty wind of the Spirit of God ; who have heard the Moderator commended, not for his knowledge of forms and writs, but for his meekness and peaceableness, and who have seen representatives of many sections of the Church of Christ meet in the exercise of ardent love, to encourage one another in the prosecution of that great work for which the Church was founded, and for which it is preserved, the preaching of the gospel to every creature.

The General Assembly has not met before at Glasgow since 1638. Then as now it met in troublous times ; then as now the representative of the Sovereign withdrew his presence ; and then as now the representatives of Scotland's Kirk contended manfully for the rights of Christ's people and the glory of the great Head of the Church. We should like to carry out the parallel between these two Glasgow assemblies, but a large portion of a sheet of paper is already covered with close manuscript, and our large design is unentered upon.

Without further preface, therefore, we proceed to lay before our readers an account of the meetings of this notable assembly, abridged from the Witness newspaper, and interspersed with occasional remarks of our own.

OCTOBER 17TH.

We have already given the account of the opening of the General Assembly from the London Mail, (see Free Churchman vol. I. p. 315.)

We shall only add further that we have heard that Dr. Chalmers's sermon was one of the most wonderful productions of that wonderful man. It is to be published at the request of the Assembly, and we shall wait with anxious interest for its arrival in India, and lose no time in bringing it under the notice of our Readers. Nothing further was done during the first sederunt, excepting that a few arrangements were made in regard to the order of business before the house.

The Evening Sederunt was devoted to praise and prayer, and thus passed a day that will be long remembered on earth, and we believe in heaven.

OCTOBER 18TH.

Dr. Chalmers read a letter from Sir James Graham, her Majesty's Secretary of State for the Home Department, in answer to the letter sent by Dr. C., as Moderator of the former assembly. We are not unaccustomed to official brevity ; but this somewhat goes beyond our former experience in this respect. In fact, we reckon it quite a jewel in its way. So much do we esteem it as a curiosity that we shall transfer it to our pages :—

Whitehall, June 8th, 1843.

SIR,—I have had the honor of receiving and laying before her Majesty the address which bears your signature, and which was transmitted by you to me. I am unwilling needlessly to refer to the late secession of a portion of the ministers from the established church of Scotland ; but the assurance of your continued loyalty has been graciously received by Her Majesty ; and the Queen relies with satisfaction on the declaration which you make on behalf of the ministers and elders of a Church of Christ, that you will be steadfast in your obedience to the civil powers, and that you regard this duty as demanded by the highest authority, and as due to the peace and prosperity of the nation.

I have the honor to be, your obedient servant,

J. W. G. GRAHAM.

We cannot sympathize with Mr. Canning of Ross-keen, who proposed that this letter should not be engrossed in the minutes of the Assembly. To us it appears an important document in the history of the Secession. It will be observed that the address to which it is an answer, was written and signed by Dr. Chalmers as Moderator of the General Assembly of the Free Church of Scotland. In this character however Her Majesty's Home Secretary refuses to recognize him, but receives the address as coming from himself in his individual or private capacity : thus refusing to the General Assembly a courtesy which is acknowledged to be due to every provost of every burgh, and every chairman of every public meeting that thinks fit to address Her Majesty.

Dr. Macfarlan read a Report of the Committee on business.

The Clerk then read a Report as to the arrangements of the Synods and Presbyteries. The arrangement, which is adopted as a temporary one, divides the Church into twenty Synods, including seventy-eight Presbyteries.

Mr. Dunlop then gave in a Report of the Committee on the Five

Schemes of the Church, to which we may afterwards have occasion to refer.

Dr. Gordon gave in the Report of the Foreign Mission Committee for which see *Free Churchman*, vol. ii. p. 46.

After the reading of the Report Dr. Wilson addressed the assembly at great length. We find it altogether impossible to give any abstract that will do any thing like justice to his speech. We shall however extract the introduction entire.

"Though I am deeply sensible of the loss which our Indian missions have sustained by our voluntary but necessary withdrawal of them from a large proportion of the ministers and people by whom they have hitherto been supported and directed, I have the conviction that I have now before me the great body of the best and the most tried friends of the propagation of Christianity throughout the world, which are to be found within the bounds of Scotland. The highest mountains catch the first rays of the sun; and those men were the most lofty in piety, and the most distinguished, by Christian excellence, who first brought, though unsuccessfully, the question of Christian missions before the General Assembly of the Church of Scotland; and who, when their overtures were rejected by that Court, formed themselves into voluntary associations for the purpose of sending the gospel into distant lands, and who joyfully entertained the same overtures, and most powerfully aided in giving them a practical direction when they were afterwards proposed by the best men of that section of the Church by which, in the first instance, they had been dismissed. When I advert to what you have been privileged to do and to suffer for the Church of Christ in this land,—for its liberty, its purity, its efficiency, and its extension,—I cannot but view you as the worthy successors of its reformers, confessors, martyrs, and covenanted worthies, who proclaimed the gospel with the love and sincerity which are its own characteristics, and with a power accordant with the energy of the Holy Spirit given to them who were valiant upon the earth for Zion's King and Zion's cause,—who spared no arrows found in the quiver of the Lord, in the assault of destructive error,—and who, in the defence of truth, loved not their lives unto the death. When I advert to the fact, that at the very first Assembly which you were permitted to hold, and in the face of all the bereavements and deprivations which you yourselves had experienced, by your withdrawal from the Establishment, no longer the establishment of the privileges of the Church, but of the power and supremacy of the State, in the affairs of religion, you appointed "a Committee for conducting the Foreign Missions of this Church," with power to continue us as the missionaries in our respective spheres of labour, "in the humble but believing expectation that he to whom belongs the silver and the gold, will provide the means for carrying on the work. I thank God and take courage, in reference to the great cause to which I and my fellow-labourers have been privileged to devote our lives. I fully reckon on your tender sympathy and zealous co-operation. And yet, let me tell you, I do not appear before you without the greatest anxiety. I feel much solemnized by the thought, that at this moment I am in the capacity of a missionary from the great heathen continent, in the benighted East, to the highly-favoured Christian land of the West. I feel positively overwhelmed in the view of the magnitude of those claims which I have undertaken to plead; and I scarcely know where to begin and how to end. India, with its numerous tribes, and a population of one hundred and sixty millions of souls, and the adjoining unmeasured countries, devoted to idolatry, superstition, and delusion, stretch before me. From their oceanic plains, and gigantic mountains, and exhaustless forests, I hear the affecting cry, Come over and help us. That cry who can concentrate, who can convey, with adequate power, to the ear of Christian Britain, to which it is principally directed! In any situation I should well nigh shrink from attempting its interpretation and application. In my present circumstances, I feel to a great extent disqualified to do it ordinary justice. As you are aware, I have only within these few days landed on these shores. Thousands of tender associations and emotions

have been called up in my soul, in connection with those dear and near to me, from whom I have been separated for many years,—and the remembrance of those who have finished their earthly pilgrimage, and joined the General Assembly and Church of the first-born in heaven. My preparation for appearing before you is consequently not what I could desire it to be. For the sake of the cause which I have at heart, however, you will grant me your indulgence and prayers, while for a little we contemplate the heathen world in general, and India in particular, departing from God and returning to God, and advert to the facilities for evangelical labour which India presents, and the consequent duties which devolve upon this Church. Forgive me if, in some of my remarks, I shall be found stirring up your pure minds by way of remembrance.

This extract is important as shewing the light in which our brother views the disruption of that Church with which it has always been the happiness of the Indian Missionaries to be connected—and which we have not left now, but in regard to which we have been compelled to choose by which of its dissevered branches we should abide.

Dr. Forbes moved the adoption of the Report; and held out the delightful prospect of more missionaries being soon sent to aid us in the mighty work to which we are called in India. May God put it into the hearts of our Fathers and brethren to remember us more and more! It is thus after all that the security and perpetuity of the Free Church is to be fixed immovably. “That which honor me I will honor,” is the promise of God, and there is no work so honorable to His name as that of spreading abroad the message of His blood-purchased salvation amongst the slaves of Satan and the degraded worshippers of stocks and stones. We have not forgotten that it was in the year 1835 when Dr. Duff first spoke in the General Assembly, and called forth the sympathies of the ministers and elders and people of Scotland, towards heathen India in a way and to an extent in which and to which they had never been called forth before, that the first impulse was given to the Church extension scheme. For years the gigantic intellect and thrice noble heart of Dr. Chalmers had been concentrated upon its advancement, but with comparatively little success. But from that day the let seemed to be taken away, and the great machine moved forward in the might of its majesty. And so it will be again—just in proportion as God grants expansion of soul to our Church to embrace the world in its love and beneficence, will He grant his blessing upon it in regard to its internal interests.

The Moderator then conveyed the thanks of the Assembly in an excellent address to Dr. Wilson, and to Dr. Gordon the Convener of the Committee.

On its Evening Sederunt the Assembly received the friendly addresses from other churches.

Dr. Chalmers in presenting these addresses alluded to one feature which was common to several of them. They expressed their sympathy with the Free Church movement on this ground among others, that they considered it as a step towards the adoption of what is called the “voluntary principle.” Now as there are many who hold this opinion, and who consider that one section of the Free Church is imbued with what we may be permitted to call the voluntary leaven,

we consider that the declaration of Dr. Candlish on this point is peculiarly valuable. We give an extract from his speech, not only because we thoroughly agree in its sentiment, but also because we think it highly important that the principles of the Free Church on this point should be thoroughly understood, and the ground on which it stands accurately and clearly defined.

"I entirely agree in opinion with my respected father, who has just addressed the Assembly, that in England the whole question of Erastianism is altogether misunderstood, and altogether unknown; and that the idea of any contending, for the entire spiritual independence of the Church of Christ, apart from the Voluntary principle, is a thing altogether new in England, at least in recent days. (Hear.) Now, in these circumstances, it is not at all wonderful that our brethren in England, who hold the Voluntary principle, should hail the movement that has taken place in Scotland, as a step in advance towards the ascendancy of that principle. And we are not required to criticise very minutely the expressions of sympathy they address to us. It is quite natural, quite reasonable—it is altogether in accordance with the frank and friendly interchange of opinion—that they should express to us their conviction, that the movement we have made is towards Voluntaryism. At the same time, while we are bound to view these expressions of sympathy with the utmost consideration; and while, in return, we feel that nothing farther is due on our part towards them than simply to say, that we are thankful for their sympathy on the common ground of resistance to "State captivity," as I think they call it, we are not bound to say anything in return but just this—that while we are thankful for your sympathy on this ground, we do not see, we never have seen, and trust never will see, that the movement we have made is at all a step in advance towards a recognition of the Voluntary principle. (Cheers.) But, on the contrary, our conviction is, that never in any age of the Christian Church has a more decided, a more substantial, a more effectual testimony been lifted up for the duty of the magistrate, the whole duty of the magistrate, in reference to the Church of Christ, than in the recent contentings and testimony of the Church of Scotland. (Great cheering.) This is all the reply that it is necessary for us to advance to our sympathising friends of every evangelical denomination who favour the Voluntary principle. It is to say that we are still distinctly and unequivocally of opinion, as a Church, that the Voluntary principle is not a principle which this Church sanctions—that it is not a principle ever maintained by the Church of Scotland—and that we are separated from the Church not because we are Voluntaries, but testifying that the State, in attempting to enslave the Church, as the recompense of her endowing the Church, has sinfully failed in its duty in this respect—sinned both in the attempt to assert an Erastian supremacy over the Church, and in failing to discharge its duty in countenancing and favouring the Church, and leaving her at the same time in the enjoyment of her spiritual freedom. (Cheers.) While this is all the answer we have to return to our friends in England—while the answer given by our respected father is satisfactory as regards them, viz., that we have not meant our movement to be a movement towards Voluntaryism—that while we regard that question as one of Christian economics, and not of Christian doctrine, in the ordinary sense of the term, we still hold it to be a question in which the Word of God has given us the means of judging, and of which the Word of God has left us no room to form any other opinion than that we have ever maintained.

We hope this statement on the part of Dr. Candlish will enable us and the English dissenters who hold the voluntary principle distinctly to understand one another. We love them as brethren in the Lord; we wish their co-operation, as we heartily will accord them ours in any matter in which we can mutually benefit each other; and we hope that a day will come when a still closer union may be practicable;

but with the light we have, we cannot abandon what we believe to be an important point of Christian duty ; nor do we presume to ask them to see with our eyes, or feel with our feelings.

One communication was still more interesting than the others. It was that from the Synod of Original Seceders ; holding out the prospect of a union between that respectable and honoured body and the Free Church. We trust this union will be effected to the satisfaction of both parties, and we doubt not that it will tend to the furtherance of God's glory and the advancement of His cause. The address of this body was referred to a separate committee, and the other nineteen addresses were referred to a single committee to be answered.

The Assembly was then addressed by the venerable Cæsar Malan ; who with characteristic energy urged upon the ministers the importance of faith, humility and courage. We trust his address will sink deep into the hearts of our Reverend fathers and brethren who were privileged to listen to it ; as we trust that the impression made by the mere reading of it will not soon be effaced from ours. The time is coming yet when the courage of the ministers and members of the Free Church is to be tried ; all that is past we look upon but as the beginning of the struggle, the measuring of the swords by which the contest is to be carried on: "Courage" said this venerable champion of the truth, "is now necessary to keep the Church in the right way. I know something of these matters and I know that to leave house and land and comfort and affluence is not so difficult ; and I think I can understand how it is that martyrs go to the stake under the influence of excitement, guided indeed by the Spirit of the Lord. But I am sure those who have forsaken their houses and their mansions and every thing that is dear to them will say as I say from experience, that that is not difficult, because there is along with it a happiness and a joy and a blessedness from above, which makes it rather a delight that we are honoured so far as to do these things for the Lord. But the courage that is required is, to be able to persevere in these things under scorn and contempt, and when we have no assistance and no help. In some places you go, you may have to sow in tears, and see no earnest of your labors, and you may presume that the Lord despises your work. Be persevering—be courageous—go on in the glorious work of the Lord ; DO NOT SEEK FOR SUCCESS ; SEEK RATHER FOR DUTY, WHICH IS FAR BETTER."

The scene at the close of Dr. Malan's address was a subject for the pencil rather than the pen. When the Moderator had addressed him in the name of the General Assembly, he advanced to the table, grasped the Moderator's hand, and wept. The assembly united in special prayer on behalf of this aged servant of the Lord.

VII.—ROSS-SHIRE.

The County of Ross has become specially prominent of late in the conflict between ecclesiastical light and darkness at home:—and the following extracted letters may not be unacceptable to our readers. To us they are most interesting.

1.—LETTER FROM A LADY LATELY ON A VISIT IN ROSS-SHIRE.

Surely no change has ever so affected society amongst us from its innermost recesses to its very outward superficies as this late disruption of ours has done! In a city such as Edinburgh, the thing, from its very completeness and decidedness, is perhaps all the less felt. We are split into two sections, of Moderates and Free Church people; and finding that the principles held by each affects their whole sentiments, modes of thinking, and even their habits of life, and having at the same time ample liberty of choice, we naturally choose to associate with those whose feelings are in so many respects congenial to our own. All must be sensible that their intercourse with old friends of the opposite section, if it does not altogether cease, becomes less cordial and less frequent. In small towns, again, the change is felt after a still more disagreeable mode; people are there pent up together, whether they will or no, so that there seldom fails to be found at dinner or evening parties, a small minority of one party or other. The question at issue is no longer one of fair controversy, but of warfare, in which an aggrieved moral sense exists in a state of hostility to pride, or power, or self-interest, or ignorance and prejudice, betraying a hopeless absence of the intellectual. The continuance of good feeling, therefore, demands silence; but that is on the one subject nearest the hearts of all. Every one is burning to tell the last piece of Church news, or to give vent to the feelings occasioned by it. But *there* sits a man without sympathy—whose face a scowl would probably darken; the restraint becomes heavy and unbearable, and people separate as if to separate were a relief. But the country; ah, it is in the country that wholly another leaf is turned. One may know in towns, large or small, all the *facts*,—all the agreeables or disagreeables of the case; but the sad, the heart-burning, the wholly changed, can be realised in the country alone. What a story does one deserted church and manse tell us! In town we *hear*,—in the country we *see*. It reminds us of the difference between hearing of a death and seeing the dead body.

I passed lately into the district of Ross, many of the old established clergy of which I well knew; and so familiar had the change become to my imagination by talking and reading, that I imagined myself prepared to meet it with sufficient stoicism. I first called upon the old and venerable minister of —, in passing through the village adjoining his late manse. That had been one of the handsomest in the country,—the house he now occupied might answer very well for that of a village shopkeeper. There was but one public room, and that was sufficiently small and cramped. The old man was from home, preaching, I understood, in the destitute county of Suther-

land; but I found his wife, and a very pretty and lady-like girl, his daughter, seated, with an expression of great good humour, at her work. At first I avoided alluding to their altered circumstances, as one avoids speaking of people's dead relations, or of their misfortunes in business; but when I at length did so, my remark drew forth neither melancholy nor tears, nor yet was it received with any affectation of being superior to regret. "It is a change," remarked the lady, "and we feel it; but if we did not feel," she added, with a smile, "there would be no sacrifice to our principles." She went on to speak in a firm and sensible manner of the state of vital religion in the country, as that which evidently lay nearest her heart. She expressed a fervent wish that "the kingdom of Christ, in the souls of men, might keep pace with the outward zeal which was manifested for Him as supreme ruler in the Church. By this time a friend from the adjoining parish, with whom I was to pass a few days, arrived by appointment, in order to drive me to his new home, for he likewise was one of the ousted ministers. A glass of water which was asked for gave rise to some remark upon the quality of the water in the place. "The water was very good," our hostess said, "but Mr. C—— always liked that which he drank to be brought down from the well near the manse." How this simple, quiet remark touched my heart! It probed those feelings which were already welling to the brim; and I was almost glad to bid adieu to this humble dwelling of the people's minister, and to seat myself in the vehicle beside my old friend. But here I found but little relief. It was market-day in the village, and the people, busied likewise at that time of the year with the harvest, met us in numbers returning from their labours. They almost all saluted my friend; and there was, as each raised his hand to his bonnet, a peculiar respect and devotion in these salutations, which could not be mistaken. I wondered whether my own imagination had anything whatever to do with the meaning I attached to them. "Do you not think, Sir," I at length ventured to observe, "that there is something more warm and kindly than usual about these recognitions of you?" "Yes," was the reply, "I cannot but feel that there is. You cannot form an idea how affectionately the people of the village before us flocked about me on my return from the Assembly, and how anxiously they offered any service I might require, such as carrying my trunk on my farther way home." There was no more said. The manse,—his old manse,—the habitation of five-and-twenty years, and all the home of my childhood, lay above the road to the right, with the church close beside it. There it was, with its beaming hospitable face,—and yet we had to pass it by. I looked hard another way, and the minister looked, I believe, straight at the path before him,—emblem, as I thought, of the way he had driven on his honest course through life. He was a man of peculiarly bland and agreeable manners, of a most inoffensive nature, and the very father of his people; and he had found favour so far with the most hostile of his heritors, that he was allowed a good house upon very reasonable terms. It was at four miles distance from the new church, and this would be inconvenient when the by-roads were blocked up with snow; but this, as he remarked, was nothing compared with the privations that many of his brethren suffered. The house was good, and as it lay a considerable way up the heights, the prospect it commanded was magnificent. Still it was before a strange door that, as the darkness closed around us, our vehicle at length stopped; and beneath a strange porch, as we all felt, did the minister's wife, whose quick ear had needed no warning bell, once more press me to her heart.

I did not leave this part of the country without paying a visit to my old friend, the deserted manse. I chose for my companion one who, like myself, was only an intimate acquaintance of those who had once inhabited it. It was one of those days which, after the weather begins to break, as it is called,

are divided between alternate blast and shower, and cheerful gleams of sunshine. One of the latter had just broken out, as we took our way through the shrubbery, which bordered the approach to the manse. This had once been the pride of the minister's heart; and many young hands, from childhood to maturity, had delighted to tend it. The bushes were now, indeed, grown wild and straggling, yet, in spite of the desolation which my companion told me I might expect, I thought I had never seen the place wear a more sweet and home look than it did at this moment. The very luxuriance of the ivy and honeysuckle, which climbed the staircase, forming a hedge on either hand, now heavy with rain-drops glittering in the sun, gave to it an additional charm. But what was there within? An empty house, as somebody said? Ah, how can that house be empty which is full of the recollections of long, long years? As I wandered from room to room with bare floors and hollow fire-places,—how the gaping, blackened chimney does look as if the entrails had been torn from a living creature, leaving an unsightly gap behind!—memory was busier calling up her stores than I could ever have anticipated. The lovely fairies of twenty years before seemed clustering around me, or peeping one by one into sight. Here was the very window seated in which a sweet, fair child had asked me, on a Sabbath evening, in her innocent simplicity,—“And will there be a *burn* in heaven?” There was a beautiful *burn* in the neighbourhood, at which she delighted to take off her shoes and stockings, and to wade, and this burn was to her the happiest of all happy things. Then there was the animated group of more advanced years seated around the evening work-table, and here the spot at which morning and evening prayer was wont to be made. I opened every recess, and could tell what had been their stores; I explored the kitchen, the cellars, the dairy,—and all the servants I had ever known there seemed again to fill their respective places. They were not too numerous to be recollected, for frequent changes did not take place in the manse. One old servant of twenty years' standing still remains with the family. But now at that moment, in that empty desolate place,—and perhaps of all desolate places in an empty house the kitchen is the worst,—the busy hum of week-day preparation seemed still to sound in my ear; or the quiet of a Sabbath evening,—how different from that around me!—seemed to prevail, when the domestics, each dressed in the Sunday attire, and seated by the great, cheerful fire, repeated the notes of the day's sermon, or conned the pages of their Bibles with ceaseless hum. How strange a thing is memory! There was one darkened closet at the top of the house of which I opened the door and a venerable figure seemed kneeling at the bed-side before me. I had never so much as once thought of her before. It was the aged grandmother, dead years ago, the mother of the minister, as I had seen her many a time and oft in passing by the little borrowed light which looked in upon this retired retreat. And this desolate house was the answer to her prayers! it was of all others the answer she would have chosen. In the strength and grace given to old and young in the time of need, there still was the blessing of the God of Jacob. Yet it was not without feelings of the keenest distress that the young creatures bade adieu to the home of their childhood. Some of them went from room to room, as if their very hearts would burst, but this was from no aversion to the path of duty. “We feel in going,” said the very youngest of them, “but *what* would we feel if we remained?” On our way home from this sad visit, a poor idiot woman, who was sitting on the parapet of a little bridge by the way-side, ran after us with a reticule which one of us had dropped. She knew somehow that we were of the manse people, and she presented it to us with a beaming face. “That poor creature is quite an idiot,” said my companion, “but she has the strongest possible attachment to the minister, and all that belongs to him. One would

think that her whole being was swallowed up in this one affection." How strong must that sentiment be in the mind of a country with which its very idiots become impregnated!

I returned from Ross-shire two or three days after, and saw 50 or 60 people keeping guard at the churchyard gate of the parish of——. "I think," said I to the man who drove me, "that a few determined men could easily force an entrance against that straggling crowd." "Oh!" said he, with a smile, "there's plenty more in the wood behind, just waiting to see if they'll be needed. If it wasna for the law, we could soon manage the Moderates." Poor people! the military are now sent down upon them, and they have likewise by this time felt the strong arm of the law. A suspicion, upon whatever authority, of having been engaged in the riots, is considered as sufficient reason for handcuffing them, chaining them together, and sending them off to jail. This is, of course, meant to conciliate their affections towards the Establishment, and the law which supports it. But it is my belief that the military would have harder work of it, if it were not for the earnest way in which their own ministers have been preaching patience and endurance to them. I could not help admiring the spirit displayed by these good men, the more I saw of it. One told his parishioners very decidedly, that if they meddled with the Residuary presentee, he would never preach another sermon to them. Another celebrated minister, in addressing an audience of many thousands, said that he would even refuse ordinances to those whom he should discover to have been engaged in disturbances. Thus the Highlander's breast has been torn by conflicting feelings. There is a kind of natural chivalry that tells him that the more patiently his minister endures his wrongs, the more he is bound to take up his quarrel. On the other hand, there is such a precept in the Bible as that, "to suffer wrongfully," and, repeated by his minister, it finds an echo in his conscience, and unnerves his resolution; but let the moment come, when it is whispered to him that he can take the sword *rightfully* to vindicate his wrongs, with what good-will he *will* wield it! It is quite true that the people are most exasperated in those parishes where they have been refused sites, and otherwise harshly used. But the feeling is even more deeply based than this. There is the church in which they and their fathers have worshipped,—around it lie the ashes of their kindred. The pastors whom they revere and love are forced out while still standing on the broad basis of the constitution, and others whom they unluckily know rather too well to revere and love, are forced by the arm of the civil power into their places. It is all very well to say to them, "You have left the Church; you have no longer any thing to do with these strangers." They feel that they *have* to do with the fact, that their birthright, and that which ought to be their children's—that of a free and pure Established Church,—is rudely torn away from them, and sold for a mess of pottage; and they are full of the idea that silence in the case is a kind of tacit acquiescence. The conduct of the Residuary presentee is certainly not that which is likely to overcome their aversion, or to be readily forgotten. I have met with eye-witnesses and ear-witnesses who saw one of these misguided men take up stones to stone the children of his parish, and who heard another, full of fury at the milder measures that were being adopted, cry, "*Load with ball*,"—a cry to which the Highlander never was slow to respond. If there be a Justiciary trial, these facts must come out in evidence,—let an adverse press assert for the present what it may.

But tragic as many of the scenes in these parts are, and viewed in the light of eternity, surely these are not the least tragic in which ordinations are desecrated, and settlements accomplished with indecent haste, in order to secure a miserable half-year's stipend. The country teems with ludicrous

anecdotes of the Residuaries, and with sharp-witted replies of the peasantry, who eschew even speech with them. "*S'Beanich?*" said a turn-coat clergyman, who had once made a profession of extraordinary sanctity, and who still, in his altered circumstances, endeavoured to keep it up,—"*S'Beanich, —blessing on you,—how are you?*" said he, addressing a girl whom he had formerly known. "Thank you, Sir," she replied; "rather better in one respect than you." "What respect?" she inquired. "That I have kept what you have lost—my character." But one of the most singular stories is that of Dornoch. It is likewise a curious illustration of the mockery put upon the Scottish people by Lord Aberdeen's bill; and this, I may mention, I had also from an eye-witness. Dr. Monro, the old rector of the Grammar-school at Stirling, had the merit of reducing it from a flourishing seminary of upwards of 200 boys, to the easily managed number of six or seven. He was represented to me as an old man, with scarce a tooth in his head, who was surely sufficiently rusty, as he had not probably attempted a sermon for thirty years. The figure he made in the vast Cathedral of Dornoch, with just twelve of an audience at his Gaelic discourse, may be more easily imagined than described. "This is miserable,—this is disgusting," said the chief heritor; we must get up objections," and to objections accordingly they set themselves. The propriety of the Gaelic first came under review. Alas! the Gaelic was written, every word of it, and was thoroughly unexceptionable. Next came the doctrine; was it free from error? Doctrine! there was not as much doctrine in the whole discourse put together as would make an error! In this dilemma they thought of betaking themselves to some of the Free Church people, in case they might be more sharp-sighted or sharp-witted than themselves. And first, they addressed themselves to the old Catechist, a shrewd and excellent Man. "It would greatly oblige Mr. So and So, if he would attend one sermon of Dr. Monro's, *just to see what he thought of it.*" The Catechist peremptorily refused. He had turned his back upon that church, and he never meant to enter it again. "But for once, just once, to render them a little neighbourly assistance!" "Not I," replied the inexorable Catechist,—"*as ye brewed, ye can drink.*" And as they continued to urge him farther, he replied, by simply wishing them "good morning." Of all men, who should they next turn to, in their utter helplessness, but to the son of the old minister, his assistant and successor. He stared, and no wonder. I think he said, truly and indignantly, "I am the last man in the parish to whom ye ought to have come." "But," continued he, softening the matter into a jest, a few hundreds of us can sign Dr. Monro's call for you, and then we can just make him over to you as a present." The poor Doctor, small as his congregation had been previously, had next to address his "dear friends" and "dear brethren," the wooden benches and stone walls. To heighten the effect of the scene, an itinerant pedlar, who used to attend the Cathedral when he came to that quarter, succeeded in making his way in; and seeing nothing but vast empty aisles, and one poor figure in the distance jabbering in the pulpit, he gazed around him, not in a very reverend or perhaps flattering manner. The Doctor thought proper to stop and administer a rebuke. "Do you know my friend," said he, "that this is the house of prayer?" "Awcel," said the pedlar, in a leisurely way, "it was ance the hoos o' prayer, but I watna what it's noo. I mind the time when I could hardly get room upon ane o' thae benches, but noo I can get the hale Kirk to mysel."

And even thus it is with poor Scotland!

2.—ANOTHER LETTER ON ROSS-SHIRE.

TO THE EDITOR OF THE WITNESS.

SIR,—In all the northern newspapers (which, I need not say, are hostile to the Free Church), I see paragraphs from time to time, professing to be notices of the state of ecclesiastical matters in Ross-shire. Sometimes it is said that such and such presentees preached to large and respectable congregations,—that such and such congregations consider themselves fortunate in receiving such and such ministers,—that calls have been moderated in such and such parishes,—and that, although it could not be expected that the calls should be numerously signed, yet it was generally believed that, when the minister should be inducted, the most of the people would return to the Church of their fathers,—and that parties of riotous persons chased away the hearers from such churches. Now, Mr. Editor, I appeal to yourself, can the truth be gathered from such statements? And do they not tend to mislead the public? My object, at present, however, is not to find fault with any, but to furnish you with a plain, simple statement, in so far as Easter Ross is concerned. I shall mention all the parishes in order.

1st, KINCARDINE.—In this parish no site has been obtained as yet, the heritors being all hostile. It is notorious that the presentee, contrary to all former rules, and in a manner deprecated by all parties, resigned his charge in Glasgow, came to the parish with his family and household furniture, took possession of the manse, and preached again and again in the church before it was declared vacant (which, indeed, has not yet been done except by himself—he being the only person who has preached in it since the disruption.) A day was appointed for moderating in a call. The parishioners, I mean a few of them, on the day, attended with 14 or 15 special objections, of which one was, that the day of admission was appointed before the call was moderated in, thus intimating a determination to induct him, be there a good and sufficient call or not. They waited for a long time, but in vain; for special objections, or any other objections, were not called for at all. It is now ascertained, that on the 21st ult., he was inducted at Dingwall. Under these circumstances, can he be considered as minister of Kincardine, even by the Moderates themselves? His congregation, you need not be told, is wretchedly small, while, with one or two exceptions, all the natives, including the elders, communicants, piety and respectability of the parish, have followed their worthy minister, Mr. Allan.

2d, EDDERTON.—In this parish a site has been obtained. Almost all have followed their respected minister, who left the Establishment. The few who remain have only two communicants amongst them. They applied, it is said, for a certain Mr. Cameron; but a foul trick has been played upon them by some wight or other, for instead of the man they applied for, another of the same name has been presented to them, at whose appointment they are quite indignant. He preached to them on the 24th ultimo for the first time. The congregation amounted, some say, to fourteen; but they themselves maintain that it amounted to seventeen, including the eight persons who came from the neighbouring parish of Tain. Under the disappointment, it is some consolation that the patron promises that, when the parish becomes vacant again, they shall have their choice.

3d, TAIN.—The church here is far advanced. Since the disruption there

was only one sermon preached in the parish church. The congregation, on that occasion amounted to no more than eighty persons, although the Residaries came from all the surrounding parishes. All were numbered as they retired; so that to say that they amounted to 150 or 200, will not do. Indeed none of the Intrusion, prints had the effrontery to say any thing favourable of the appearance of the congregation, or minister, or precentor, that day, so complete was the failure. The presentee has not yet made his appearance, but we know that only a very insignificant congregation awaits him, whereas the worthy minister of the Free Church has an immense congregation.

4th, TARBAT.—The presentee to this parish has not yet ventured to come forward. Report says, that the Presbytery, within whose bounds he laboured, for some time, as minister of the Non-intrusion congregation at Culsalmond, will not give him the necessary certificate, and that this is the cause of his not coming forward. I know not whether there be any truth in the report, but when we consider how much he adorned the Non-intrusion cause at Culsalmond, we need not wonder that that highly respectable and vigilant Presbytery should deem it their duty to keep the gentleman in a state of probation for some time, and especially when they know that the Free Church was not particularly anxious to have any thing to do with him. A site for a Free Church has been obtained in the parish.

5th, FARN.—In this parish also a site has been obtained, and the church is already in a state of forwardness. The whole population, with the exception of 9 or 10, left the Establishment. Last week a minister was elected for the Free Church.

6th, NIGG.—A site has been obtained. All the congregation joined the Free Church. It is said that a Mr. McIntosh, who some years ago, went from this quarter to America is to be presented to this parish. Unfortunately the people happen to know something about him already. But it matters not; the Established Church in this quarter is a sinecure.

7th, LOGIE EASTER.—This parish is most unfortunate in its heritors; perhaps not another in Scotland so unfortunate. We hear much of the Duke of Sutherland, but bad as his conduct undeniably is, it is leniency itself compared with the conduct of some of the heritors of Logie Easter. You are aware, Mr. Editor, that the parish was vacant some time ago, for the long period of three years, and that the parishioners were put to very great expense, upwards of £200, in defending themselves against one of the evils of patronage; but although the heritors and their underlings did every thing they could to force a most unacceptable presentee on the parish, they were (thanks to our reformed Church Courts,) defeated, and the people obtained the victory. Some servants and tenants were then dismissed, and almost reduced to beggary, for not receiving, as their minister, the patron's creature. But at present matters are much worse. At Whitsunday last, an heritor turned away about ten cottagers and farm-servants, with their helpless families, and all of them bearing the best character, for no other reason than joining the Free Church. Since then the consciences of the rest have been continually besieged, threats at one time applied, and bribes at another, and when it was ascertained that neither the one nor the other would do, as a last resort an assurance was given that all who would not attend worship in the Established Church, or who would give any subscription for the support of the Free Church should be turned away at the time. You can form no idea of the cruelties to which the poor people are subjected, unless you were on the very spot. Those who should protect them are their oppressors. They have none to defend them,—none to bring their case before the public. A few days ago I was much grieved to see

scores of old and young like to weep out their eyes at the thought. But enough of this. I am really ashamed to think that such a state of things should be tolerated for a day. On the 3d of September, the church was declared vacant by an individual who did not belong to the Presbytery at all, —viz. Mr. John M'Kenzie of the Cromarty Gaelic Chapel, who since then was inducted; at his mother's house, into the temporalities of Rosskeen. The congregation, including all who came from the four neighbouring parishes, was so very small that it hardly deserves the name. There was not one native present on the occasion. To be sure the preacher is most unacceptable to all the country, but that cannot of itself sufficiently account for the smallness of the congregation, when we consider the steps taken to force the people to hear him, and also that his was the only residuary sermon preached that day within the bounds of the Presbytery of Tain. On the 10th September (mark the dates) the presentee came to preach for the first time. Until very lately (although always a very unacceptable preacher), he was a professed Non-intrusionist, and loudly praised the people of Kiltarlity, of which he himself is schoolmaster, for their opposition to the Moderate minister of that parish. He had no Gaelic hearers at all, and only about fifteen in English, including the nine or ten who, in order to make the semblance of a congregation, came from the adjacent parish, whereas the congregation in connection with the Free Church consisted of at least 1000. On the 14th September, the day appointed for moderating in a call, Mr. Bethune of Dingwall and some other person appeared at the church. The congregation, on that day, consisted of three persons, two of them men and wife visitors in the parish, and the other a young man from a neighbouring parish, who happened to be in the employ of one of the heritors. There was neither sermon nor prayer, it is said, on the occasion, and yet, I suppose, the call was found a good and sufficient call. On Sabbath the 17th, there was no sermon preached, nor edict served, yet it appears that on the 21st September the presentee was inducted at Dingwall, the seat of another Presbytery, along with two or three other presentees, to their respective parishes in Easter Ross. Thus all the usual forms were leaped over; there was no meeting of Presbytery held within the parish, no edict served, no ten free days given according to all law; but the church was declared vacant, and a man presented, ordained, and inducted, all in seventeen days. "Can it be possible?" the parishioners ask. "A man, under these circumstances, with such indecent haste, urging on his settlement before the 29th of September. Knowing that all the elders, all the communicants, all the piety in the parish, and all the people are against him, and standing up within the bounds of another Presbytery, and declaring solemnly that a regard to the glory of God and love to our souls were his great motives in coming to the parish, and not worldly designs. Our own minister, (who always inculcated upon us the necessity and the propriety of living quiet and peaceable lives even when oppressed) driven away by from us the cruel hand of persecution, and obliged to seek a shelter in another parish; a site refused us for a house wherein to worship God according to his word; our consciences incessantly besieged, and our families threatened with starvation if we refuse to go to a corrupt church; and, as if to add insult to injury, hostile persons writing articles in hostile newspapers, quite opposed to the truth? What is this that is come upon us? Is it done to try our mettle or our patience, or to try an experiment upon us?" Such are the reasonings of the people, and shame on the persons who oblige them to reason so: they alone are responsible for all the consequences.

8th, KILMUIR EASTER.—In this parish a site has been given; but the conduct of some heritors and factors towards the worthy minister of the

Free Church has been very gross, and although he bears it patiently, it does not pass unnoticed. The presentee was inducted at Dingwall, much in the same manner with the presentee at Logie. It will be remembered that he was the person who was attempted, about four or five years ago, to be forced on the parish of Logie, but against whom they defended themselves with so much trouble and expense. He was most unacceptable to all the people in this part of the country, and, under existing circumstances, it is a most unwise appointment, as all the rest are. Oh! how heavy is the responsibility of the man who makes these appointments.

9th, ROSSKREK.—The venerable minister of this parish left the Establishment along with his brethren. All his parishioners, with very few exceptions, followed him. We hear much of rioting on the occasion of the late induction, and it is much to be lamented that there was any such; but why has it been concealed that some of those who came to countenance the presentee were the first aggressors? Ministers and heritors, and others who join them, seem to think that, because our present rulers give them their support, and look down with contempt upon the Free Church, they may do what they will with the people, and give them every provocation in their power. But nothing is more unwise. They should read the history of the past, and remember what is written by the pen of inspiration, that "oppression makes a wise man mad."

Your's truly,

R.

Ross-shire, 3d Oct. 1843.

P. S.—Since writing the above, which should have been sent you two days ago, I saw different accounts of disturbances which had taken place in two or three parishes in Ross-shire. It is most distressing to think that such a thing should have taken place at all; and I sincerely hope that nothing of the kind shall occur again. I can assure you, Sir, that all the ministers of the Free Church have, since the disruption, been impressing upon their people the propriety of abstaining from everything of the kind, however much provoked; and I am glad that, except in a very few cases, their exhortations have had the desired effect. But when you consider that the present is a transition state, and that the people cannot be convinced but that they have been most unjustly deprived of the means set apart, by the constitution of this kingdom, for the maintenance of religion amongst them,—when you consider that, in addition to this sore grievance, their ministers, to whom they are all warmly and affectionately attached, are in many instances despised and persecuted before their eyes, in order to tear them away, so as to clear the way for the men who so greedily grasp at livings, regardless of every other consideration,—and when you consider that they themselves are continually provoked and goaded on by oppression, sites for churches refused, and houses for their ministers to shelter in with their families, although they are unoccupied, and any rent would be given for them—when you consider all these things, you need not at all wonder that they should be roused to do what in their cooler moments they must disapprove of. The accounts of those riots, as they are called, in so far as Easter Ross is concerned, are grossly exaggerated. I need only refer to what is said of Logie—"the minister deforced," "the bell ringing all day," &c. Now, Sir, I am ready to prove that not a sound was heard from the bell that day, and that the minister did not appear at all. The case was this. It was ascertained that Mr. Mackenzie, who a few days before was inducted at Dingwall, travelled to the parish by the mail coach on Sabbath the 24th, to take possession. A few of the young lads, on hearing this, considered it an act of Sabbath desecration, and thought (most erroneously no one can

deny), that they should defend the Church from such a man, until a site were given them to build another church. They accordingly stood at the gate, but contemplated no disturbance or violence of any kind, until one of the heritors, on seeing them, came up with threats, and attempted to wrest a staff from the hand of one who was standing by. The heritor's son was present also, and called them cowards and other opprobrious terms, which irritated them very much. Lady Ross, who is unfortunately peculiarly disliked in the county, now made her appearance, and attempted to drive through them. This did not lessen the feeling against her; and the recollection that the Balnagown family is so different from what they expected, and that the late lady of Balnagown, the excellent Lady Mary Ross, was so different from the present, made one of them, who was nearly trampled under the horse's feet, give utterance to that feeling. The minister of the Free Church is investigating the matter, with the view of bringing the guilty to discipline.

R.

3.—ADDRESS OF THE SPECIAL COMMISSION OF THE FREE CHURCH, TO THE INHABITANTS OF ROSS-SHIRE.

The Special Commission of the General Assembly of the Free Church of Scotland, as represented by its acting Committee, have learnt, with the deepest sorrow, that the parishioners of certain parishes in the Synod of Ross, acting apparently on a resolution to prevent the Established ministers from taking possession of the parish churches until the privilege shall be conceded to themselves of being allowed to purchase sites for churches in which, in obedience to God's commands, they may conveniently assemble together to worship Him according to their consciences, in the communion of the Free Church of which they are members, have forcibly obstructed such ministers from entering the parish churches for the purpose of being inducted, and that this proceeding on the part of the parishioners who have joined in it, has led them on to other and still more culpable acts of violence.

The Commission hasten earnestly to warn all who have taken part in such acts, against perseverance in a course of conduct so contrary to Christian duty,—so much calculated to injure the cause of the Church to which they are attached, and so certain to bring down on themselves and others, misery and ruin.

The Commission are far from being insensible to the grievous sufferings inflicted by the bitter persecution which has driven a population, hitherto justly acknowledged to be the most peaceful, patient, orderly, and inoffensive in the empire, to acts of force and violence. On the contrary, their hearts bleed for the inhabitants of the districts subjected to such cruel sufferings for conscience sake; and they view with indignation the persecuting spirit which inflicts them. They willingly acknowledge that it is hard for flesh and blood to bear the evils to which too many of them have been exposed. The refusal by the whole proprietors of a parish or district to allow the inhabitants, although willing to pay the full value for it, the use, temporarily or permanently, of the smallest space on God's earth, whereon, in obedience to His command, they might assemble together to worship Him;—the attempt thus, by enforced deprivation of ordinances, or by the

continued labour and sufferings through which alone these can be precariously and occasionally obtained, without the shelter of a roof, through a long and inclement winter, to drive them to join in communion with a Church now essentially and fundamentally different from what they conscientiously deem to be conformable to the Word of God;—the denial to them, though constituting in many districts nearly the whole population, of the toleration enjoyed by every other class of non-established Christians;—the threats of dismissal from the employment on which the bread of their families depends, in the event of adherence to the ministers of their own communion; already, in some instances, carried into execution;—the depriving, so far as possible, the afflicted, the sick, and the dying, of the consoling visits of their own pastor, by excluding him from a dwelling-place among them;—these things, and others of a like nature, are in themselves hard, very hard to bear; but still, though accompanied, too, with the aggravation of insult,—when even the vacant and useless spot of ground, made free to the tent of the gipsy and the vagrant, is denied to the worshipper of God, and when the application for sites is refused in terms of unfeeling insult,—it is the duty of Christians to submit to them with meekness and patience, remembering in what manner He by whose name they are called, suffered injury and insult, and how His apostles bore with cheerfulness the long-continued and infinitely more severe persecutions to which they were subjected. Above all, it is incumbent on those who profess to be followers of Christ, to abstain from acts of violence. In accordance, therefore, with the imperative calls of religion and duty, the Commission would, with the utmost earnestness and affection, urge on all who have allowed themselves to take part in these excesses, to abandon the course on which they have so unhappily entered,—to refrain absolutely from all resistance to the occupation of the parish churches, or to those steps which may be taken by the public authorities in consequence of the resistance already made,—and fervently to pray for grace, that they, and all others subjected to similar persecutions with those which have betrayed them into a departure from the path of duty, may be strengthened to bear these with Christian meekness, till God, who hears the cry of the oppressed, shall be pleased, in His own time, to send deliverance.

The Commission would also urge this on them, for their own and their brethren's sakes, and for the sake of the Church of their fathers, to which they continue so steadfastly to adhere. Such acts as the Commission have now to deplore and condemn can only ultimately serve the purpose of giving occasion for the infliction of severer sufferings. In addition to the punishment which they will bring on the individuals who have taken part in them, and the ruin this will entail on their families, they will expose the whole neighbourhood and district to most grievous evils,—such as the quartering of soldiers on them, and the increased rigour of those who seek and have the power to do them wrong. They will afford an excuse for perseverance in that system of persecution, which otherwise the combined indignation of the world might have put a stop to. They will discredit the cause, and obstruct the progress of the Church of their affections, and diminish the power and influence through which the constitutional efforts that will be made by her might succeed in securing for her members the practical enjoyment of the privileges possessed by all other non-established communions in the land; and they will grieve the hearts of the faithful ministers who have sacrificed their worldly goods, in maintaining the rights of the Christian people, and the spiritual freedom of Christ's Church in this land.

The Commission thankfully rejoice to know, that the ministers of the

district in which these excesses have occurred, have strenuously exerted themselves to prevent and repress them: and although their efforts, in the excitement of the first outbreak of popular feeling, were not crowned with success, the Commission earnestly trust, that, renewed and persevered in, under more favourable circumstances, and not counteracted, as they fondly hope they will not be, by any reckless or unnecessary irritation, they will effect the object so fervently to be desired, of preventing further resistance and disturbance of the public peace. For the purpose of aiding in these efforts, the Committee appoint the Rev. Dr. Macfarlan, the Rev. Dr. Gordon, the Rev. Dr. McKay, and John Hamilton, Esq. advocate, or such of them as may be able to do so, immediately to proceed to the north, to consult and advise with the ministers of the district in question, and to strengthen their hands in every possible way, in regard to accomplishing this object, earnestly hoping and praying, that the men whose conduct is so much to be deplored, may henceforth imitate the example of the great body of the inhabitants of the northern districts of Scotland, who, by their patient endurance of persecution for conscience sake, have shown themselves worthy of the honour done them, by its having been "given" them "in the behalf of Christ, not only to believe on him, but also to suffer for His sake."

The Commission desire, that the ministers of the several congregations within the bounds of the Synod of Ross, should read this minute to their respective congregations, on the first occasion of their assembling for public worship, after the receipt of the same.

In name and on behalf of the Special Commission of the General Assembly of the Free Church of Scotland,

ROBERT GORDON, *Moderator.*

VIII.—MISCELLANEOUS ITEMS.

I.—FINANCE APPEAL.

FINANCE OF THE FREE CHURCH.

The following eloquent and admirable address has just been issued, and we trust will be widely circulated. The people of Scotland are now on their trial before the Christian world, and although some pitiful and niggardly souls have stood, and may stand back from the Free Church, for fear of being exposed to expense, the true people of Christ in our land will rejoice to share a portion of their substance with His persecuted ministers. The present are eminently sifting and trying times, when mere talk and profession are thoroughly put to the test:—

"Address by the Elders and other Members of the Free Church assembled at Glasgow, to their Brethren throughout Scotland."

"We, the elders and members of the Free Church of Scotland, assembled at Glasgow on the occasion of the meeting of the General Assembly, deeming it our paramount duty to call the attention of our brethren to the position and prospects of our beloved pastors, would affectionately bespeak their serious consideration of this important subject.

"Though all are ready to admit, and even enemies cannot fail to admire the enormous sacrifices made by the ministers of the Free Church of Scotland, few sit down deliberately to count the great cost to which these men have cheerfully submitted, to uphold the authority of their Divine Master, and maintain the Christian privileges of the Scottish people.

"They have forsaken all for His glory, and for our benefit;—shall it be said that, while they set so noble an example—while cheerfully they set forward to face the world and all its hardships, many of them scarcely knowing where to lay their head, we looked on with apparent apathy, contented with mere sympathy, which can neither clothe the naked, feed the hungry, nor shelter those who are without a home.

"We feel assured that you will not permit this, and have only to be made aware of the necessity to come speedily to their assistance.

"What have we done in comparison with them? We have left no manse, given up no stipends, forsaken no glebes—out of our abundance we may have given a pittance; but they, out of their poverty, have given all.

"By a calculation, under the mark, they have surrendered property to the value of two millions sterling (£2,000,000). We require not a twentieth part of that sum for the Sustentation Fund, and that is not yet realized. Even at the utmost amount which it is sought to attain as stipend for our ministers, most of them would in general have still sacrificed one-half of their income, while the sacrifice of the one-fiftieth part of the income of the members of the Free Church would amply repair the loss sustained by them. Considering that that loss has been incurred in contending for the rights of the people, we trust confidently that they will not allow it to be borne by the ministry alone.

"We are quite aware that the deficiencies of the Sustentation Fund are not to be traced to any apathy or indifference in the people. The amount of the sums already contributed affords abundant evidence of this. We know that, on the contrary, they proceed from causes which, while they give the highest grounds of gratitude to God, are calculated to stimulate the exertions and encourage the heart of every friend of our cause, giving, as they do, the fullest assurance of its ultimate success. We allude to the immense sums that have been expended during the present year in the building of churches, and to the number of ministers and probationers who have joined the Free Church, which, by far exceeding the most sanguine expectations of her friends, has outrun the calculations of what was necessary for their support.

"Considerable misapprehension prevails as to the adequacy of the Sustentation Fund. It is of the utmost importance that our faithful ministers should not be allowed, even temporarily, to suffer from the very causes that should be a source of thankfulness and congratulation to all, and that immediate and strenuous exertions should be made for supplementing the deficiency of the funds devoted to their support.

"We feel the most perfect confidence that nothing is required to effect this but regularly sustained activity on the part of the collectors. There is no want of zeal in the people. Their sympathies are in full exercise, and nothing is necessary but opportunities of giving them vent. The harvest truly is plentiful, but the labourers are few. Let associations be formed where this has not been already done, and in those places where the organisation is complete, let it be kept in active and energetic exercise by the collectors.

"We assure our friends who are willing to undertake that office, that, by acting as collectors in the spirit we have indicated, they will do more good to the great cause in which we are engaged than can be done by individual contributors, even on the most princely scale.

"We have little doubt, that when our churches are built, and they are fast

covering the ground, the Free Church of Scotland will stand forth beautiful in her order—but meanwhile, let not the fair prospects before us be marred—let us come forward instantly and pour in through the local associations our timely aid. Remember the inclemency of winter is at hand. When the blast roars and the hail and snow ride on the wings of the storm, what infinitely greater delight will surround our own fireside when we can each say to ourselves, we have done all that in us lies, to give shelter and support to our noble and beloved pastors.

“*Up then and be doing, we implore you. Collectors, spare not your exertions; it is a heavenly work in which you are engaged—Fellow Free Churchmen, give full vent to the springs of your benevolence; it cannot flow in a holier channel, for all that you give will assuredly return tenfold into your own and your sons’ bosoms.*”

“Signed by order of the meeting,

“BREADALBANE, *Chairman.*”

“October, 1843.”

2.—ARRANGEMENT WITH DISSENTERS IN PLANTING OF FREE CHURCHES.

Our readers are aware that, in one or two instances, jealousy has sprung up on the part of other Dissenting bodies, in consequence of the planting of Free Churches in their neighbourhoods. This subject was lately brought before the Bicentenary Committee, and after much deliberation on the part of the several denominations, it was unanimously resolved to recommend the following “statement and regulations in regard to the planting of churches” to their respective Church Courts for consideration :

It will be admitted, that the first great duty incumbent upon the Free Church, is to provide, as far as they can, spheres of usefulness for the ministers and probationers who have felt it to be their duty to quit the Establishment, and accommodation for the people who have left the Establishment along with them. They are most desirous to labour to carry this object into effect in friendly co-operation with other evangelical bodies. The Free Church already has, or by suitable exertions might have, adherents, more or less, in almost every parish in Scotland. We do not inquire whether, and to what extent, the whole population that was connected with the Establishment have special claims upon the exertions of the Free Church, but unquestionably that Church enjoys peculiar facilities in striving to promote their welfare, and these it ought to improve to the full extent of the means which it possesses. But they have not enough of men or means to provide a fixed ministry for every portion of the population that may be disposed to adhere to them. And in determining where they should plant a minister, and try to erect a church, they will most willingly have regard to the existence of a pastor, or church, or recognised missionary station, connected with any other evangelical denomination, as a material element to be taken into account, and one which may, in certain cases, (to be regulated, of course, by circumstances, which cannot be very well specified beforehand,) be in itself a sufficient reason for not erecting a Free Church there. They will never encourage any of the population to remain in connection with the Establishment, but will rather seek to persuade them of their duty to leave it, and will have no hesitation in recommending any who may be disposed

to adhere to the Free Church, rather to connect themselves with some body of evangelical Dissenters, than to return to the Establishment. Dissenters must be aware, that it is very difficult, if not impracticable, to lay down general rules beforehand, for regulating questions as to where churches and ministers, depending upon voluntary contributions, may and should be settled. From the nature and necessities of the case, these questions must often be determined by local circumstances, which cannot well be reduced under general heads—by the feelings and inclinations of the people,—by the facilities or opportunities which in individuals, who take an interest in the particular case may be able and willing to afford,—by considerations, in short, which neither Committees nor Church Courts can always effectually control. On these grounds, cases may sometimes occur, which may be fitted to call forth a certain measure of jealousy, but for which the Free Church ought not fairly to be regarded as responsible, and with respect to which it may be expected that forbearance will be exercised, so as not to disturb that general harmony among evangelical bodies, which the Free Church is most anxious to cultivate. Still there are some general rules, by regard to which the Free Church ought to be guided in planting churches and ministers, and which we are persuaded that other bodies of evangelical Dissenters will admit to be fair and reasonable; and it may conduce to friendly and harmonious co-operation, that these should be distinctly stated.

1st. Where a minister has left the Establishment, and carried his congregation, or a considerable portion of it, with him, it is right that, if possible, a church should be erected in the immediate locality for their accommodation. These cases seem to have a claim upon the Free Church for the erection of a place of worship, not merely irrespective of the existence of other evangelical bodies in the locality, but even, in some measure, irrespective of what a general and abstract regard to the interests of the Free Church in the district might dictate.

2d. Where a minister has left the Establishment, but where it is not practicable or expedient to erect a church in his own parish, and where the ministers of several neighbouring parishes remain in the Establishment, it were right, if practicable, to erect a church for him in some central situation, where the adhering population of several parishes might be accommodated, where he might be at no very great distance from his former flock, and where his personal character and influence in the district might be of advantage.

3d. Wherever there is an amount of population adhering to the Free Church, such as would, in ordinary circumstances, have been regarded by evangelical Dissenters as a sufficient ground for erecting a church and planting a minister, there the Free Church must be at full liberty; so far as it has the means, to do so.

4th. That as there are some adherents of the Free Church in almost every parish, and as it is not unreasonable to expect that many who have not yet adhered to the Free Church, may be induced to quit the Establishment, and join the Free Church when better informed in regard to the controversy out of which it has arisen, by the itinerancies and deputations it may send, or otherwise, it will be the desire of the Free Church to provide, if possible, a place of worship so situated as to be accessible to all those who were once connected with the Establishment, especially in such districts as do not possess gospel ordinances out of the Establishment.

The Free Church consider that in the cases here specified, they are fully warranted, so far as they have the means, to erect a church and to plant a minister, and that in doing so they are only discharging their own duty, and are manifesting no unfriendly spirit, and practising no undue interference, with regard to other evangelical Churches. They have not either enough of

men, or sufficient means to plant ministers and to erect churches in all the places, where, according to the preceding rules, they would be warranted in doing so; and in making a selection from among the places, comprehended in the preceding description, where churches should be erected, as well as in judging of all cases where it may be doubtful whether or not the preceding rules apply to them, the Courts and Committees of the Free Church will carefully have regard to the existence of pastors and churches, or recognised missionary stations of other evangelical denominations; and, in addition to this, will be ever ready to consider, in the spirit of brotherly kindness and Christian love, the particulars of any case, where, irrespective of general rules, any other evangelical body might consider itself aggrieved by the erection of a place of worship in connection with the Free Church.

If the other bodies of evangelical Dissenters should feel themselves warranted to approve of the preceding rules, it is confidently hoped that by a brotherly and Christian consideration of all doubtful cases, on the part of the Free Church, and by the exercise of reasonable forbearance on the part of other Dissenters, in regard to some cases where neither the courts nor committees of the Free Church can exercise much control over the feelings and influences that may be in operation, almost every cause of jealousy or alienation might be avoided, and all evangelical Churches might be united in friendly and harmonious co-operation, in promoting the common salvation, and advancing the interests of pure and undefiled religion.

*Bicentenary Commemoration Committee,
Edinburgh, 29th September, 1843.*

The Committee having resumed consideration of the above Statement and Regulations, submitted by Members of the Free Church, are of opinion,

That the regulations substantially embody principles, which, if acted upon would prevent collision, and lead to brotherly understanding and friendly co-operation;—and whilst the Committee do not presume to dictate, they recommend the members of the committee bring this matter before their respective Ecclesiastical Judicatories, in the hope that the Statement will meet the views of the various bodies; and toward this directed the Statement and regulations to be printed forthwith.

JOHN JAFFRAY, *Secretary.*

3.—THE FREE CHURCH CAUSE IN ENGLAND.

The following is the MEMORIAL alluded to in the last Assembly, as now in course of signature amongst the MINISTERS AND MEMBERS OF THE CHURCH OF ENGLAND in reference to the Free Church of Scotland. It must be gratifying to the friends of evangelical truth in this country to know that, notwithstanding the deadly canker which is now destroying the vitals of the Church of England, these resolutions have been subscribed by not a few both of the clergy and laity of that Church:—

The important movement which has taken place in the Church of Scotland has necessarily excited feelings of the deepest interest in all who care for the Church of Christ.

Many members of the Episcopal Church of England are, we have no doubt, anxious for the continuance of gospel truth and a gospel ministry amongst the people of Scotland.

Such persons are invited to weigh the grounds on which we, the undersigned clergymen and lay members of the Established Church, disclaiming all party views and objects, desire to offer our sympathy and aid, and to claim that of other members of our Church, in behalf of the ministers and people of the Free Church of Scotland.

1. We should be forgetful of that charity which "thinketh no evil;" did we presume to call in question the motives which induce a large body of the ministers of the Established Church of Scotland to retain their position under the present circumstances of that Church; and we shall not inquire into the various considerations which have led the ministers of the Free Church of Scotland to relinquish the endowments hitherto enjoyed by them under the sanction of the State, especially as on some points our views differ widely from those of our suffering brethren.

On one particular, however, we cannot withhold our opinion.

We feel that the claim of the Civil Court to enforce ordination to the ministry, whether directly or indirectly, under any possible circumstances, is an unjustifiable usurpation in a matter purely spiritual. And consequently we judge, that those of our northern brethren who view the subject in the same light with ourselves, could not as Christian men do otherwise than resign their connection with the State, rather than remain subject to a power which might call on them to ordain, as in God's presence, to the ministry and the care of souls, a man whom they in their conscience accounted unfit for the pastoral office.

We cannot forget that in our own Church, closely united as it is with the State, the matter of ordination has ever been left to ecclesiastical officers alone, without the least interference on the part of the civil power.

2. We honour the conscientious adherence to principle of the large body of ministers who have relinquished their temporal emoluments, even when it regards points on which our judgment does not coincide with theirs; and we respect the feelings of their people who have adhered to them.

We think that we are taking the lowest view of their position when we use the words of their talented countryman, Sir J. Mackintosh, "magnanimity in enduring pain for the sake of conscience, is not, indeed, an unerring mark of rectitude; but it is of all other destinies that which most exalts the sect or party whom it visits, and bestows on their story an undying command over the hearts of their fellow-men."

3. As Christians, having the same rule of faith, the same hope the same Teacher, with our brethren now under trial, we feel that we are called on to do unto them what we should have hoped for at their hands if the trial had been ours.

We should surely have expected the sympathy and aid of our fellow-believers.

4. We look to the Free Church of Scotland especially for the maintenance and propagation of gospel truth in that country.

While we honour the piety and devotedness of those ministers of our own Church in Scotland, who in public and private set forth the word of life, we must confess, with regard to the Scottish Episcopal Church, that the extensive reception in that body of the antisciptural doctrines which are corrupting our own Church, and the Popish character of its communion service, will not permit us to look to it for any diffusion of vital godliness.

We can feel but little confidence, as regards the same object, in the Established Presbyterian Church of Scotland, stripped as it is of so large a portion of its conscientious, gifted, and pious men.

Nor do the present extent and influence of the dissenting Churches in Scotland lead us to hope that they will be able to meet the emergency by an extended effort in the work of the gospel.

We therefore feel it, an urgent duty to support a body of men in that country, who, we believe, will faithfully and fully preach the gospel of the Lord Jesus Christ.

We know that their doctrines coincide substantially with those of our own Church. They are not a separating body whose views are yet to be matured and ascertained. They are the representatives of the ancient Scottish Church, who have indeed retired from their connection with the State; but in doctrine, discipline, mode of worship, and every other particular, remain firmly attached to the constitution of the scriptural Church of their fathers.

5. While we make all due allowance for present excitement, while we are prepared for the consequences of the infirmity and corruption of our nature, which, even in the regenerate, mingle with and defile all their doings, we still desire to express our conviction, that Christ, and Christ crucified, will be preached in the Free Church of Scotland. That the unmixed evil and total helplessness of fallen man will be honestly stated, and the promised grace of the Holy Spirit as the only author of good in thought, word, or deed, set forth in consistency with the word of truth; and therefore we cannot doubt that God, even our own God, will give them his blessing. We pray that the blessing of the Lord may be upon them, and we bless them in the name of the Lord.

4.—SPEECHLESSNESS OF EVANGELICAL RESIDUARIES.

(From the Witness.)

Our readers would no doubt peruse with interest that part of the report given in our last number, of the proceedings at Heriot's Hospital, in which Mr. Wright charged Mr. Bennie of Lady Yester's, and Mr. Glover of Green-side, with having abandoned the principles they once professed. and these reverend gentlemen received the charge in silence, amid the suppressed laughter of the Board, without uttering one syllable in defence or in palliation of their conduct. It is a very remarkable feature in the conduct of those men who once belonged to the Evangelical party and professed their principles, but who have remained in the Establishment and kept their livings, that they have never ventured to give any public explanation or defence of their conduct,—any statement of the grounds on which they have held themselves warranted to retain their connection with the State, and the possession of their temporalities. Fair opportunities of doing this have repeatedly occurred, but they have not thought fit to embrace them. The whole subject has been twice discussed in the Residuary Presbytery of Edinburgh, and yet not one of those ministers who have formerly acted with the Evangelical party, opened his mouth, or said one word in explanation of his conduct, or in defence of his consistency. What is the reason of this most extraordinary *reticence*? There are few causes so bad, but that something may be said in defence of them,—few actions so discreditable, but that something may be said in palliation of them. We have no wish to condemn men unheard; but

if men, occupying a position so very equivocal and suspicious as that of the great body of those who once professed the principles of the Evangelical party and yet remain in the Establishment, will obstinately persist in dogged silence, and refuse to embrace opportunities of vindicating their character, when they come fairly and naturally in the way, we fear that even men who are not uncharitable will be forced at length to adopt the conclusion, not only that their conduct is indefensible, but that they themselves know and feel that they cannot defend it. It is surely a duty which they owe to themselves, to the office they hold, and to the interests of religion, to wipe off at least the worst part of this suspicion, by coming forward with some attempt to defend their character and consistency. They have excuses and pretences which they circulate busily in private. Why do they not venture to submit them to the public? Are not ministers of the gospel bound to have some regard to their reputation in society?

The grand point on which these men are bound, by a regard to their character and reputation, to give information, is this. Whether or not they still hold the principles of non-intrusion and spiritual independence which they once professed? If they say that they still hold these principles, they will then be expected to explain, how a real and honest maintenance of them can be made to consist with remaining in connection with an Establishment, from the constitution of which these principles have now been thoroughly excluded. A vast majority, both in "number and character," of those who had professed these principles, were firmly persuaded that an explicit denial or renunciation of them was necessarily involved in remaining longer in the Establishment, and that, of course, they had no alternative, as honest men, but to abandon it. They have fully and openly stated the grounds of this conclusion while those who at one time professed these principles, but who have remained in the Establishment, have never even made an attempt to prove, that a denial or renunciation of them is not necessarily involved in their retaining their benefices. But perhaps some of them may say that they have changed their minds, and abandoned the principles they once professed. Well, be it so. Let them take any ground they choose, if they will only state it openly, and defend it manfully. If they adopt this side of the alternative, and admit that they have changed their principles, they should feel that, as a change in such circumstances, when an honest and steadfast maintenance of their principles required the sacrifice of their livings, is very suspicious, they are peculiarly called upon to bring forward very strong arguments for the change, and to give the world a demonstration of the falsehood of their former views. But neither have they attempted anything of this sort. These are plainly the consequences, respectively, of their admitting or denying that they have changed their principles: but they do not seem to have courage to take either side of the alternative, and to follow it up. They must all of them either admit that they changed their principles in very suspicious circumstances, or else aver, and undertake to prove, that Lord Aberdeen's Act is in full accordance with the principles they once professed; while most of them labour under the *additional* difficulty of needing to explain why they opposed Lord Aberdeen's Bill of 1840, and approved of his bill of 1843. In the name of common honesty and common decency, we call upon them to speak out,—to declare distinctly whether or not they adhere to their former principles,—what is the position they now occupy in regard to them,—and what are the grounds, if any, on which they think they can defend their conduct in retaining their livings.

IX.—LOCAL CORRESPONDENCE AND INTELLIGENCE.

1.—HOME LETTERS.

A friend has kindly furnished us with one or two extracts of "Home Letters"—bearing chiefly on the late meeting of the Free General Assembly at Glasgow. We are always glad to receive and communicate such interesting and useful passages of private letters, when they relate to facts and sentiments, like those presented in the following—and bear upon them the character of simplicity, sincerity and distinctness.

Glasgow, 2nd November, 1843.

"The meeting of our Free Church General Assembly held here was a Special Meeting for the purpose of consolidating our Church Constitution, completing our arrangements, and putting our affairs generally into something like a permanent shape and into good working order. It was an aggregate,—not a representative assembly. This was considered necessary in order that the *mind of the whole Church* might be obtained in fixing our new position. All the ministers of the Free Church, and one elder from each Kirk Session, were thus entitled to a seat. The number of members actually present was between 8 and 900. The place of meeting was the City Hall,—the centre of which was railed in for the members, and the outer circumference and galleries were opened to the public. To prevent confusion, admission was by tickets—both for members and for the public. The public had tickets to admit to *all* the sittings at 5s. each, or 1s. per one day, except to a small gallery, to which the admission was 6d. On one particular night all the members of Associations were admitted by free tickets. The attendance throughout was prodigious and the interest very great. The audience would amount to about 4,000. Every point was settled *unanimously*. We have noted 600 formed and organised congregations and about 150 preaching stations. Upwards of 500 ordained Ministers and 130 to 140 Preachers. In addition to these we have about 200 Students in training for the ministry."

"It is some satisfaction to us to have received at this assembly addresses of approbation and sympathy from almost every body of Evangelical Christians in the Empire—even the English Establishment. From Scotland we have had addresses from the United Secession (by far the largest body of seceders), and the Original Seceders and the Covenanters. From England—from the congregationalists, Wesleyan (Welsh) Calvinistic Methodists and Baptists. From Ireland,—from the Ulster Presbyterians, the Reformed Presbyterians and the Independents, and from many more I have not named. There

were upwards of 20 separate communications of this kind and you will observe that amongst these bodies, are not a few (such as the Wesleyans Irish Presbyterians, Covenanters, Calvinistics, Methodists, &c.) who hold the principle of National Establishments of Religion as decidedly as we do: while others are decided Voluntaries. It is not therefore because we have left the Establishment they approve of our conduct, but because we have left it on *such grounds* in vindication of *such principles*. I do not say all this *proves* that we are right, but it is at least a testimony of some weight, and one which posterity will appreciate. I am quite content, and so I believe is the Free Church, to let history record its verdict."

Glasgow, 27th October, 1843.

"I must say that painful as was the separation and heavy the losses and sufferings connected with it, I never yet have regretted the step which I took, but rejoice that I have no connexion with a Church constituted as the Establishment now is. The people have joined the Free Church in immense numbers and left but a small "sprinkling" to the Residuary. There are at present 600 churches either built or building or ready to be commenced, and there are other 200 congregations asking for Free Church ministers. It is the most extraordinary national movement that the world has perhaps ever seen. £206,000 have been subscribed in five months for building churches. On this account the Sustentation Fund has not been so much attended to; so that, for the present, the ministers have but a small allowance,—only £40 each for this half year. This however is easily accounted for by the fact, that the chief attention was directed to the Building Fund, and that a good part of the Sustentation Fund was devoted to building, and also that there is a much larger body of ministers to be supported, and a much larger number of churches have to be built, than was at all expected. Had there been only the original 470 ministers and churches—the sum raised would have been more than sufficient for them; but having 7 to 800 churches to build we are of course at present in some difficulty. It is yet encouraging to know that our very difficulties arise solely from our extraordinary success.

We have been greatly encouraged also by the adherence of all the *Missionaries* of the Church of Scotland. The Residuary Church has not one Missionary anywhere. This fact has told most powerfully in this country—an impression stronger than a thousand arguments. Dr. Duff's admirable letter was read in the Assembly and thrilled every heart. There is no fear of a scarcity of funds to support the Missionaries. The contributions to the schemes of the Free Church are much larger than they used to be when the Church was one and undivided.

In the county——so thoroughly have the people gone out of the Establishment, that some of the parish churches have an audience varying from 10 to 50; and I believe that *three* moderately sized churches

would contain all the Residuaries in the County, which includes 25 parishes. My own people have stood forward nobly, about five-sixths of my parishioners having left, and joined the Free Church. During the summer we assembled in a large canvas tent capable of accommodating between 5 and 600, and it was almost invariably crowded. There being additions from several neighbouring parishes, I have actually a much larger congregation than I had in the establishment. The new church is erected and was opened three weeks ago when there was an audience of 700. It is a handsome and complete building, cost about £400, and has been opened nearly free from debt Lady ———, generously sent £50, and would have given £100 had it been required. Such is the zeal of the people that even farm servants male and female contributed to the Building Fund; and the farmers readily gave the aid of their horses and carts, notwithstanding the threats of their masters and superiors.

The General Assembly closed its sittings on Tuesday last; and it was delightful to witness the cordiality and unanimity of all the members. There was not one angry word, one sign of division or jarring.

Deputations were lately sent from the Free Church to England, and brought contributions amounting to nearly £20,000. Other deputations are immediately to be sent to every corner of it."

2.—LOCAL INTELLIGENCE.

BAPTISM FROM POPERY.—On the evening of Thursday the 4th, a young East Indian was baptized at the Free Presbyterian Church, by the officiating minister. He had been brought up amidst the errors and influence of the Roman Apostacy in his earlier years, and in infancy, baptized with Roman baptism:—but has since been led to embrace the truth as it is in Jesus. He openly declared his renunciation of all popery, as the system of Anti-Christ, and the doctrine of "The Man of sin;"—and the special form of his abjuration rested on these words of Inspiration concerning her who sits on the seven hills,—"I heard another voice from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto Heaven, and God hath remembered her iniquities!" (Revel. xvii. and xviii. 4, 5.)

COMMUNION OF THE FREE CHURCH, CALCUTTA.—The sacrament of the Lord's Supper was administered, for the first time since the secession, at the Free Church, on Sabbath the 7th instant. There were upwards of fifty communicants sat down to the table of their Lord—and we trust many of them felt the spiritual presence of their Lord to be with them. It was gratifying to find that so large a proportion of the adherents were of those who desire to remember their Lord—and therefore of those who must be supposed to have thought the more seriously of the propriety of the step taken in seceding from the now residuary body of their former friends.

FREE CHURCH MISSION.—The Annual Examination of the General Assembly's Institution is to take place (D. V.) on Tuesday the 16th. We think the Missionaries have done wisely and rightly in having the scene of examination this year on the premises of the mission—those premises which they may have so soon to vacate, and which it may be well for some to honour with a *farewell* visit ;—for present appearances are against the prospect of its being held much longer by its present occupants. No “special” invitations are to be issued ; which will prevent all invidious distinctions connected with the state of the Mission during the past year, as having been supported by two distinct and opposite parties.

THE CALCUTTA FREE CHURCH FUNDS.—The Free Church Missionaries received, on New-years-day, the sum of Five thousand rupees, placed at their disposal, by an unnamed but not unknown friend, who has since left Calcutta for a time. The whole sum has been divided between the Building and Mission Funds, and has formed a very seasonable relief to both. The kind and munificent Donor will accept the kind wishes and warm feelings of all those who are embarked in the good cause to which he has thus pledged himself—and wherever he is, he will never repent, we trust, of this righteous destination of his Lord's property.

The Building Fund, (including *monthly* subscriptions) now amounts to about Rs. 20,000 ; and the Mission Fund, including its monthly payments, to about Rs. 14,000 for the year—being, together, for the Free Church cause, since August last, about Rs. 34,000.

Surely the Lord has dealt graciously with his servants ! May they feel and acknowledge their obligations to Him—and trust on Him for much that is still needed both at home and here : For, the work is only **BEGUN**.

THE
FREE CHURCHMAN.

VOL. II.] WEDNESDAY, JANUARY 31, 1844. [No. 2.

I.—FAREWELL TO EGYPT: OR, THE DEPARTURE OF
THE FREE CHURCH OF SCOTLAND OUT OF THE
CRISTIAN ESTABLISHMENT.

BY THE REV. JAS. HAMILTON, LONDON.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; ... esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt."—(Heb. xi. 24, 25, 27.)

It has been remarked with truth, that a recent ruin is never romantic. The fresh marks of the pick-axe and crow-bar speak of violence in a language too distinct to be pleasing; and it is not till time has passed his softening hand over the rough work of the spoiler, that you can look at it with an interest which includes no pain. Fresh-fallen plaster and shattered doors and timbers still smoking are not poetical; and it is not till the grey lichen has weathered over the chipped and fractured stones, and the wallflower is clinging high on the tower, and the cold arum and adder's-tongue are growing in the sunless recesses, that the ruined convent or castle grows picturesque—so picturesque in the disguise of mysterious time, that you tread with pensive step and swelling heart on ruins which when recent would only have been counted rubbish. We fear, that the tale we are about to tell labours under this disadvantage. It is recent; for the catastrophe occurred last month. And it is too true; for in little more than a day's journey the reader may see for himself all its sad details of desolate sanctuaries and forsaken homes and weeping families. But it is cotemporary history. It is a tale of the times, and the russet light of antiquity is not fading over it. And, therefore some who garnish the sepulchres of the Covenanters and build the tombs of the Puritans may grudge a stone to this modern cairn. But when we reflect a little longer and remember that it is not so much a tale of ruin as of restoration—when we consider that this disruption of the northern Establishment is the resuscitation of the National Church, the revival of the Kirk in the energy of its first reformation, in the purity of its second reformation, and in the catholicity of this, its third, reformation, we almost forget the privations with which it has been purchased, and rejoice

that it is such a modern story. There are readers who value truth so much as to hail a living testimony; and who can understand how the same faith which carried Abraham out of Ur, and Moses out of Egypt, may still enable men, at the call of God, to "go out" from endeared associations and friendships, even when they know not whither, and "refuse" distinctions and enjoyments which sense most values. To such readers we inscribe these lines.

It was in last November, that the capital of Scotland witnessed such a gathering of its clergy as had not met since the time two hundred years ago when the National Covenant was framed. Every one felt that it was a solemn emergency which brought together, in the dead season of the year from distant glens and storm-girdled islands, such a company of Scotland's most devoted ministers. It was a solemn emergency. They met to consider whether they could conscientiously remain the ministers of the Scotch Establishment any longer; and all felt, that in the decision to which they came, not so much the comfort of many hundred households as the welfare of the national Christianity was involved. It may be right to mention in a few short sentences what had brought it to this conjuncture.

The Church of Scotland was founded on the principle, that not only is the Bible the only rule of faith, but the only statute-book by which the Lord Jesus would have his Church on earth be governed. It assumed that Christ himself has given certain office-bearers for the administration of his Church, and that he has given to these office-bearers their Directory, their only Book of Canons, in the written Word. And it farther assumed, that in the administration of the Church, civil rulers and secular magistrates ought not to interfere with the servants of Christ, but should leave it to them to rule Christ's house—his Church on earth, according to Christ's own laws. And it still farther assumed that in the event of the Church entering into any connexion with the State—accepting an endowment for instance—the Church was not at liberty to surrender any spiritual privilege as the price of protection or pecuniary support. This was the theory. And at the Revolution, this theory became the statute-law of Scotland; and at the Union, it was stipulated that this should abide the statute-law of Scotland for ever.

Well, nine years ago, the General Assembly, whose counsels, in consequence of the wide revival of Evangelical religion, had become more Scriptural, restored to the communicants in the different parishes of Scotland a privilege which they enjoyed up to the Union, and for some time afterward, the right of being consulted in the appointment of their ministers. In the event of a majority declaring that the individual offered to their acceptance was one by whose ministrations they could not profit, the Assembly ordained that the *retooed* candidate should not be inducted, but that the patron of the parish should be requested to give the people the offer of another minister.* In the progress of certain civil suits which arose out of this ecclesiastical law, it was not only declared by the secular courts, that the General Assembly did not possess the statutory power to confer this privilege on the people of her communion, but the civil courts went on to claim powers over the Church courts, at which many stood aghast. For instance, the Court of Session drew a line round certain districts of country, and said to the ministers of the Establishment, "We prohibit you from preaching here under pain of imprisonment." It took its stand at the door of the Church

* The Crown-lawyers of the day assured the General Assembly that the passing of such a law was within their competency. In this opinion five of the thirteen Scottish judges afterwards concurred.

Courts and prohibited certain members from taking their places in Presbyteries and Synods. It imposed a crushing fine on a Presbytery for refusing to ordain a man to the ministry of a parish where, out of 3,000 inhabitants, all, save two, deprecated his admission. And, not content with inflicting pains and penalties on Presbyteries, it had at last descended to the discipline of separate congregations, and tampered with the sacredness of the communion-table. The Church began to see too plainly that not a vestige of separate jurisdiction was left to her, and that in endeavouring to restore the liberties of her people she had lost her own.

It was in consequence of the intolerable pressure of these encroachments, and the sanction given to them in the Court of highest appeal, that the Convocation of Ministers assembled last November. They met in a place of worship from which the public was excluded, that no one might be restrained from speaking freely among his brethren by the restraint of a stranger-audience, and that no measure might be precipitated by the urgency of popular impulse. Every step was taken with caution, deliberation, and much prayer; and it was very affecting in the solemnity of devotion, and in the freedom of these brotherly communications, to find the same truths which had evaporated into thin abstractions in the language of controversy, returning in living realities; and to see that it was neither Church-power nor popular rights so much as the prerogatives of a much-loved Saviour, for which they had been contending. Successive days of consultation ended in a last appeal to the legislature of the country. It was represented that the recent encroachments of the civil courts within the spiritual province were inconsistent with the liberty wherewith Christ hath made his people and their pastors free. It was alleged that by subverting ecclesiastical discipline they would eventually destroy the Established Church. It was urged that international faith demanded a remedy; for all these infringements on the Church's liberty were contrary to the stipulations of the Union Treaty. And, in conclusion, it was intimated, that should this final appeal be met by a refusal—rather than consent to disregard the voice of a Christian congregation imploring protection for themselves and their children against the intrusion of an obnoxious presentee—rather than purchase the benefits of an endowment by the omission of any Christian duty, or the surrender of any spiritual privilege, they would sacrifice their earthly all, and seek for themselves and their people on the broad ground of British toleration that liberty which they could not find within the pale of the Established Church.

This document, with the signatures of more than 400 ministers, was laid before Parliament last spring. Everything that patriotism and principle could do was done to obtain a candid consideration for the Church's claim of right. But though the Constitutional ground, on which that claim was founded were never touched, in the emphatic language of a Minister of State it was thought necessary to put an "extinguisher" for ever on such pretensions; and consequently, although the Constitution of the kingdom demanded it, and the majority of Scotch Members supported it, that claim was by a vote of Parliament rejected.

As soon as the final decision of the Legislature was known, it was the hope of many that the General Assembly at its first Meeting would tender a formal resignation of its rights and privileges as an Established Church into the hands of Government. To prevent this no pains were spared. Under various pretexts presbyteries were interdicted from meeting to elect Commissioners, or their representatives when chosen were discharged under civil pains and penalties from claiming their seat in the Supreme Judicatory. Whilst, intimidated by the prospect of worldly loss, a few who had once espoused the non-Erastian cause turned back in the day of battle. It, therefore, became requisite to adopt another course, and sever all connexion with

a Church which, in such circumstances, would not sever its connexion with the State.

Edinburgh is one of those cities which seem designed as the arena of mighty incidents. Commanding that wide prospect of fertile fields, and of the far-stretching ocean, which is itself enlarging to the soul; overhung by tall piles of ancient masonry, and hoary battlements, which only speak of other years; looking up to everlasting mountains which carry the thoughts aloft or far on into the future; and with the solemn shadows of the ancient capital diffusing a sedateness over the elegance of the modern town, Edinburgh is essentially an historic city—a city familiar with great events, and a proper place for their transaction. On the morning of the 18th May it had the look as if such an event were coming. People were early astir. When the hours of business came, men either forbore their wonted occupations, or plied them in a way which showed they had as lief forbear. Holyrood was one point of attraction, for the yearly gleam of royalty was flickering about its old grim turrets and through its gaunt open gateway. The scarlet yeomen with their glancing halberds, and the horsemen curvetting in the court of the resounding “Sanctuary,” announced that the representative of majesty was within: and a stream of very various equipages was conveying down the Canongate professors from the college, and red-gowned magistrates from the council-chamber, lawyers from the Parliament-house, and lairds from all the Lothians, besides a long pedestrian procession of doctors, and ministers, and burgh-elders, all resorting to the palace to pay their homage to His Grace the Queen’s Commissioner. From Holyrood they marched to the High Church. This venerable fabric seemed also to renew the days of old. Beneath that canopy “where James, of pedantic memory, used to sit, and sometimes dispute with John Durie and Patrick Simpson, sat the representative of royalty, and all around, the gallery was garnished with the parti-coloured pomp of civic functionaries, whilst the area was filled with that grave and learned auditory which no other occasion could supply. The discourse,* “Let every man be fully persuaded in his own mind,” was a production which, for rise and weighty casuistry, for keen analysis of motive, and fine discrimination of truth, and for felicity of historic illustration, would have been a treat to such a congregation at a less eventful season. With the solemn consciousness that in the “full persuasion” of their own minds they had decided in another hour to take a step in which character and worldly comfort and ministerial usefulness were all involved, each sentence came with a sanction which such sermons seldom carry. When the service was closing, the audience began to disperse with a precipitation which contrasted strangely with the fixed earnestness of their previous attention; for the place appointed for the meeting of assembly lay at some distance, and members were anxious to secure their seats, and on-lookers as anxious to get near the spot.

In the Assembly-hall many of the gallery-spectators had sat nine weary hours, when at last the rapid entrance of members by either door announced that the service in St. Giles’s was over, and languid countenances were again lighted up with expectation. It did not look like the opening of a General Assembly. There was not the usual vivacity of recognition, and that bustling to and fro and ferment of joyous voices which on such occasions keep the floor all astir and the audience all alive. Either side was serious. The one party had that awe upon their spirits which men feel when doing a great work. Of the other party, some had that cloud upon their consciences which men feel when they are doing a wrong work—when they see others

* Preached by the late Moderator, the Rev. Dr. Welch. It has since been published.

doing what but for want of faith themselves should have been doing; and others more honest, consistent Erastians of the old school,—had something of a funereal feeling, sadness in parting with opponents whom they respected, and a foreboding impression that when these were gone away, it would scarcely be worth while remaining.

At last the jingle of horse-gear, and the measured prance on the pavement, with the full near swell of the trumpet, seemed to say in the words of the national melody, "Now's the day, and now's the hour." The martial music ceased, and the Assembly rose, for Her Majesty's Commissioner had entered. The Moderator engaged in prayer, and as soon as that prayer was ended, and the members had resumed their seats, amidst the breathless silence which prevailed, he went on to say, "According to the usual form of procedure, this is the time for making up the roll; but in consequence of certain proceedings affecting our rights and privileges,—proceedings which have been sanctioned by Her Majesty's Government and by the Legislature of the country, and more especially in respect that there has been an infringement on the liberties of our Constitution,* so that we could not now constitute this Court without a violation of the terms of the union between Church and State in this land, as now authoritatively declared, I must protest against our proceeding further. The reasons that have led me to this conclusion, are fully set forth in the document which I hold in my hand and which, with permission of the House, I shall now proceed to read." He then read the protest, and having laid it on the table, bowed towards the throne, and withdrew. Man by man, and row by row, all to the left of the chair, arose and followed. An irrepressible shout of gratulation from the multitude in the street announced that the vanguard was fairly "without the camp;" and orderly and slowly retiring, in a few short minutes all were gone. Looking at the long ranges of vacant forms from which the pride of Scottish genius, and the flower of Scottish piety had disappeared, there were few spectators who did not feel "The glory is departed."

It was a striking sight to see the dark line for half a mile together, moving down the steep declivity which leads to the valley of Leith-Water. In the distance stood, bright in its polished freshness, the new Assembly Hall, on which they had turned their backs for ever. On either side was the crowd of lookers-on—thronging windows and balconies, and outside stairs: some cheering, and others lifting their hats in silent reverence, some weeping, many wondering, and a few endeavouring to smile. And in the middle of the street held on the long procession which included Welsh and Chalmers, Gordon and Buchanan, Keith and Macfarlan, Alexander Stewart and John Macdonald, Cunningham and Candish, everything of which a Scotchman thinks when he thinks of the Church of Scotland.

Humble in its original destination, and prepared in haste, but of vast dimensions, and crowded with an eager auditory, their new place of meeting was emblematic of that new dispensation in the history of the Church of Scotland which had now begun. The emblems of Royal patronage were absent. There was neither canopy nor throne. No civic pomp was seen. Magistrates had laid aside their robes of office, and none of Scotland's nobles had come. But the heart of Scotland was there, and it was soon borne in on every mind that a greater than Solomon was there. None who heard them can ever forget the fulness and world-forgetting rapture, the inspiration of the opening prayers; and when that mighty multitude stood up to sing,* it seemed as if the swell of vehement melody would lift the roof from off the walls. And when at last the adjournment for the day took place, and in the brightness of a lovely evening the different groups went home, all felt as if

returning from a pentecostal meeting. A common salutation was, "We have seen strange things to-day." Some, contrasting the harmony and happiness of the Free-Assembly with the strife and debate of other days, could not help exclaiming, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Many remembered the text of Dr. Chalmers' sermon six months before in opening the Convocation. "Unto the upright light shall arise in the darkness." And at the family worship of those memorable evenings such psalms as the 124th and 126th were often sung, and were felt to be "new songs."

It would be pleasant to dwell upon many of the features of the Free-Church Assemblies; especially on those deputations and messages of sympathy and congratulation which they received from so many Churches, and on those tributes of approbation and encouragement which coming in from so many quarters made them recognise the good hand of the Lord upon them. But we have only room to state, that Tuesday, the 23d of May, was, after special devotional exercises, employed in subscribing the "ACT OF SEPARATION AND DEED OF DEMISSION," by which 470 Ministers did "SEPARATE FROM AND ABANDON THE PRESENT SUBSISTING ECCLESIASTICAL ESTABLISHMENT IN SCOTLAND, AND RENOUNCE ALL RIGHTS OR EMOLUMENTS PERTAINING TO THEM BY VIRTUE THEREOF."

Though subscribed, with the utmost calmness and alacrity, it would not be easy to estimate the sacrifice which that Deed of Demission implied. It is something to renounce the dignity of an Established Church, and the comforts of an endowed one. These Ministers did both, and some will best understand the sacrifice which told, that the gift thus laid on the altar is a revenue of more than a HUNDRED THOUSAND POUNDS A-YEAR. But this is a very gross and vulgar way of stating it. For who will estimate in pounds and pence the home-ties which have since then been broken? Who will put a price on those hallowed recollections which cluster round every manse and church—all the more tender and manifold in proportion as a man of God was the presiding spirit there—round the manse where infancy was cradled and childhood made merry, and opening youth first learned to tread with thoughtful and meditative step—the country manse on whose roof-tree rested the blessing of many a passer-by, and from whose quiet chambers ascended, heard by God alone, the prayer of the pious wayfarer turned aside to tarry for a night, and through whose study-windows streamed at winter's early morn the radiance of his lamp who, like his Master, had risen up a great while before the dawn to meditate and pray? What money will buy back the joy of those sanctuaries, whose Sabbath-memories are now strangely mingled with the thought of their new occupants—the sanctuary, where, one by one, the Elkanahs and Hannahs of the village presented each loan from the Lord and dedicated the infant Samuel to him who answers prayer—the parish church where family by family sat the rural population, the happy matron at the head, and the toil-worn hardy father at the foot of their allotted pew, and the olive-plants between—the church at whose window waved, ampler each opening spring, the branches whose pleasant shadow spake of better trees and that higher house of God where these be planted, and round whose walls are sprinkled the grassy mounds where the fathers sleep, but where many of the children now must not sleep—the church which has the consecration which the Angel of the covenant alone can give—traditions of worthies who preached and wrestled there—recollections of Peniel meetings, new-year sermons, and communion seasons when God was in the place—birth-place associations of men who believe that it was there that they were born again? Many a noble manly heart was like to burst that recent Sabbath, when minister and people took their last look of the beautiful house where they and their fathers had worshipped, and gathering

up their psalm-books and Bibles which had lain on the book-board so long, they left the vacant pulpit, and the empty pews, "a place in which to bury strangers."

But with all its griefs and privations—though in some parishes arbitrary land-owners have refused the humblest hut to the "outed" ministers; and have prohibited their tenantry from affording them an asylum; and though many congregations have no other prospect than that of worshipping, like their covenanting ancestors, in the open air—still the sacrifice has been amply repaid in blessings of a nobler kind.

1. It is a solemn testimony for truth. It is something to have impressed on the minds of men more deeply the truths, that *God alone is Lord of the conscience*, and *Christ alone Head of the Church*; and that *the relation between a pastor of a Christian Congregation is something too sacred to be formed without the consent of either party*.

2. It may remind the world that there is yet "faith in the earth." It is long since *by faith* Abram left Ur, since Moses forsook Egypt. It is long since the eleventh chapter to the Hebrews was written. It is even long since "by faith" the Puritans esteemed the reproach of Christ greater riches than the treasures in Egypt," and since the Covenanters "endured, as seeing him who is invisible." So incredulous had the world become, so ignorant of the existence of any heaven-sustained principle like faith, that up to the last morning, worldly men were betting that not fifty would secede; and, doubtless, judging by themselves, even ministers of the Gospel assured the world, that their solemn protestations notwithstanding, not a hundred would fulfil their pledge. It is well that worldly men and ministers should learn that a class of men exists whose "Yea," is "Yea."

3. It has secured great advantages for the evangelization of Scotland. The Free Church has the best of the Ministers, and the mass of the people. It has also the goodwill of the other Evangelical communions, and in co-operation with them, the field of Scotland is now before it. Clerical etiquette, and ecclesiastical trammels, and civil interdicts, will not now restrain its Ministers. Broad Scotland is their parish, and the last verses of Matthew's Gospel their commission; and we trust that many people who have long sat in darkness will now see a great light.

4. It has elicited to a wonderful extent the sympathy and fraternal regard of Christian men, and Christian Churches. The kindness and affectionate fellow-feeling of the people of God at home and abroad, have been abundantly exhibited; and the Free Church Ministers and people have rejoiced because of the consolation. One expression of this kindness has been of a peculiarly seasonable and affecting nature. Many Dissenting congregations in Scotland, Independent, Seceding, Wesleyan, have lent their respective places of worship, and even changed their customary time of meeting for the accommodation of their Free Church friends.

5. It has opened a great deep of liberality among the Christian people of Scotland. The Free Church is emphatically the Church of the CHRISTIAN PEOPLE. Comparatively few of the noble and wealthy adhere to it; and the exertions which its members have made are scarcely surpassed by the self-surrender of its Ministers. One eminent legal practitioner has devoted a fifth of his income for life to the cause. We lately heard of a pious man in humble life, who, by his own hard labour, had amassed a considerable sum, and presented nearly the whole of it, 500^l., to the Free Church Funds. There was a poor woman in a parish where most of the land belonged to a hostile proprietor; and in his zeal to prevent the adherents of the Free Church from rearing a place of worship, this proprietor endeavoured to buy up all the smaller properties. This poor woman's only support was derived from a small parcel of ground, little worth, but for

which the rich man in his eagerness offered an enormous price. The poor woman withstood the temptation, though such a fortune had never been within her reach before. She said, "From my Maker I got it, and to my Maker I give it back." And on the spot of ground thus given, a Free Church will now be built. And just as many Ministers are content to lodge in mean abodes, and even to send their families to distant places, that they may not be compelled to quit the scene of their wonted labours; so many of their people in their turn have made corresponding sacrifices, have abridged their comforts, changed their dwellings, and sold their possessions, that they may aid in this blessed work. Never did the people of Scotland offer to any cause so willingly.

So abundant have the people's contributions been, that some may imagine no foreign aid is needed. It will be enough in a single sentence to say, that nothing can be more remote from the fact, than such a supposition. To build five or six hundred churches in the humblest style requires a large *immediate* outlay. Scotland is a country comparatively poor; "not many rich, not many noble," are yet numbered among the adherents of the protesting Church. The people have done enough to show their ardent zeal, and enough to give them a claim on the sympathy and energetic support of Christian men elsewhere. But in the emphatic words of a communication last week received from Edinburgh, "unless they are most liberally, *munificently*, and *promptly* assisted, the cause will deeply suffer, and many of our Ministers and people will be exposed to the most cruel hardship."

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June 26, 1843.

II.—NOTES ON THE FREE CHURCH.

No. 1.

About three years ago, there was a deputation in London from the Non-Intrusion party. It was one of many deputations sent by that party, to men in high places who understood neither the principles advocated, nor the force of men's feelings on the subject. I had a casual visit from a friend who was one of the body, and remember well some part of the conversation which passed between us. My friend was one of the most sanguine of his party, a man whose boldness of character is not less remarkable, than his ability or his zeal. He told me that one most amiable and pious nobleman had been requested to endeavour to avert the disruption of the Scottish Establishment, but had shrunk from the task, when he saw that to open the question of patronage in Parliament, would be to strike *ten* blows at the Church of England, for every *one* that was aimed at the Scottish Establishment. He told me of an interview with the Archbishop of Canterbury, which resulted only in a conviction, that *he* could not enter into their views. But he told me further, of some of the negotiations with Lord Aberdeen. They informed him that if the just claims of the Church were rejected, there would be a great secession. He treated this as a vain threat; and as nearly as I recollect, said, that there might be "a few dozen with Dr. Chalmers." My friend said to me, that that was a great mistake, for

he thought that they, (the Non-Intrusionists) could reckon on 260 ministers. I have said that he was a sanguine man; yet how much did he, even he, underrate the work which the Lord was about to accomplish! Instead of a "few dozen with Chalmers," and instead of the 260, there have gone out from the Church 467 ministers, 122 probationers, the majority of the divinity students, including I believe all the best, and 1630 elders, besides the great body of the people who were not dissenters before! The infatuation of the opponents of the Free Church has, all along, amounted almost to judicial blindness. Emphatically and repeatedly did Lord Aberdeen, and Lord Brougham, warn the Non-Intrusionists, that if they seceded they would be ruined; and constantly they told them that they overrated their strength. Lord Camperdown though an opponent of the Government, told Her Majesty's Ministers, that in resisting the Non-Intrusionists, they would receive a degree of support from Scotland which they did not expect. And only a very short time before the Secession, Lord Aberdeen said that he had accompanied Her Majesty in her tour in Scotland, and that though he heard cries of "No Corn Laws," and "No Sliding Scale," he heard nothing from the mobs about the Veto; and from this he inferred, that the people cared not about the matter. Sir George Sinclair, from whom much more information, and much more candour, might have been expected, said about the said time, that the Non-Intrusion cause never was at a lower ebb; and Dr. Wardlaw in his speech just before the Secession, alluded to the fact, that many thought that not above thirty of the clergy would secede, though he owned for himself that he expected rather more. He was right indeed. But how much astonished must have been the Government, and all their advisers from the Judges of the Court of Session downwards, when they heard not of the departure of the thirty; not of the cause being at the lowest ebb; and certainly not more shouts of a mob of "the Veto," without any thing else: but of the secession of 467 men comprizing the flower of the ministry! A very short time elapsed, before Sir George Sinclair, instead of writing about the "ebb," wrote thus: "THE CHURCH HAS LOST AN OVERWHELMING MAJORITY OF ITS MOST ZEALOUS AND POPULAR MINISTERS, OF ITS MOST ACTIVE AND RESPECTED ELDERS, ITS MOST DEVOTED AND CONSISTENT COMMUNICANTS." *Many of its edifices might without any detriment to the cause of Divine truth, be demolished by fire or swallowed up by an earthquake.*"

And now what do we hear? Is it of the fulfilment of Lord Aberdeen's predictions, or the verification of Lord Campbell's! and Lord Brougham's threats? No; but a demand for 800 churches. In Sutherland, we hear of all the people except 400, leaving the Church, and suffering much, rather than return to it; we hear of many of the quoad sacra churches belonging to the Establishment, which erst were crowded, being now shut up; of the city churches in Edinburgh, Glasgow, Aberdeen, &c. being scantily filled, whereas but a short time back they were thronged; and of the Glasgow and Edinburgh town

councils, complaining of being compelled to keep them open and to pay their ministers, when the seat-rents produce so small a return.

Well then, let us stand by, and contemplate this great sight, and say "What hath God wrought!" He had a great work to do, and so he left judges and rulers to their own wisdom, which they have now have found out to be folly. It is indeed true, of the works of such men that "he turneth them upside down;"—a Conservative Ministry allows the strongest institution in the State to fall, without an effort to save it, and Sir Robert Peel who came into office pledged to "maintain the institutions which connect Protestantism with the State, in the three countries," is the Prime Minister who refuses to prevent the disruption of the Church of Scotland!

It is very remarkable how public men have been deceived in one another, of late years. In 1834, the Church of Scotland was in the midst of a severe contest with the voluntaries, and Dr. Chalmers and those who on the side of the Church, were chief in this struggle, have since been compelled to secede from their Establishment which they then defended, and are now in harmony with their old opponents, at least to all practical purposes. In 1834, when the general election took place, and the Church of Scotland was demanding a grant for Church extension, there was a severe Parliamentary contest in Perthshire, between Sir George Murray and Mr. Foxe Maule; the former being understood to be the Church's friend, and the other being called its enemy. Sir George was defeated, and the lamentations of the Church were loud; but what was the result? Soon after, Mr. Foxe Maule became Under-Secretary of State for the Home Department, and through him therefore, a large part of the Church patronage of Scotland was administered. From the very first, I believe, he saw it to be his duty to exercise that trust, in accordance with the wishes of the people, and thus he became the instrument during the seven years of his official life, of sending into the Church a very considerable number of most able and most popular ministers. While, he and his party were looked upon as foes, (and certainly their alliance with Mr. O'Connell might well excite the jealousy of the Scottish people,) the other side were deemed the friends of the Church; and chiefly *they* were regarded as the advocates of Church extension. Beyond a few speeches, however, they did nothing in that matter; and when they came into office what did they? Sir James Graham as Lord Rector of Glasgow University opposed Dr. Chalmers' election as Professor of Divinity; and afterwards as Secretary for the Home Department he opposed the wishes of the people, in his administration of the Crown's extensive Church patronage. Finally, while Mr. Foxe Maule, the late Lord Advocate Mr. Rutherford, the Marquis of Breadalbane, Sir George Grey and other leading men among the Whig party, shewed themselves warm and sincere friends of the Church, its real enemies appeared prominently in the persons of Lord Aberdeen, Sir James Graham and others, in whom much confidence had been placed;—and thus leaning upon man, the Church pressed upon a broken reed that pierced its

hand. Surely it is important to notice, how completely hopes have thus been disappointed, and how the Lord has made those who were not expected to help, to be chief allies, and those who were expected to be friends, chief foes.

Looking then to what has been done in Scotland and in the English Parliament in 1843, how justly may we exclaim, that just the very things have been done, which five years ago would have seemed the least probable to be done ; and that in a large number of cases, these things have been accomplished by those whom we should then have expected to see, taking exactly the opposite part. It is the Lord's doing and is marvellous in our eyes. Perhaps He will soon do greater things than these. Mighty principles are now contending like warring elements, and men's hearts are deeply stirred within them, by the vibration of the mental atmosphere. New thoughts, new feelings, new hopes are excited ; and like as the prophet of Israel saw in the sign of a little cloud, and the distant sighing of the storm, the promise of abundant rain, so now we may discern the rapid rise of dark and cloudy signs, which are spreading along the horizon, as they ascend also, to cover the serenest sky that hangs still floating, in some portions of the heavens. Let men hear it, or let them forbear, the signs of the Times are ominous, and this very year will, we firmly believe, shew, if not the power, at least to more distinct view, the promise of the coming storm. In the midst of the French Revolution, Mr. Romaine used to say "Well ! I am in the Ark." Are we safe too ? There comes a day in which if we be the Lord's, our faith must be tried. Judgment has begun at the House of God. We have now lived so long in peace, that at length we have come almost to doubt the truth, that "whosoever will live godly in Christ Jesus, must suffer persecution." We have been accustomed to see the ministers of the Gospel elevated in secular rank, and tempted from their due simplicity by large incomes, and worldly company, and the flattery of the great. We have seen men dealing with the Christian ministry as a "profession ;" and wholesome discipline has been so neglected, that even the sacrament of the Lord's Supper has been dispensed almost indiscriminately to the profane and vicious, and (if respectable in their outward circumstances of property or station), as readily as to the humble and contrite. We have seen religion made a trade, by some of the teachers, and a matter of fashion by the taught. We have seen the Headship of the Lord usurped by the Civil Power, and unfit men forced against the will of the Church and the will of the people, on protesting congregations. And what saith the Lord ?—"Shall not I visit for these things saith the Lord ?" Ah Lord, *thou* art the SAME, amidst all decays of men, and all apostacies ; thy will is unaltered ; thy faithfulness is unimpeached ; and we, seeing the future through thy promises, know, that thy Church, thy undefiled one, shall yet be saved, and man in all his pride, conquered and consumed in thy just displeasure !

A. B.

III.—THE GOOD NOBLEMAN.

“He hath built us a Synagogue.”

If there be a Nobleman of the day—who is worthy of the designation of “the good nobleman,” in the lawful and limited sense of the term, it is the Marquis of Breadalbane. He alone, in his lofty station, has stood forward on behalf of the afflicted Church of Christ:—It is but a little time since he entertained British Royalty at his Highland Mansion: but now he is honoured to do a higher work for the Royalty of Heaven. He is by property, word and act maintaining the glory of his King and Saviour Jesus Christ. This work makes a mean man noble—and makes a nobleman nobler still:—and there is no Peer who now holds a peerage in so many hearts at home, as the “good Marquis.” We think it worth while to record in our pages the scene presented in the following extract, as one of more than common interest;—as one of those pleasant objects of contemplation which cheer the soul amidst the Godless patriotism, or the Christless bounty of the world. The daughters of Ireland give; Scotland’s son receives;—the Presbyterian minister communicates; the British Peer accepts. All for the Lord’s sake and all in His Church’s cause.

The Marquis’ reply is a splendid burst of truth and feeling, and as such we beg our readers to peruse it.

PRESENTATION OF A SPLENDID CARPET TO THE MARQUIS OF BREADALBANE.

Yesterday morning a large and fashionable company met in the Assembly Rooms, Ingram Street, Glasgow, to witness the presentation to the Marquis of Breadalbane, of a carpet wrought by the ladies of the Belfast Home Missionary Association, as a testimony of their admiration of his conduct as the friend of the Free Church of Scotland.

At eleven o’clock, the Marquis entered the room, accompanied by Dr. Chalmers, the Hon. Fox Maule, A. E. Monteath, Esq., J. M. Nairne, Esq., &c. &c., and was received with loud and reiterated applause. By special request Dr. Chalmers took the chair, and opened the proceedings by saying, that he reckoned it almost the proudest office he had ever been called on to perform, to act as the medium of communication between the ladies of generous and warm-hearted Ireland, and the most powerful and munificent friend of the Free Church of Scotland. It was a commission in every way most gratifying to him to be thus the bearer of an offering which, on the part of those who gave it, was meant as an homage to high principle and high munificence. Dr. Chalmers then called on the Rev. D. K. Clarke, who read the following address from the ladies who had sewed the carpet:—

“*To the Most Noble the Marquis of Breadalbane.*

“MY LORD,—The ladies of the Work-Associations in aid of the Home Missions of the General Assembly of the Presbyterian Church in Ireland

have cordially participated in the deep interest which their Church has felt for the parent Church of Scotland, in her recent struggles for her spiritual independence, and the liberties of her people. Strongly impressed with the important services your Lordship has rendered to that Church, by your enlightened advocacy of her cause in the House of Peers—your generous aid to her new churches, wherever required, on your extensive estates,—and your unshaken attachment to her principles, whilst many of the Scottish aristocracy are indifferent or opposed—the ladies beg to testify their admiration of services so distinguished, by soliciting your Lordship's acceptance of ~~this~~ ^a Berlin wool carpet. It was worked by the Belfast Association and their friends, for the benefit of their Home Mission, but purchased by the Associations *jointly*, that *all* might evince how cordially they concur in this tribute of respect to your Lordship.

"They fear, indeed, their gift may not be thought worthy of your acceptance; but had it been tenfold more valuable, it would ~~as~~ ^{be} readily and heartily have been devoted to the same purpose. And if your Lordship is disposed, as they believe you are, to value the gift not for its intrinsic worth, but as an expression of a deep-seated feeling of the heart, it will at least gratify your Lordship to be assured that it is, on the part of one and all of the Associations, a token of unfeigned respect for your character, and enthusiastic admiration of your conduct.

"They are fully aware that their carpet, when placed in your splendid mansion, can add nothing to its comfort or deprecation. Its chief value consists in its being the work of the needle, the product of so many hands, employed for so long a time, in willing labour, for a benevolent object; and the presentation of it to your Lordship may serve to recal to recollection in after years, the feelings with which many in another land regarded the noble and Christian part taken by your Lordship and the Marchioness of Breadalbane in this eventful period of your Church's history.

"That your Lordship may long continue to adorn your high station, by the exhibition of every Christian grace, promote by your influence the cause of truth and righteousness, and enjoy the rich reward of those who succour the oppressed, and give to the poor the blessings of a preached gospel, is the fervent wish and prayer of the members of the 'Ladies' Missionary Work Associations of the Irish Presbyterian Church.

(Signed) "M. MURPHY,

"Secretary Belfast Ladies' Association.

"Belfast Royal College, "Oct. 12, 1843."

The Marquis of BREADALBANE rose, and was received with great applause. He said—I accept this splendid gift, accompanied as it has been by so truly Christian and eloquent an address, with a deep feeling of gratitude, but with a deep feeling also of humility. For I do feel that no services of mine could of themselves possibly entitle me to such notice. In what I did for our great Presbyterian cause, my services were humble and small, but I trust they were honest. Any true Scottish Presbyterian would, I believe, have followed the same course. I never, as a Presbyterian, could have supported other principles. Presbyterian principles were those in which I was first instructed,—they are those which I have pursued, and I trust ever will pursue, through life. And this splendid gift from the Presbyterian daughters of Ireland I regard more as a testimony to our great cause, than as any reward to myself for any humble services which I may have been able to render. As to the gift itself, I shall not speak of its beauty,—which fits it for a palace,—neither of the gratification that any man would experience on being informed that his labours in a great cause have been consi-

dered of sufficient importance to connect his name with it ; but I regard it as a fresh and most cheering proof of the interest so universally taken in our efforts to purify the venerated Church of my fathers. In the controversy which we have passed, I confess I had no difficulty whatever in assuming my position, and the considerations that weighed with me did not require me to decide on the various conflicting appeals to history, and the many legal perplexities with which it was sought to be encumbered. For what was the true state of the case ? It is known that the Church of Scotland in former times wrought out its own existence, and that by sacrifices and efforts, than which the annals of our nation contain nothing more memorable, and that it established its Standards, and constituted its discipline and government, without aid or power from the State, or any concert with it. (Cheers.) At a later period, however, it consented to the State's alliance, on certain conditions, and the unfortunate differences that had now occurred referred to the meaning or right interpretation of these conditions. On the one hand, upholding a certain meaning on the part of the State, I found, indeed men of note, of profound learning, and of intellect and eloquence seldom surpassed, supporting their interpretations, too, by many plausible maxims of worldly policy ; but this was only one side of the question—the deliverance of only one party in the dispute. On the other side, I found also men of equal note—a very throng of witnesses, of men as learned, as eloquent, as God-fearing, as any with which a Church was ever blessed,—raised up, too, in numbers at this time as if in preparation for one mighty crisis—not only holding the opposite doctrine as the present mind of the Church, but solemnly declaring that unless the terms of the original contract had at first been so understood, the Church of Scotland, as erected by our fathers, must on the very formation of that contract have utterly ceased to exist—(applause)—that, instead of entering as an independent institution into a co-equal alliance, she must for the sake of lucre—she who had just come from the hottest furnace triumphant, and without stain,—whose founders had testified as nobly as men ever testified—had lived in caverns, and defied death, whether from the musket or the gibbet,—that in this the very flash of victory, she must on that supposition, and as if struck by some inconceivable infatuation, have, for a miserable bribe, despoiled herself of her privileges, and cast her crown away. (Loud and enthusiastic cheering.) No ; so far as authority was concerned, there was here authority against authority—a conflict of intellect and learning at least equal, so that the case fell to be determined by the consideration of the merits alone. And how stood the question as to the merits ? Simply thus—the field was wholly our own—our opponents never touched that question ; they neither understood our arguments, nor could look at our position. When, for instance, my venerable friend in the chair, whose voice will be heard so long as vital religion endures—(cheers)—when with matchless eloquence he was proclaiming the fundamental truth, that no Church can have full efficiency in its mission, unless in discipline, in government, in power to choose and direct the means by which religion may be circulated among its people, it is guarded from foreign power as scrupulously as the ark of old, he was answered only by vague declamation about priestcraft. (A laugh.) When with every possible energy we besought statesmen to take heed that this truth was felt profoundly from one end of Scotland to the other, that in the north especially we numbered its adherents by counties,—that those masses of the most industrious, the most steadfast, the most grave of our population, had felt their consciences wounded by its infraction, and were watching with intense anxiety the chances of redress, we were listened to in utter incredulity, or told perhaps, as I was by a learned Lord after I had addressed the House of Peers, to state when I returned to Scotland, how very little support I

received in that place! (Hear, hear.) They spoke, too, of danger to civil liberty, forgetful, alas! too forgetful, that what we contended for was the power to diffuse far and wide that which alone can make man free, and amid their taunts about "rebellion against the laws"—for so, I believe, our resolves were characterized—it never occurred to them for once, that our Church sought her privileges only that with unshackled energy she might, in after generations as in past, render the people of our land the most virtuous, the most religious, and, therefore, the most loyal, in our mighty empire! (Great cheering.) Conceiving this to be our position, how could I, or any one holding such views, hang sluggishly back, or rather not press forward, with what services it was in our power to render, and how could we doubt of success? For, let them say as they will, it is we who have succeeded. (Cheers.) We have lost the aliment of the State, and pain and privation have been the consequences; but at this moment here we stand, safe through the trials of the conflict, unseduced by all the temptations of power—(cheers)—free, as in the times of our fathers—(cheers)—the free, the ancient Church of Scotland. (Loud and continued applause.) We have secured to our countrymen the boon we fought for—that spiritual freedom on which all Protestant Church ought to be founded, and with which is entertained the purity and integrity of Christian doctrine. (Applause.) We have renounced as a Church all foreign authority; we acknowledge no head but Christ. (Hear, hear.) They say that we still shall fail. My answer is, that is impossible. (Cheers.) Are they blind to the wonderful fact, that the storms and corruptions of centuries, the frowns and cajoleries of power, not even the mildew of Moderatism—(laughter)—have been able to wither one twig of the tree planted by our ancestors? (Enthusiastic cheering.) It is that which is false only that dies; and as all that is false must die, this very indestructibility of the constitution now restored is proof most convincing to me at least that it has not its foundation in sand. (Cheers.) Do I foresee no difficulties? It were wrong to say so, for I believe, on the contrary, that the desponding will often be disheartened, and the sanguine disappointed; but the belief is yet rooted in my heart, that this vast work has not been begun only to be overthrown—that great principles have not again been brought so prominently on the theatre of the world unless to serve some mighty end in the course of Providence,—to stamp on the pages of coming history an indelible mark of their reappearance. To seek to discover all the means by which the Almighty will forward this work is doubtless vain; but are there not around on every side visible influences, that, in so far as man may speak of the future, seem of themselves almost adequate to ensure success? What a strength, for instance, has come from the very privations you are enduring, from the sacrifices you have so nobly, I might say, so sublimely made! The spectacle of that retirement from the old Assembly, and the subsequent renunciation of worldly comfort by so many clergymen; is already impressed for ever on the brightest page of history. (Hear, hear, and cheers.) Seen at first sight with astonishment, it is now the theme of universal admiration; and men are feeling that surely, unless for the truth, there could have been no such marvellous sacrifice. (Cheers.) Then think of our illustrious leaders. Would I frame in my mind the idea of a man fitted to guide to success so grand a movement of opinion, I would picture him with the indomitable energy of Luther, the Scottish heart of Knox, and all the adornments of modern knowledge: and is not that man amongst us? (Enthusiastic plaudits.) Beside him, too, we have the mild and gentle, but profound Melancthon—(cheers)—nor is there one amongst the illustrious person who accomplished these revolutions in former times, whom I miss in the band now at our head,—whether among those upon whom the snows of age are descending, or those of greener years, whom God seems training one

day to occupy the place of their fathers. (Great cheering.) Is there no support, too,—no assurance of final success in the enthusiastic co-operation of the majority of our people? (Hear, hear.) There has been a grand mistake on this point. Our secession has been too much looked upon at distance as a mere secession of clergymen. Now, in my country at least, and over the whole north, it is far more a secession of the people—(applause)—for while many clergymen have gone out, the people may be said to have all gone out. (Renewed applause.) And just as the pure principles of Presbytery have survived, so has the resolution of our people. They will endure whatever they endured before; and already they are gladly worshipping under heaven's canopy on the bleak heath and by the mountain's side. (Cheers.) And, lastly, have we not the sincere sympathy of our countrywomen—(hear)—ever steadfast and trustful—ever the last at the Cross and the first at the sepulchre—(hear, hear). Freed also from the doubts and cold misgivings with which, whether he will or no, a man's heart does, through effect of intercourse with the world, become encrusted, it is in the nature of woman to be forward in good works, to reek not of discouragement, and to brave adversity. (Enthusiastic cheering.) To any cause, the support of our countrywomen is always of happiest augury; and we enjoy it through the whole length and breadth of our land. (Cheers.) I shall not, Sir, detain you much longer; but it were unpardonable in me, especially considering the circumstances that have given occasion to this meeting, to omit the expression of the comfort we have experienced from the countenance of other bodies of evangelical Christians in many parts of the world, and from none more than the Presbyterians of Ulster. (Hear, hear, and cheers.) Springing as they do from the same stock,—not removed from us by any appreciable difference,—we were certainly entitled to expect a measure of assistance; but it came to us with an instantaneousness, an unanimity, and a warmth, that I am sure no one connected with our cause will ever cease to remember with the liveliest gratitude and admiration. (Great applause.) And there, as here, the ladies are giving us their kindest sympathies. That splendid carpet is, as you are aware, the work of the ladies connected with the Home Missions in Belfast, who have done me the honour to express attachment to our cause by this flattering notice of my humble but honest efforts. (Cheers.) Most gladly do I welcome their aid, and as a pledge of their interest in the prosperity of our Church, I cordially accept their beautiful gift, and trust that my thanks and welcome will be fully conveyed to them. (The Noble Marquis concluded amidst the most enthusiastic applause.)

Dr. CHALMERS added a few words, expressing his admiration both of the address and of the reply. He also deplored, as he had often done, the wide gulph of separation which had so long divided the higher from the lower classes. He was sure that if they knew each other more, they would like each other better; and he hoped that ere long the mist of prejudice which existed among the higher classes as to the revolutionary tendency of Free Church principles would soon pass away. The principles of the Free Church were just five,—“Fear God;” “Honour the King;” “Obey Magistrates;” “Meddle not with those that are given to change;” “Lead a quiet and peaceable life in all godliness and honesty.” They were the best friends of their country, and sought most earnestly after its welfare.

The Carpet is a beautiful piece of work, and is much admired. It is divided into seventy-two squares, all of which are beautifully flowered,—the centre one representing the harp of Erin. It is, as was intimated, shortly to be exhibited in Edinburgh, the proceeds to be devoted to the erection of a church or churches in the Highlands. The Marquis of Breadalbane has headed the subscription for that object with a hundred pounds.

IV.—DIGEST OF THE PROCEEDINGS OF SECOND GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

(Continued from page 64.)

OCTOBER 18TH.

(Evening Session Continued.)

After Dr. Malan's address the Assembly next received the deputation from the Reformed Presbyterian Synod, (commonly known as the Cameronians.) The address was read by Professor Symington, who is so favorably known to the Church by his works on the Atonement and on the kingdom of Christ. He was a fit man to address this Assembly of men whose chosen watchword was and is "Christ our King;" and his speech was listened to with much interest; as was also that of Mr. Graham of Wishawtown, another member of the same deputation.

The next deputation was from the United Secession Synod, the largest dissenting body in Scotland, whose address was read by Dr. Harper of Leith. The great importance of this body, as well as the intrinsic merits of the address, especially as shewing how Christians may differ and yet agree, seem to require of us that we should transfer it to our pages.

"With sincere feelings of fraternal regard, the United Associate Synod of the Secession Church greet the General Assembly of the Free Church of Scotland, praying that the presence of Zion's Counsellor may be with them in all their deliberation, and that grace, mercy, and peace may be multiplied to ministers, elders, and people.

"The circumstances, dear brethren, in which we address you are as deeply interesting as they are unprecedented. Though differing from you conscientiously with respect to the grounds on which, as a portion of the Establishment, your Claim of Right was based, we feel not the less strongly that we could not justify ourselves in the sight of God, or of man, were we to look with indifference on the change that has befallen you—a change so extraordinary in its character, so pregnant with instructive lessons, and affording so august an example of sacrifices for conscience sake. In the emancipation from State control, achieved by you, none can rejoice more fervently than we. We see in it the hand of God, overruling your contentings, and conducting you by a way you knew not to a prosperous issue; and our prayers ascend to the Father of all, that the good work so happily begun may be daily promoted, and that God may in all things be glorified through Jesus Christ the Lord, both yours and ours.

"We cannot but wish you well when we consider that your cause, in common with that which we maintain, is the cause of Christian liberty. Taught by experience that the freedom of Christ's house could not be enjoyed by

you under those conditions which the temporal power was willing to concede, led plainly to perceive that the alternative was presented to you of relinquishing State alliance, or of bowing to State dictation, you acted in the hour of trial with the self-denial and decision which duty to our common Head demanded; and with a devotedness, to which we unfeignedly do honour, you counted those things that were gain to you loss for Christ.

"It was with no evil eye we watched the progress of your arduous conflict, —how temptations to compromise were seen and resisted by you,—how attempts at adjustment failed, because 'no surrender' was your motto,—how, as the crisis drew near, you became more resolved in purpose, more clear and decided in your judgment of duty, so that, when the hour of separation came, no measure in your whole procedure was taken with greater alacrity, or with a bolder heart, than that final step which conducted you forth from the Church of your fathers, and which, leaving you unpatronized by the rulers of this world, lifted you at once to independence and freedom.

"These things, brethren, we say not only with sincerity, but with thankfulness; and that not the less, that a consistent adherence to principles, which in our view are important, precluded our co-operation with you in the contest in which you were engaged. You acted honestly on your views, we on ours; let us forget the divisions, let us bury the prejudices of the past, and giving mutual credit for uprightness and consistency, let us live and walk as brethren.

"To the painful allegations of other days we would not, dear brethren, allude, had we not a deep and undissembled consciousness that we harbour no grudge in our bosom; and that none of those who differed from you less in your views can sympathise with you more in the freedom you have won, and in the protest which you maintain for Christ's kingly prerogative, and for the liberties of that Church which he has purchased with his blood.

"Already the pleasant fruits of your emancipation are felt by many, in that spirit of co-operation which is drawing together the friends of religion in our land. That the bonds of Christian fellowship should ever have been broken, we have often and much deplored. But the light now shineth, and better days draw nigh. The intercourse of Christian brotherhood is begun; and, from the measures in progress, we earnestly anticipate results that shall be beneficial and gratifying to all.

"We are learning the maxim—let us cherish its spirit and exemplify its worth—that to know one another in consulting for a common end, and meeting face to face, tends to conciliate when circumstances have put asunder. Occasions of this nature have occurred with the happiest consequences; and, more especially, on a recent commemorative festival in the metropolis, when practical measures were adopted for making the energies of all evangelical bodies to bear on the advancement of our common cause. It was with pleasure this Synod received, from a Committee of your number appointed for the above purpose, proposals of a plan whereby denominations may jointly prosecute this labour of love without interference or collision. To the spirit of the arrangement we respond with unhesitating and entire cordiality, and trust that on both sides a sincere wish will be manifested to give the proposed regulations effect.

"And why, let us ask, should not all this harmony of sentiment and of action be more and more realised, while we severally hold our distinctive peculiarities, and give them in our public profession the prominence which is due.

"That you abide by the principle of Church and State alliance, and that we as much as ever disavow it, is a difference which cannot justifiably be permitted to estrange us, seeing that in doctrine, worship, and government, we are so much at one. On the subject we can speak the more freely, that

the repudiation of the Establishment principle has never been made by this Synod a term of communion or of office. So far, indeed, as differences do exist, we must stand apart when the principle on which we divide comes into view as a denominational feature; but how unfitting it were that we should continue to speak and act in relation to each other, as if we were more anxious the world should know that there is one principle on which we differ, than that they should hear of the weightier matters of faith and salvation, in which, with soul and heart, we agree.

"From having long occupied adverse positions, it need not surprise us if we should now find that we have somewhat to unlearn with respect to each other. For ourselves, from the heart, we can say, and with regard to you, dear brethren, we as firmly believe it, that this duty of unlearning whatever is sectarian in spirit and pretensions, is one with the importance of which we are profoundly impressed. Our common position demands it. The state of the times demands it. The claims of our common Christianity, the wants of a perishing world,—above all, the authority of our common Lord, demand it. Let Assemblies and Synods, convened in the name of Christ, respond to the call, and let all the people say, Amen.

"With a cordiality which we shall not labour to express, do we anticipate the future course of your Church to be one of advancement in reputation, and efficiency in numbers, purity, and strength. Such is our conviction of the advantages of the position assumed by you as a free and protesting body, that we feel assured our anticipations shall not prove overcharged, if, knowing your dependence on the blessing of Him who is head over all, you choose your way in his fear, and meekly imbibe his spirit. Freed from a yoke which your fathers submitted to with uneasiness, and which you could not bear, the world is before you as the field to be occupied, as the kingdom to be won. We congratulate you, then, brethren, on the wide scope for Christian enterprise which invites your exertion. Devise liberal things, and weary not in well-doing. In the missionary enterprise to which your attention has been so laudably directed, how loud a call for beneficent effort and abounding zeal! With the claims of education, as one of the highest of our national interests, you are already conversant; and here much, how very much, remains to be done. Regarding as we do the sectarianism of any system of education as one of its most disabling defects, what should we say of the existing state of things which gives up to party what belongs to the people? Bear with us, brethren, when we say, that the emancipation of education from party trammels is an enterprise worthy of a Church that protests against Cæsar's yoke, and at a great price dares to be free. Not less inviting are your facilities now for exemplifying the communion of saints, and for taking high ground in upholding the purity of the Church's discipline. To us it appears that a Church accepting the countenance of the State is not in favourable circumstances for thorough cordiality of intercourse with denominations which reject such alliance because of the snare which it brings. The love of the brethren is the most equalizing of principles; while a position of adventitious distinction is apt to engender feelings of privilege and of caste. Free from the temptation, because free from the alliance that gives birth to it, you are at liberty to obey the impulses of a fraternising spirit, and to stand forth in the advocacy of Christian union as the cause of truth and of God.

"How nearly the spiritual independence of the Church is connected with her spiritual purity, you are also, dear brethren, aware. To renounce secular alliance that we may resist secular dictation, what is it but to protest, in the name of Him who redeems his people from all iniquity, that we shall be independent, that we may be pure. 'Is not this the fast that I have chosen, —to loose the bands of wickedness, to undo the heavy burdens, and to let

the oppressed go free, and that you break every yoke? Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee: the glory of the Lord shall be thy rear-ward, and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water whose waters fail not. And they that shall be of thee shall build the old waste places,—thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in.

“Our prayer on your behalf, then, brethren, is, that your course may be one of advancing excellence,—your aim perfection,—your progress sure,—till the Free Protestant Church of Scotland, and all the Churches of our land who owe allegiance to Christ's crown, and ascribe all praise to Him who wears it, shall look forth upon friend and foe, ‘fair as the moon, clear as the sun, and terrible as an army with banners.’

“In the name, and by the authority of the United Associate Synod,

(Signed), “THOS. STRUTHERS, *Moderator*.

“*Edinburgh, 11th October, 1843.*”

It is with deep regret that we are compelled to pass over without even an extract the speeches of the members of this deputation, Mr. Struthers, Drs. Heugh, King, and Brown. The fitting burden of them all was this;—that the two churches should be fellow-workers for God;—rivals only in the desire to advance his cause, and seeking each other's welfare as brethren in Christ Jesus. Amen! Even so be it with all who love our Common Lord. They are our brethren and we are theirs.

The following motion was then made by the Revd. Dr. Makellar, and seconded by the Hon'ble Foxe Maule, in speeches replete with the eloquence of evangelical love:—

“The General Assembly acknowledge, with cordial satisfaction, the congratulations of the Reformed Presbyterian Synod and of the United Associate Synod, communicated by their deputations, and the assurance of their brotherly sympathy and regard; and resolve to appoint deputations to attend the next meetings of these Synods respectively, in order to express to them the kind and cordial regard which this Assembly entertains towards them, and their earnest desire to co-operate with them and other evangelical communions in advancing the kingdom of their common Lord; and they instruct their Moderator to communicate to the deputations, by whose presence they have been favoured, the high gratification derived by this Assembly, from the intercourse which, on the part of the Reformed Presbyterian Synod and the United Associate Synod, has now been opened with them—an intercourse which it will be the earnest desire of the Assembly to cultivate in a spirit of Christian charity and brotherhood.”

The Moderator then expressed to the deputations the thanks of the Assembly. The following was the concluding sentence of his address “We lament the differences which have separated us for a time, and hail your appearance among us this week as an earnest of better times. In this world of sin and obscured perception, we cannot expect all men to see in every thing eye to eye; but we look forward to a brighter day, when Judah shall no longer vex Ephraim, neither Ephraim Judah—when all shall strive together in the faith of

the gospel. We rejoice that the wall of separation—of entire division—which was raised between us—is now no more—that we can now meet together as brethren, and unite in advancing the interests of the Redeemer's Kingdom. Oh! may we grow in love more and more,—may we continue, as brethren to dwell in unity, and together advance the common cause of a common Lord;—may the Lord enable us without a compromise of principle to prove faithful to him and to each other;—may He bless you; may He bless your flocks; may He bless your Church; may you have always a sweet sense of God's presence in your souls while here, and at the end may you be presented to the Father with exceeding joy."

The Assembly then adjourned at half past twelve o'clock: and thus ended a day much to be remembered;—a good day, and we trust the beginning of days of increased union and brotherly love,—a day on which our blessed and glorified Lord saw, we believe, of the travail of His soul and was satisfied: for the fruit of righteousness is peace; and it is when His people shall be one, that the world shall know that He is the Son,—the sent of God:—

- "Behold how good a thing it is, and how becoming well
- "Together such as brethren are, in unity to dwell!
- "Like precious ointment on the head, that down the beard did flow,
- "Even Aaron's beard, and to the skirts did of his garments go.
- "As Hermon's dew, the dew that doth on Zion's hill descend;
- "For there the blessing God commands; life that shall never end."

OCTOBER 19TH.

The Assembly met in the forenoon, and continued in private deliberation on the financial affairs of the Church.

The evening Sederunt commenced at six o'clock.

After various arrangements as to order of business, &c. a deputation was introduced from the General Assembly of the Irish Presbyterian Church. This is a body that has had to pass through the furnace of affliction, and has come out like pure gold more purified. They have throughout looked upon our struggle with a sympathizing eye; yea more—they would not have been Irishmen if they could have looked upon such a struggle without lending also a helping hand. This they have done in various ways: and our Lord and theirs will acknowledge it in His own time and way. We wish we could give long extracts from the address of the Assembly, and the speeches of the members of the deputation, but our limits only permit us to present a very short one from the speech of Mr. Goudy of Strabane:—

"It is impossible, Sir, to over-estimate the effect which the great movement now going on in Scotland must have on other Churches, in marking out and defining, to the apprehension of all, the boundary line between the kingdom of Christ and the kingdoms of this world. It is impossible to exaggerate the importance to the cause of religious and civil liberty in these lands, of the noble stand you are now making. Therefore it is that it behoves all evangelical Churches to exert themselves to the utmost to sustain you. The Irish Presbyterian Church would be insensible alike to the claims of gratitude and self-interest, did she fail to put forth every

possible effort in your behalf. I rejoice that she has been privileged to do something,—to pay back a small instalment of that large debt she owes you. I believe that there never was a claim made on her which she has so heartily responded to as this one. If her contributions have as yet been comparatively small and inadequate, let it be ascribed to any thing rather than indifference to your cause! I trust that ere long there will not be a single minister, or congregation, or communicant, in our Church that will not entitle themselves to have it said of them, in this great struggle, “they have done what they could.” The Irish Presbyterians will not,—cannot stand by, and, for want of any aid they can afford, see the cause of religious freedom and rights of conscience trampled on in Scotland. Moderator, fathers, and brethren of the Free Protestant Church of Scotland, you occupy in these last times a proud and privileged position. You stand in the Thermopylæ of Christendom. Persecution has sought to crush you, but it has only “dragged you into fame,” and riveted on you the attention and admiration of the world. Persevere in that great cause which you have espoused, for it is the noblest of all causes, and its assured destiny is yet to triumph. Remember your ancestral renown,—think of the cloud of witnesses who have gone before; and who are beckoning you to follow. Call to mind that the Christian world is now looking to you as the selected champions of the truth on this ancient field where its battles have been so often fought and won, and that the memory of what you are now doing and suffering in behalf of great principles, is yet to go abroad into all lands, and down throughout all time, to quicken every generous impulse, to inspire lofty and heroic purposes, and to feed and nourish in all hearts the immortal flame of liberty. Animated by these thoughts, may you continue to maintain that “good confession” which you have already “witnessed before many witnesses.” In the midst of all your painful trials and sacrifices for conscience’ sake, may you rejoice in feeling that you “are partakers of Christ’s sufferings; and when at last his glory shall be revealed may you be glad also with exceeding joy.” In the name of the Presbyterian Church of Ireland, we “speak” unto you, fathers and brethren “that ye go forward.” The reverend gentleman was frequently cheered in the course of his speech, and sat down amid great applause.”

The Assembly then heard the report on the State of the Highlands in reference to sites for Churches; and in reference to the excesses committed by some of the unthinking people in Ross-shire. We wish we could make room for this report, as a document of permanent interest; but we have yet much interesting matter before us. We shall therefore content ourselves with extracting from it a document worthy of being placed side by side with Sir James Graham’s letter in our last. Be it known that it is from the agent of the great Thane of Cawdor—the nominal representative of the redoubted Macbeth; and with this we must conclude for a fortnight.

“Cawdor Castle, September 1843.

“GENTLEMEN,—As factor for the Right Hon. the Earl of Cawdor, and as authorised by his Lordship, I have to state, in reference to your application for a site on which to erect a place of worship in connection with the ‘Free Church,’ that his Lordship, though feeling compelled by a sense of duty to decline granting your request as then made, is now willing, in the hopes that time may compose the unhappy differences on ecclesiastical matters which at present exist in the parish, to allow the erection of

A SHED or temporary place of worship on the pasture or waste lands at Newton of Budgate—but under the following conditions and reservations, viz. that the said erection shall be wholly of **TIMBER**—and that it shall be removeable by me, or the Earl's factor for the time being, at any time, on giving three months' notice in writing to any one of your number, or to the minister ordinarily officiating therein at the time. Should you fail to remove it yourselves within that time, the materials, if removed by me, as being his Lordship's factor for the time being, *to be sold*, and the proceeds, if any remain after paying the expenses of the removal and sale, to be lodged in the British Linen Company's Bank at Nairn, or other bank there, for your behoof. That the consent of John Grant, the tenant of Newton of Budgate, shall be obtained by you to such erection, and that any claim by him for abatement of rent, or for damages on account thereof, shall be borne by you, he expressly relieving his Lordship from any such claim, and that you shall likewise indemnify his Lordship for any damage which may be done to his plantations and fences—as well as his tenants, for any damage done to their crops and fences, or property, by persons going to or returning from the said place of worship. (!)

“ I am, your obedient servant.”

V.—EXAMINATION OF THE GENERAL ASSEMBLY'S INSTITUTION.

The Examination of the General Assembly's Institution took place, as intimated, on the 16th instant :—and to us who witnessed it, it was the most pleasant and the most comfortable of any which we have yet attended. It was more of a domestic character, than former examinations ;—and perhaps it was in some degree tranquillized from much of the usual bustle, by the thought, that *then* probably was the last time when the parties present should assemble **THUS** :—it was felt to be almost a certainty that the present Missionary occupants would soon have to leave the Institution and Mission-House, forever. But instead of any further remarks of our own, we shall first give the Programme of Studies for the past year ; and secondly give a Report of the Examination from an able and disinterested source. These we choose *now* to embody,—for who can tell what may be the trials and difficulties of this begun year, to the Mission of the Free Church of Scotland?

PROGRAMME OF THE THIRTEENTH ANNUAL EXAMINATION OF THE PUPILS ATTENDING THE GENERAL ASSEMBLY'S INSTITUTION.

January, 1844.

The ordinary work of tuition, throughout all the departments of the Institution, has been prosecuted, during the past year, without abatement of

effort or variation of general design. The entire system has now been so regularly organized and so fully consolidated, that the purely educational results of each successive year will be very much a counterpart of the results of the preceding. At the close of each Session, the highest class in the Collège Department is annually thrown off; which occasions a general movement in advance throughout all the classes at the opening of a new Session;—the first or highest class in the School Department becoming the first year's class in the College Department, in which the studies are so arranged as to occupy in regular succession a period of four or five years. From the lowest to the highest class, there is a regular gradation of studies—each higher class, in the upward series, being thoroughly conversant with the subjects of study pursued by all the classes beneath it. In the following enumeration of classes and studies, the eye at a glance may distinguish the successive steps, by which each class ascends from the lowest to the highest.

As to attendance and other general matters, there is little to be added to what has been recorded on former occasions. There are registers kept for every class in which the names of the pupils, the dates of their admission or removal, the designation of their fathers or guardians, as well as their places of residence are accurately marked. The regular class lists, in which the lateness, the absence or presence, and the daily position of each boy in the class are noted, have, as usual, been renewed every month. From each list thus renewed the name of every boy, for whose absence, during the preceding month, a satisfactory account has not been rendered, is invariably struck out. The class registers, regularly subjected to this rigorous monthly scrutiny, furnish a sure criterion of the actual number of *bonâ fide* pupils. From sickness and a variety of other causes, the number in *actual daily attendance* will always be considerably less than that exhibited by the corrected registers. Special care has been taken during the last Session, to ascertain the exact amount of actual daily attendance. That amount indicates, that, with the exception of the principal Hindu holidays, such as the Charak and the Durgâ pujâs, which *alone* affect the attendance in any material degree, the *average* absenteeism, from the causes already specified, is somewhat more than a *fourth*, but considerably less than a *third*, of the total number. The actual number of names in the *school* register as corrected at the *commencement* of the *present* month, is 893. The largest number in the *College* Department during the year has been 55; of whom some have recently withdrawn, either from necessitous circumstances, or to occupy important situations. The number now present is 36. So that the present aggregate attendance in both Departments of the Institution is 929.

The system of comprehensive instruction, which has been vigorously pursued in both the School and the College Departments of the Institution, will best appear from the subjoined tabular representation. Every one of the subjects therein specified has been fairly mastered and repeatedly revised; and on any one of them the scholars and students are, *at any time*, liable to be examined without any preparation or forewarning. Opportunities for such examination constantly occur at the Institution itself. On Saturdays in particular, throughout the cold season, parties of visitors are usually present, who inspect and examine, more or less, the whole of the classes from the lowest in the School Department to the highest in the College Department. And it is proper to remark, that, if any friends of native improvement really desire to become acquainted with the *practical* working of the educational system pursued, such acquaintance can only be obtained by a personal visit to the Institution itself when in full operation.

A suitable number of prizes for general eminence is given in every class, as well as one in each class for the most regular attendance and general

good conduct. Besides these, the following special prizes, have been proposed and competed for :—

I. The MacFarlan Gold Medal has been awarded to the ablest competitor from the College Classes, on the following subjects :—

Bible History, Systematic Theology, Evidences of Christianity, Mental and Moral Philosophy, Geology, Normal Teaching, Astronomy, Optics, Mechanics, Pneumatics, and the Steam Engine ; Logic, Rhetoric, and Political Economy ; History, Milton, and Montgomery ; Algebra and Geometry.

The medal has been awarded to the competitor who furnished, *extemporaneously*, the most correct written answers to questions on the various subjects above mentioned. Second prizes have been awarded, as formerly, to competitors from each of the College classes, whose answers were found next in point of merit to the answers of the successful competitor.

II. A prize of one hundred rupees from a Friend to Native Education (given in Books), for the best Essay or Essays on the Evils of Popular Ignorance in Bengal.

The two best Essays on this subject were so nearly equal in merit that the prize was divided.

III. Captain Moreshby's prize of fifty rupees (given in Books), for the best Analysis and Exposure of the Moral Theories of Hobbes and Mandeville, Clarke and Woollaston, Paley and Adam Smith.

The two best Analyses were so nearly equal in merit that the prize was divided.

IV. Mr. J. F. M. Reid's prize of fifty rupees (given in Books), for the most accurate knowledge of Scriptural Proofs for Doctrines.

This prize has been divided among the best proficient in the several College classes.

V. A prize of twenty-five rupees (given in Books), by a Friend to Native Education, for the best Dissertation on the celebrated saying, "From nothing nothing comes."

VI. Mr. Stirling's prize of twenty-five rupees (given in Books), to the best proficient in Mathematical and Physical Science.

VII. A prize for the best Bengali Translation of passages selected from an English Author—(done extemporaneously.)

VIII. A prize for the best Hindustani Translation of passages selected from an English Author—(done extemporaneously.)

SCHOOL DEPARTMENT.—NUMBER OF BOYS 893.

EIGHTEENTH (OR LOWEST) CLASS.—No. of boys 90.

First Instructor, 2 pp.—Bengali, No. 1, Barnamala, 2 pp.

SEVENTEENTH CLASS.—No. of boys 100.

First Instructor, 24 pp.—Bengali, No. 2, Barnamala, 5 pp.

SIXTEENTH CLASS.—No. of boys 67.

Second Instructor, 10 pp.—Bengali, No. 2, Barnamala, 13 pp.

FIFTEENTH CLASS.—No. of boys 70.

Second Instructor, 30 pp.—Elements of Grammar, 5 pp.—Bengali, No. 1, Nitikatha, whole ;—No. 2, Nitikatha, 16 pp.

FOURTEENTH CLASS.—No. of boys 62.

Second Instructor, whole ; Third Instructor, 28 pp.—Elements of Grammar.—Bengali, No. 2, Nitikatha, whole :—Gauriya Byakarana, 34 pp.

THIRTEENTH CLASS.—*No. of boys 57.*

Third Instructor, 92 pp.—Elements of Grammar, whole.—Bengálí, No. 2, Nitikathá, whole ;—Gauriya Byákarana, 34 pp.

TWELFTH CLASS.—*No. of boys 54.*

Third Instructor, 120 pp.—Elements of Grammar, whole.—Bengálí, No. 2, Nitikathá, whole ;—Gauriya Byákarana, 34 pp.

ELEVENTH CLASS.—*No of boys 41.*

Third Instructor, 138 pp.—Grammar, McCulloch's, 66 pp.—Bengali, N. 2, Nitikathá, whole ;—Gauriya Byákarana, whole.

TENTH CLASS.—*No. of boys 44.*

Third Instructor, whole ;—History of Bengal, 16 pp.—Grammar, McCulloch's, 146 pp.—Geography, Clift's, half.—Bengálí, No. 3, Nitikathá, whole ;—Gauriya Byákarana, whole.

NINTH CLASS.—*No. of boys 45.*

No. III. Instructor, whole ;—History of Bengal, 71 pp.—Grammar, McCulloch's, 146 pp.—Geography, Clift's, whole.—Bengálí, No. 3, Nitikathá, whole ;—Gauriya Byákarana, whole.

EIGHTH CLASS.—*No. of boys 50.*

No. III. Instructor, whole ;—History of Bengal, 108 pp.—Grammar, McCulloch's, 161 pp.—Geography, Clift's, whole.—Bengálí, No. 3, Nitikathá, whole ;—Gauriya Byákarana, whole.

SEVENTH CLASS.—*No. of boys 29.*

No. IV. Instructor, 40 pp.—History of Bengal, whole.—Grammar, McCulloch's, whole, large print ;—Geography, Clift's, whole ;—Arithmetic, Simple Subtraction.—Bengálí, No. 3, Nitikathá, whole ;—Gauriya Byákarana, whole.

SIXTH CLASS.—*No. of boys 34.*

No. IV. Instructor, 106 pp.—History of Bengal, whole.—Grammar, McCulloch's, 170 pp.—Geography, Clift's, whole ;—Arithmetic, Compound Division.—Bengálí, No. 3, Nitikathá, whole ;—Gauriya Byákarana, whole.

FIFTH CLASS —*No. of boys 31.*

No. IV. Instructor, 196 pp.—Brief Survey of History, vol. I. 38 pp.—Geography, Clift's, whole ;—Grammar, McCulloch's, 142 pp.—Arithmetic, Single Rule of Three.—Bengálí, N. 3, Nitikatha, whole.—Hitopadesh, 20 pp.—Anka Pustaka.

FOURTH CLASS.—*No. of boys 48.*

No. IV. Instructor, 207 pp.—and Parsing ;—Brief Survey of History, vol. I. 203 pp.—Grammar, McCulloch's, nearly whole ;—Geography, Goldsmith's Europe, whole ;—Arithmetic, Compound Proportion.—Bengálí, Hitopadesh, 70 pp.

THIRD CLASS.—*No. of boys 32.*

New Testament, Matthew's Gospel, whole, and Luke's 11 Chapters.—No. IV. Instructor, whole;—Brief Survey of History, vols. I. and II., whole;—Grammar, Lennie's, whole;—Geography, Goldsmith's, nearly whole—Geometry, 1st and 2nd Books of Euclid;—Arithmetic, Vulgar Fractions, whole, and Rule of Three.—Bengali, Hitopadesh, 95 pp.

SECOND CLASS.—*No. of boys 18.*

Bible, Genesis, whole;—Four Gospels, Acts and Romans, whole.—McCulloch's Course of Reading, whole, except Chemical Science.—History, Brief Survey, both vols. whole.—History of India, 148 pp.—Grammar, Murray's, large, whole.—Use of the Globes from Keith.—Terrestrial Globe, whole.—Geometry, first four Books of Euclid;—Algebra, Fractions.—Arithmetic, Vulgar and Decimal Fractions and Interest.—Bengali, Hitopadesh, 128 pp. with exercises.

FIRST CLASS.—*No. of boys 20.*

Bible, Genesis, whole and 20 chapters of Exodus;—Four Gospels and Acts, whole;—Evidences of Christianity.—Horne's Manual, nearly whole—McCulloch's Course of Reading, whole; except Poetical pieces.—Lady Calcott's History of England, whole;—Poetical Instructor, 100 pp.—Use of the Globe from Keith—Terrestrial Globe, whole.—Geometry, first six Books of Euclid;—Arithmetic, a complete course.—Algebra, Simple Equations, Ratios and Proportion.—Bengali, Gauriya Byakarana, whole;—Hitopadesh (Bighraha), 96 pp. and Translation.

COLLEGE DEPARTMENT.—NUMBER OF STUDENTS 36.

FIRST YEAR'S COLLEGE CLASS.

Bible—the whole of the Pentateuch and Joshua.—Scriptural Doctrines with textual proofs.—Evidences of Christianity, (Mundy's,) vol. I. whole, and vol. II. 200 pp.—History—Goldsmith's England, to the reign of George IV.—Political Economy (Clift's), the whole.—Political Instructor, 127 pp.—Poetry—(Cowper,) 1st, 5th, and 6th Books of Task and other minor pieces.—Geometry, Trigonometry, Algebra, Quadratic Equations, Pneumatics and Principles of Hydrostatics.—Bengali, Hitopadesh (Bighraha), the whole;—Grammar and Translation.

SECOND YEAR'S COLLEGE CLASS.

Bible—from Genesis to 2nd Kings and Romans;—Scriptural Doctrines, with textual proofs.—Lectures on Theology.—Christianity and Hinduism Contrasted, vols. I. and II. 200 pp.—Life of Knox, (Dr. McCrie's,) 2 vols.—Essay on Popular Ignorance, (Foster,) whole; and Part of Bacon's Essays.—Milton's Paradise Lost, first four books.—Cowper—1st, 5th and 6th Books of Task and other minor pieces.—Mental Philosophy, (Dr. Abercrombie,) nearly whole.—Logic, (Leechman's, the whole.—Mechanics, (Lardner's,) the whole.—History, (Robertson's,) Charles V. the whole.—Geology, (Macgillivray's) the whole; and Principles of Teaching;—Mathematics, Mensuration of the Circle, Solid Geometry, Conic Sections.—Algebra, (Young's,) nearly the whole;—Astronomy, (Milne's,) the whole.—Bengali—Hitopadesh, the whole;—A Tract on Idolatry, (Braj Mohan's); Grammar, (Madhab Chandra's)—and Translations;—A Tract

on Caste, (Vajrasuchi).—Hindustani—Pandanáma, and a few chapters of New Testament.

THIRD YEAR'S COLLEGE CLASS.

Bible—all the historical parts together with the Book of Daniel; and Revelation.—Church History, (Barth's,) the whole;—Scriptural Doctrine, with textual proofs.—Lectures on the Evidences of Christianity, (Bishop Wilson's,) 2 vols. nearly the whole.—Life of Knox. (Dr. McCrie's,) 2 vols.—Force of Truth, (Scott's).—History—(Robertson's) Charles V., the whole.—Poetry—Milton's Paradise Lost;—Regained, first two Books.—Bacon's Essays, a part of;—Essay on Popular Ignorance, (Foster,) whole.—Mental Philosophy, (Abercrombie);—Geology, (Macgillivray's) the whole.—Logic, (Leechman's,) the whole;—Rhetoric, (Dr. Whately's, the whole.—Mathematics, Solid Geometry, and Conic Sections, the whole; Mensuration of Solids, and Gauging.—Algebra, (Young's) the whole;—Theory of Equations;—Steam Engine and Steam Navigation.—Physical and Practical Astronomy, Use of Instruments, Principles of Teaching.—Bengali, Hitopadesh, the whole;—A Tract on Idolatry, (Braja Mohan's);—Grammar, (Madhab Chandra's).—A Tract on Caste, (Vajrasuchi,) and Translation.—Hindustani—Sketch of the Solar System and Injil.

FOURTH YEAR'S COLLEGES CLASS.

Bible—nearly the whole;—Scriptural Doctrines, with textual proofs.—Horæ Paulinæ, (Paley's);—Life of Knox, (Dr. McCrie's,) 2 vols.—Force of Truth, (Scott's);—Essay on Popular Ignorance, (Foster,) the whole.—Poetry, Milton, Young's Night Thoughts—first five Nights.—Novum Organum, (Bacon's,) a part of.—Mental and Moral Philosophy, (Dr. Brown,) 4 vols. nearly.—Mathematics—Analytical Geometry and Trigonometry and Fluxions.—Steam Navigation—Optics (Brewster's)—Magnetism;—Geology, (Macgillivray's) the whole;—Principles of Teaching.—Bengali, Hitopadesh, the whole;—A Tract on Idolatry, (Braja Mohan's);—Sanskrit Grammar, Mugdhabodha;—Translation;—A Tract on Caste, (Vajrasuchi).—Hindustani—Gulistán and Bostán, (Persian).—New Testament; Sketch of the Solar System and Moral Aphorism.

FIFTH YEAR'S COLLEGE CLASS.

This Class, besides revising several of the preceding subjects, have finished the Differential Calculus; the whole of Cudworth's Intellectual System of the Universe, 4 vols. 8vo.; Electricity, Galvanism, and Magnetism; with various readings in English Literature.

GENERAL ASSEMBLY'S INSTITUTION.

(From the Calcutta Christian Advocate.)

The Thirteenth Annual Examination of this Institution was held at Cornwallis Square, on Tuesday last, 16th instant. Notwithstanding the inconvenient distance, there was a goodly number of spectators, both European and Native. The character of the Institution is so well known, and its reputation so well established, that any commendation on our part would be superfluous. A glance at the Programme will show, that the pupils in the College Department have entered on the study of the highest branches of science and literature. Among other subjects, the fourth class in the College department have, during the last year, studied Mental

and Moral Philosophy ;—Bacon's *Novum Organon* ;—Scriptural Doctrines with textual proofs ;—Analytical Geometry, and Trigonometry ;—Fluxions, and Optics, &c. &c. The Institution which has the means of giving instructions on these and similar subjects, must have, as is evident to every competent judge, attained to a high standard of excellence. These subjects are not published in the Programme for the sake of an appearance, but they have been, as we know, and as was evident from the readiness with which the most searching questions were answered, carefully taught and diligently studied. This was to be expected from the character and talents of the conductors of the Institution, and indeed from the large amount of vigorous and well-sustained labour bestowed upon it. We believe, and indeed we have no hesitation in asserting, that there is no scholastic institution in India, where the same amount of talent, zeal, and devotedness is brought to bear on the youthful mind. The results, both in character and amount, show that the labour bestowed has not been in vain. There are at present in the College Department 36 students, in the School 893, in all 929 pupils. Thus in this noble Institution conducted upon sound Christian principles, and the object of which is to impart knowledge in every department of science and literature, but especially Christian knowledge,—the tendency of which is not merely to destroy error and superstition, but to enlighten, to elevate, and to save ; the results of which have been the spiritual and moral regeneration of some, and the intellectual enlightenment of many : there are daily taught nearly one THOUSAND HINDU YOUTHS. This and the like facts, (for this Institution although the first, is not the only one conducted on similar principles) abundantly expose the misapprehensions of the alarmist, who would persuade us to dis sever religion from education, on the plea of not interfering with the prejudices of the natives, lest they should be deterred from sending their children to our schools. Education without religion is not only false in principle, but the plea on which it is defended is thus proved to be groundless, and that, not only in the results of the General Assembly's Institution, but also by the experience of all similar Christian Schools. It is now felt, and the conviction is growing daily, that the *no religion* plan is not, as it professes to be, a non-interference plan, but on the contrary, that it is as effectual in destroying Hinduism, and consequently interfering with the prejudices of the people, as the christianized plan of education. In fact, the former is a destructive system ; the latter is an instructive one. The one has all the elements of an assailant, a leveller of ancient prejudices, but there it stops ; the other removes not only the rubbish of antiquated dogmas, but communicates to the parched and thirsting spirit the waters of life, and raises the Indian to the elevated level of the intelligent, the moral and religious European.

During the course of the day parts of several prize Essays were read. They were very creditable specimens of English composition, and were evidently, as could be easily perceived from the mode of expression and illustration, the bona fide productions of the essayists. We were particularly struck with the clearness of statement, and good taste of the first Essay "On the evils of popular ignorance in Bengal." The essayist very properly showed that the chief of these evils were the degraded condition of the female sex, and the prevalence of caste. The first prize was awarded to Lál Behári the author of this essay. It may be remembered, that this is the young man who read the essay, in the Town Hall, last year, which gave occasion to a lengthened and rather warm controversy in the papers. The young man has since become a Christian, and has thus given a proof of the sincerity and honesty of his views (which seemed to offend some parties,) regarding the evils of Hinduism. We hope and trust, that

his example will be followed by many others who hold the same sentiments, but have not as yet had the courage to come out, and profess the name of Christ in the midst of evil report, and of good report.

We witnessed rather a new and interesting feature in the school department. The younger classes were arranged on a gradually rising platform, and went through several gymnastic evolutions much on the plan of infant schools, which combines exercise with study. The pupils in this department are not only taught by descriptive lessons, but by *pictures* of the objects described in their lessons. This system, which instead of a better name, we may call the Pictorial system of education, possesses many advantages. The knowledge thus received by the eye as well as the ear, is not only more accurate, and easily acquired, but it makes a deeper impress on the youthful mind, and is not easily forgotten. A child may soon forget the description of an animal or a machine, which he learned in School, but he is not likely to forget the pictures which he saw and studied. It would be well if a similar system were introduced in all our schools; the amount of knowledge thus acquired, as it were by way of amusement, would abundantly compensate for the additional labour and expense.

In Scriptural and Theological knowledge, we think, the pupils were more proficient than in former years. The readiness and accuracy with which the answers were given by the class examined on that "form of sound doctrine," the Assembly's Shorter Catechism, was very remarkable.

We trust that Dr. Duff and his colleagues may be allowed to prosecute their onerous but interesting labour in the building which has been raised principally by their own and their friends' exertions. Pity indeed would it be to see such an establishment falling into ruin and decay, or passing into less efficient and less zealous hands. Although our expectations are not very sanguine still we hope that such arrangements may be made as will allow them to continue to occupy the premises. If however it should be otherwise, if the men who have toiled and laboured successfully for so many years, should be deprived of the buildings which were raised, in a great measure, on the credit of their own name and character, sure we are, that they cannot be deprived of their attached pupils, many of whom, if not all, have learned to appreciate the value of their instructions.

VI.—HOW FRIGHTFUL! or, THE TESTIMONY OF FEAR ON BEHALF OF THE FREE CHURCH CAUSE.—BY THE "MORNING POST."

If ever any one has shewn symptoms of Fright, it is the great English "Post" speaking in the following extract! And if fear can be considered as any evidence of power or strength as residing in the parties dreaded, surely the "Post" indicates *where* he thinks, believes, or fears such strength and power to be! He cannot now sing, "*All the Blue Bonnets are over the Border*"—this new event has caused a feeling beyond all singing—it has reached croaking, hoarse and mournful croaking:—Nor can the croak be metrical, for the fright is not poetical—a fright at FREE PRESBYTERY,—England's contempt and yet

England's dread ! Croak the first of the fright is, "*Seventy Free Scotch Seceders are announced for an invasion of England!*"—Croak the last, (like the school-boy's self-comforting and self-imposing whistle when passing the church-yard at night) ends in these faintly bold terms, "Sermons ! Speeches ! and, MENDICANT APPEALS !—We thank our trembling witness, and will now record his affecting and astounding testimony :—which may however, like a Witch's *monstro*, be read backwards—have its *animus* reversed, that its truth may be extracted.

SCOTCH CHURCH.

"Seventy Free Scotch Seceders are announced for an invasion of England. Its parishes are duly parcelled out, its provinces laid down on the "Free" map ; and if these locusts from the marshes of Free Protestantism leave one green spot in England undismantled of its beauty for their benefit, or underfield by their presence, it will not be the fault of the invaders. We trust we need not remind the clergy of England of the past doings, the present menaces, or the inherent and essential characteristics of this bitter and acrimonious party. Chalmers has recanted, or explained away, the great constitutional principles for the maintenance of which he once seemed to have been signally raised up. Candlish, who reflects least credit while he does most drudgery to the sect, has formally announced it as his mind that "the churches of England and Scotland are two mountains that must be levelled" in order to spread the Gospel, and that both are grossly Erastian—that is, he cannot get in them or by them the power without the pageantry of Pope Gregory XVI. The organs of the party, or what are called, on the *locus a non lucendo* principle, their religious newspapers, are perfectly villainous, there being no form or variety of scurrilous abuse left unemployed in speaking of the constitution, claims, and condition of the Anglican Church, and there being no sect in this country with whom the emissaries of the Free-Secession have not basely coalesced in recrimination and abuse of whatsoever is noble and great in the connexion that knits the clergy to the State. The tracts which they distribute, of which we have received a supply from Messrs. Nisbet, of No. 21, Berners-street, are replete with abuse of good men, and scandalous misrepresentations of the supreme courts ; and in one of them, if we mistake not, a parallel is carried out between the conduct of some semi-barbarous Queen in the Pacific persecuting Christians to death, and our beloved Queen's treatment of the Free Seceders ! The characters of the Duke of Sutherland, the Duke of Buccleuch, and other landed proprietors of Scotland, are aspersed in their ordinary speeches for no other reason than that of refusing to countenance a war of extermination which begun in Scotland, and is now to be carried into England at the expense of peace, good order, and Christian principle.

We cannot believe that any clergyman can be guilty of the gross inconsistency of directly or indirectly countenancing or abetting a party whose principles and threats go directly to the subversion of our ecclesiastical fabric, and by whose triumphs—impossible as we regard them—the very springs of England's greatness would be dried up. We can as little believe that any churchman or patriot can lend the prestige of his name, or the influence of his purse to a column of invading Voluntaries, who avow the ruin of the Church they have left, and the construction of a Free Kirk of Englandism, or a new addition to the multitudinous varieties of dissent, to be the *prima mobilia* of all their sermons, speeches, and mendicant appeals.—*Past.*

After all FEAR is a sad and painful thing, and not to be looked at without compassion ; so we must try to comfort the "Post"—and what better comfort (*sui generis*) can we bring than the following paragraph from the venerable "Morning Chronicle!" We shall there allow the trembling "Post" time to recover, whilst the oracular daughter of Chronos thus wisely delivers her mind.

FREE CHURCH DEPUTATIONS TO ENGLAND.

(*From the Morning Chronicle.*)

Those who imagined that the disruption of the Church of Scotland would be attended with no more important consequence than an increase in the number of Dissenters in that country, may find from day to day reasons for doubting the soundness of their conclusion. For our own part, we must say that we have never looked upon the question by which Scotland has been so fiercely agitated as one of mere local politics or polemics. On the contrary, observing its progress with painful interest, we have been compelled to believe that it is fraught with the most important consequences to the empire at large. (1.) The Non-intrusion agitation, stimulated and encouraged as it has been by the conduct of the Government, has awakened passions, and given a new vigour to principles, the activity and application of which will not be confined to Scotland. Already the leaders of the Non-intrusion party have matured a design for agitating the whole of England, by means of missionaries sent into every part of the country to advocate the cause of the Free Church. Let no man think slightly of such a movement as this. (2.) The strength of religious enthusiasm, and the rapidity with which it may be communicated by a few earnest-men to vast multitudes, have again and again surprised and baffled the wisdom of the most profound statesman. To inflame the religious passions of a people is one of the last things that a prudent Government would desire to do, because such excitement is attended with more than common danger to established institutions. But if a religious ferment be any where dangerous, it is eminently so in Scotland, amongst a people tenacious to the last degree of their religious impressions, and gifted with that fervent and resolute spirit which is the prime agent of successful propagandism. Hence we are inclined to think that the mission to England which is contemplated by the Free Church of Scotland will not be without considerable fruit, of some sort or other. (3.) Its immediate object is to raise funds for building places of religious worship, and the following scheme of arrangements, which will be found sufficiently comprehensive, is given in the Scotch papers.

[Here follows the list of deputations which formerly appeared in the *Witness*.]

This looks like setting to work with vigour; and there can be little doubt that what is here proposed to be done will be done with characteristic zeal and ability. The immediate object is, as we have said, the collection of subscriptions for building new churches, and this object is one which may well enlist the sympathies of liberal Englishmen. The congregations for whom those edifices are wanted have left the churches of their fathers—endeared to them by the most touching collections—and left them, we may be sure, not without many a bitter pang, in obedience to a principle which, however questionable it may appear to us, should not hinder us from acknowledging, and admiring the conscientious

firmness with which it has been maintained. It imports little to say that this man, or that amongst the Non-Intrusionists has been actuated by vanity or ambition. With the mass of the people such motives can have had no influence. (4.) The multitudes who have separated themselves from the Establishment of Scotland have acted upon the dictates of conscience, or else we can form no judgment at all of the conduct of men in such cases. We think, therefore, that the missionaries of the Free Church, coming from a body which had given eminent proofs of disinterestedness in the maintenance of what it believes to be right and true in religion, are entitled to a kind and favourable reception in this country. A kind reception and active assistance we have very little doubt they will meet with from many who cannot quite agree with their views, either of theology or Church government. Differences on such points will be forgotten, in sympathy with the feelings which have been manifested by the great body of those whom they represent.

If the matter ended here it would be well; but it is not likely to end here; and the ulterior consequences to which this mission may lead cannot be contemplated with the same satisfaction. The missionaries come here for the direct object of collecting the necessary means to carry on the new Church; but they come with their minds full of the principle for which they have struggled, possessed with the idea of making the Church, at any cost, independent of the State, and many, perhaps most of them, impressed with the conviction that this spiritual independence can only be attained by the adoption of the Voluntary principle. These views will be urged with the eagerness which belongs to the *perferendum ingenium Scotorum*; and they cannot fail to give new animation to the controversy upon the principle of Church Establishments. (5.) A few years ago Scotland did more, by its example, than any country in Europe, to give strength and permanence to that principle. At present, it is from Scotland that the same principle has the greatest danger to apprehend. Formerly, the defender of Establishment always found the Church of Scotland a ready instance to his hand. It was really the Church of the mass of the people, not of the rich, but of the poor, and its efficiency was made evident in the moral character and the education of the community, on which was held to use Wordsworth's phrase—

"The strong band of its purity."

This model Church was one of the *instantiæ ostensivæ* or glaring instances in which the Establishment principle was illustrated, and among its members in our own day has been found the most eloquent defender of that principle. But now all this is changed. Dr. Chalmers, we believe, adheres to his old opinions, but the life that was in them, so far as he is concerned, is gone. His zeal for Establishments in general was an offshoot of the deep love and admiration which he felt for his own.

VII.—VARIETIES FROM THE HOME MAIL.

1.—FREE CHURCH, INDIA.

(From the Witness.)

We have now lying before us the first records of the war of Church independence in India, in the shape of a pamphlet, "Explanatory of the recent proceedings of the missionaries of the Church of Scotland, Calcutta," and a sermon entitled, "The Cause of Christ and the Cause of

Satan, delivered on Sunday, 13th August, at the first meeting for public worship in connection with the Free Protestant Church of Scotland, Calcutta, by Rev. Dr. Duff." As the result of the new conflict in which our missionaries are engaged, they have already, like our ministers at home, suffered from former brethren. From the documentary evidence in the "Explanatory Statement," it appears, that no sooner had they taken up their testimony, than they began to pay its penalty in the annoyances to which they were subjected by the self-importance and assumed authority of the minister of St. Andrew's, Calcutta. The facts of the case, as given in the "Explanatory Statement," are simply these: Three of the missionaries, Dr. Duff and Messrs. Mackay and Ewart, were members of St. Andrew's Kirk-Session,—the *only* elders of that Session and congregation. When the tidings of the disruption arrived, the three elders, constituting the whole elders of the Kirk-Session, signed a requisition to Dr. Charles to summon a meeting of Session. The object of the meeting was sufficiently obvious in the circumstances, and was imperatively required, that they might decide, as office-bearers of St. Andrew's Church, both on their own course of conduct, and on the directions to be given to the congregation in such an extraordinary emergency. Dr. Charles, in his lordly authority as Moderator, refuses the request of his brethren, and not only declines to summon the Session, but, on a general report of the adherence of the three elders to the principles of the Free Church, or a report of their simple *resolution* to adhere, holds them, *ipso facto*, denuded of their eldership, and no longer members of St. Andrew's Kirk-Session! Had a reverend Doctor, once the dark enlightener of our countrymen in Calcutta, occupied his old office in St. Andrew's Church pulpit, we would not have wondered at our brethren being subjected to such unwarranted autocratic treatment. But we are surprised that the present amiable, and we had thought gentlemanly minister of St. Andrew's, should have been guilty, not only of the ecclesiastical wrong, but of the unhandsome conduct, of refusing the requisition of his entire Session,—a Session composed of men whose names shall live in the grateful recollection of the Christian world, when the Doctor's, past and present, of St. Andrew's Church, Calcutta, and their enmity to Free Church principles, are no more remembered.

The "Explanatory Statement," as exposing these wrongs, is written with the calmness with which good men address themselves to the task of self-vindication. It is a dignified narrative of facts maintaining throughout historic coolness. It presents to our Indian countrymen documentary evidence, and leaves that to tell its own tale. What judgment they shall pronounce on the question between the minister of St. Andrew's and his elders, we shall not anticipate; only we are confident that many who might not otherwise have inquired into our principles, may be led to ask what made the minister of St. Andrew's afraid to meet his elders in Session. The difficulty felt elsewhere of answering a well-known protest may suggest to our Indian friends, that the apprehension of some equally perplexing document may have dictated the refusal of Dr. Charles, and may further suggest the suspicion, that principles which cannot bear investigation, are not such as a Christian Church ought to maintain, and can have no warrant in the Word of God.

In striking contrast with the calm historic character of the pamphlet, is the fervid eloquence and impassioned oratory of the sermon. In self-defence, such men as our missionaries can afford to be calm; they need no other vindication than the narrative of their *deeds*. Their powers of persuasive and vehement eloquence are reserved for injured, calumniated truth. Like the other productions of Dr. Duff, this sermon glows,—it

burns in every line; and if defect it has, it lies in its want of repose, in the exuberance of its eloquence. Alas for the pleasant visions of Moderation! At the very date of this sermon, 13th day of August when mutual congratulations were exchanging, in the confidence that Dr. Duff would shed the radiance of his genius and worth on the dishonoured Establishment, he is fulminating his eloquent indignation against its Erastian corruptions, classifying it amongst the works of Satan, to be overthrown, and summoning the Lord's hosts in India to the conflict.

2.—RESIDUARY CHURCH IN INDIA.

The Presbytery of Edinburgh met again yesterday,—Dr. Clark Moderator.

A letter was read from Dr. Stevenson, stating that in Bombay the whole of the elders had joined the Free Church, so that Mr. Cook was left without a Session, and had in consequence been obliged to postpone the celebration of the Lord's Supper. The letter requested that authority might be given to Mr. Cook to take steps for forming a Session.

Dr. MUIR.—While I have no objection, of course, to granting the request now made on the part of Mr. Cook, I wish it to be understood, that I do not think the validity of the dispensation of the Lord's Supper depends at all on having a Kirk-Session. I don't like the statement of that as a reason.

Dr. BRYCE.—Mr. Cook does not mean to say that the validity of the sacrament depends on a Kirk-Session. He only reckons it a convenient and proper thing that there should be one. And I beg to move that, in terms of the Act of Assembly 1814, he be instructed and authorised to make elders of such of his congregation as may be qualified for the office.

Dr. MUIR.—I meant no reflection on Mr. Cook; I wish what I said to apply prospectively, in this way,—that if Mr. Cook be not able to procure elders, his people shall not therefore be deprived of ordinances.

Dr. BRYCE.—I have no objection to add that to my motion,—to send out instructions to Mr. Cook not to make the want of elders a reason for not dispensing the sacrament, if he can't get any.

Dr. MUIR.—Exactly so; that's just the thing.

Mr. STEVENSON.—I beg to suggest whether we ought not to instruct our Clerk to write in similar terms to our ministers at Calcutta and Madras. (Hear, hear.)

The MODERATOR.—Very well, but I don't think we ought to instruct the Clerk with the drawing up of the thing. We should appoint a Committee. The Clerk perhaps may not have been able to apprehend the meaning of all that has been said.

Mr. RUNCIMAN.—Oh, yes.

It being understood that Dr. Bryce was to superintend the Clerk's proceedings in the matter, the conversation was then dropped.

3.—DEPUTATIONS TO ENGLAND.

We refer, with great satisfaction, to some extracts, in this day's number, from the English papers, regarding the work of the deputations in England. It will be seen that Yorkshire is thoroughly and intensely interested in our cause. The collections last week, in a section of that district,

amounted to £1300, and no limit appears to the zeal with which Free Church principles are hailed, except the difficulty of obtaining ministers in sufficient numbers to proclaim them. The cry, from day to day, is, "More ministers still. We are asked to make no compromise of principle, and we make none. *With just one exception*, we have hitherto been welcomed with open arms." At present, there are in Yorkshire and Shropshire about thirteen Free Church ministers; to Derby and Leicester other four are on the way. One follows to-day, and another to-morrow, for additional work in Leeds and Hull. Sir Andrew Agnew, Bart., known to the nation as the unflinching advocate of the Lord's right of property in His own day, has joined the deputation in Yorkshire, at the special request of many of the friends of religion there. The movement is thus decidedly a religious one; and if our congregations will patiently bear for a season with the absence of their pastors, all the expectations from England, cherished by the late Assembly, will in time be realised. It is an interesting fact that the remotest town in Cornwall has made repeated inquiries—when may our deputation be expected? We are sure the Free Church is under a deep debt of gratitude to those devoted men, clerical and lay, who are carrying her principles over England, so much in a way of triumph.

The following notices will show the amount of their work. It refers to Leeds:—

"On Sunday the 3d December, sermons will be preached in the following places of worship, viz.:—

In the morning at half-past ten o'clock,

In Oxford Place Chapel, by the Rev. Wm. Chalmers.

In St. Peter's Chapel, by the Rev. John Robertson Glass.

In Belgrave Chapel, by the Rev. W. M. Hetherington, M. A.

In Queen Street Chapel, by the Rev. Samuel Miller.

In the afternoon, at half-past two o'clock,

In Lady Lane Chapel, by the Rev. S. Miller.

In Ebenezer Chapel, by the Rev. W. Chalmers.

In the Wesleyan Chapel, Hunslet, by the Rev. J. Robertson Glass.

In the Wesleyan Chapel, Holbeck, by the Rev. W. M. Hetherington.

Evening service, at six o'clock,

In Brunswick Chapel, by the Rev. W. M. Hetherington.

In East Parade Chapel, by the Rev. W. Chalmers.

In Wesley Chapel, by the Rev. S. Miller.

—In Salem Chapel, by the Rev. Andrew Gray.

In South Parade Chapel, by the Rev. J. R. Glass."

TO THE EDITOR OF THE WITNESS.

Trinity College, Cambridge, Nov. 21, 1843.

SIR,—I perceive from your columns that it is the intention of the Free Church of Scotland to send a deputation to England for the purpose of procuring money to aid that noble body of men who have in such a magnanimous manner given up the temporalities of their Church for the sake of the glorious principle of non-intrusion, which they had previously maintained. Allow me, therefore, to suggest, through the medium of your paper, that this deputation ought not to omit paying a visit to Cambridge, a university which, I am proud to say, is not tainted by those pernicious and bigoted doctrines which are visible like a plague-spot in

the sister University of Oxford. I am convinced that there are many here, not only amongst the seniors of the University, but also amongst the junior part of the body, who would be delighted to show how deeply they feel for their persecuted *brethren* in the north.

Hoping that you will give publication to such glad tidings, I beg to enclose my card and sign myself,

AN UNDERGRADUATE OF TRINITY COLLEGE, CAMBRIDGE.

TO THE EDITOR OF THE WITNESS,

Edinburgh, 1st December, 1843.

MY DEAR SIR,—In your last number I observe a letter from “AN UNDERGRADUATE OF TRINITY COLLEGE, CAMBRIDGE,”—in which a strong wish is expressed that that town may not be overlooked in our plans for pervading England by our Free Church Deputations. I am sure that the Assembly’s Committee on that subject will feel encouraged by your correspondent’s suggestions. To be told as he tell us, “that there are many there, not only amongst the seniors of the University, but also amongst the junior part of the body, who would be delighted to show how deeply they feel for their persecuted *brethren* in the north,” is cheering indeed. Yet it could not well be otherwise where the saintly Simeon taught for half a century,—“What works do follow him.” Where men are committed as partizans, or biased by interest, what the “Undergraduate” calls “the glorious principle of non-intrusion” may be repudiated, or if not denied, at least mutilated and made worthless. But wherever mind is free to inquire, and open to conviction, that principle, which had already cost Scotland so much, and is destined, I believe, to produce results in this island which thousands are slow to suppose, is at once sanctioned and adopted. No doubt, that will be seen when it is laid before the intelligence of Cambridge. It has been adopted and applauded in all its bearings whenever it has hitherto been present to a Christian audience in England.

For your correspondent’s information, I take this method of saying that Cambridge has not been overlooked in our arrangements. Some of the most venerable and gifted ministers of the Free Church are on the Deputation that is appointed to visit that University seat; and among them there is one who, in reference to pure science, may be placed on the same level with its own Whewell, and others, I mean Dr. Forbes of Free St. Paul’s Church, Glasgow. Due arrangements are in course of being made for visiting both Cambridge and Oxford, though a few weeks may elapse before they can be overtaken.

I am, dear Sir, yours very truly.

WM. K. TWEEDIE.

4.—FREE CHURCH PRINCIPLES AND THE CHURCH OF ENGLAND.

(From the Witness.)

“A dislike to enter into contest with those whom I have so long counted as brethren [the ministers of the Free Church] has induced me to delay [exposing their principles] till I see plainly that OUR CHURCH WILL BE OVERRIDDEN BY THIS PARTY, and become the victim of a singular division, if we surrender our judgments to the guides of the Secession Church, who have evidently, in the above matters, not followed the lead-

ing of the Holy Spirit, but have acted so as to make it plain that they are not safe guides for us."

Such is the closing clause of a letter addressed to the editor of the *Record*, which appeared, in that paper on the 20th ultimo, and is subscribed GEORGE ROCHFORD CLARKE. That gentleman is favourably known both in England and Scotland, as a firm and determined opponent of error in many of its modern forms. In the Sabbath cause, he was an unflinching and useful ally to Sir Andrew Agnew, its champion. The Puseyites found him quite a *malleus hereticorum* in the *Christian Instruction Society*,—a lay Sir William Dunbar, who cared neither for the menaces nor the mummery of Popery, patronized, or at least connived at by some of the dignitaries with whom this gentleman was wont periodically to contend.

In some circumstances, experience such as Mr. Clarke's has been, might have led to suppose that their Church was somehow in error, when, unchecked, and in open day, not a few of its members have unblushingly avowed and boldly defended what they are paid by the State to oppose. Such corruptions, breaking out into such virulence against God's pure truth, might have led one who has felt its power to surmise that, as something was needed to put it right. But Mr. Clark has not drawn that inference, in the present instance, from his former contendings and their cause. On the contrary, he has taken the alarm lest any change should be effected among the men whose corruptions of the truth he was so often obliged, to resist. His present letter on "The New Secession Church of Scotland" is, in fact, an attack on the Free Church, on account of its supposed or dreaded effects on the Church of England; and we think Mr. Clarke has started one or two points which it may gratify our readers to hear of.

Perhaps the heaviest charge brought in this letter is founded on the accusations which have been laid by some against the Church of England. It has been called "Erastian to the very core." Erastian Churches have been classified in the same sentence with Unitarians, and this is felt as a grievous injury. Now, what is it that is held to be the true character of an Erastian Church? In it, man is allowed to interfere with, supersede, supplement or in some way to alter and infringe, the constitution of the Church of Christ. It is not simply and exclusively God's will, revealed in His Word, that regulates the spiritual things of such a Church; it is the will of man embodied in acts of Parliament, or in Royal rescripts, or other forms of human authority. In short, that is an Erastian Church, be it found in Scotland, or England, or both, which is "a creature of the State," in which the mind of Christ is not simply and unequivocally carried into effect in the management of His house, by men called and commissioned by Him. Whenever secular power intromits with spiritual privilege, there Erastianism exists. The *congé d'elire*, to say nothing of the impropriety implied in calling a *command*, a *permission*, and a hundred other points, might be instanced. Nay, the very article which Mr. Clarke quotes—the 37th,—declares, that "Unto her Majesty the chief government of all estates of this realm, whether they be ecclesiastical or civil, IN ALL CAUSES doth appertain." The Church of Scotland, till Lord Aberdeen's Act was passed, declared that her Majesty, by the appointed judges, had the supreme rule in all causes *civil*; but our fathers died, and our ministers have passed from competence in some cases to penury and hardship, rather than say that her Majesty is supreme in matters ecclesiastical or spiritual. To concede that is Erastian. The Church of England concedes it, and any man can draw the inference. She does not let the Sovereign preach, but he is supreme judge *as to who shall preach*; and what is the name for this? We do not expect the sympathy of Erastian

Churches. They could not give it without condemning themselves. We would not take the sympathy of Socinian Churches; and for that reason they have been classified together,—the only two which may not favour our distinctive principles.

Again, Mr. Clarke has taken offence because the Church of Scotland is called "*The Free*;" and if his letter were not grave in its tone, we would suspect that his remarks on this point are meant as a sample of the ludicrous. True, "Jerusalem which is above is FREE,"—but what imaginable connection has this with the name which our portion of the Church has taken? Does it not entitle us to the name of Free when we can take the Word of God, and regulate our proceedings exclusively by it; while others are *bound and astricted* to take Lord Aberdeen's act for their sole and exclusive guide in all that relates to the settlement of ministers? Does it not give some title to the name, when we "call no man master," in all that regards the management of Christ's house, "knowing that one is our Master, even Christ" himself? When our ministers in Presbytery were not able to elect members to sit in Assembly without being peeled by fines, or treated as Dr. Kalley has been for obeying the Word of God, will any one grudge our Church the title of FREE, after it has escaped from that sore vassalage. We are free from the incubus of patronage. We are free from its foster-parent, Moderation. We are free from the cruel interdicts of men who regarded Christ's Church as "a creature of the State." And we believe we speak the sentiments of the five hundred and twenty ministers of the Free Church when we say, that in preaching the gospel, and in all religious duties, they have felt more freedom and enlargement since May last, than they did for years before; and yet it is an offence to employ a word which exactly describes our condition! Non-Erastian and anti-Erastian were once contemplated as our title. *Free* is a shorter word, of the same meaning as applied to us.

We pass over the remarks on the use of the term *Residuary*. If Mr. Clarke could look into one of the Edinburgh churches on the Lord's-day, and see forty-one people assembled, sitting for an hour, and then separating without a minister to address them,—if he could visit another, and see a congregation of thirty or forty where twelve hundred worshipped six months ago,—if he could examine the amount contributed by these Churches for the support of the poor, as is usual in Scotland; and find that at the recent communion, the sum of two shillings and one penny,—the produce of four days' collections,—was all that one of our Established Churches could spare to the city poor,—perhaps it would appear that the word *Residuary* was not so entire a misnomer as some suppose.

But the reason of all this castigation is found, we suspect, in the quotation with which we introduced these remarks. Mr. Clarke could no longer keep silence, or even by implication favour the Free Church, because "*his own Church will be overridden by this party*." Strange that a handful of despised and suffering men should be thus formidable against the 11,342 ecclesiastics of England, enjoying a revenue of about £3,459,688. Is it possible, after all, that we, and not the Puseyites, are to be the ruin of the English Church! Does Edinburgh, and not Oxford, contain the elements of disaster and overthrow to the Prelates of England! We cannot read the future, and do not pretend to foretell what may be the result of our movement, charged as it has been at every new evolution with principles immutable as Jehovah's truth. We can assure this Christian man, however, that while it is our resolution to aim at the pulling down of nothing but the strongholds of Satan, we will not be turned aside by any ill-omened fears from the path of duty. Our ministers are hailed in England with acclamations. We believe they are determined to carry out their princi-

ples wherever the providence of God opens a door. They hold them to be deeply vital. They believe that the day will come when, in accordance with them, Christ's supremacy in his own house will be unchallenged and unlimited among the kingdoms. Whether that consummation be near or remote, or what disasters may befall in accomplishing it, depends not on the ministers. The Word of God must have free course,—for God must be glorified. Whatever hinders that will in time melt away; and the future will tell whether Mr. Clake's "own Church" is to share that doom. Our ministers will do their duty, in the strength of God, and composedly leave the result to Him "who calleth things that are not as though they were;" while they join in the general conviction, that a time is fast coming on which will try both men and Churches, "what manner of spirit they are of."

5.—DISMISSAL OF DR. WELSH.

(From the Scotsman.)

"WHITEHALL, Nov. 3.—The Queen has been pleased to appoint the Rev. James Robertson, minister of Ellon, in the county of Aberdeen, to be Secretary to her Majesty's sole and only master-printers in Scotland, in the room of Dr. David Welsh."—*Gazette*.

Our respected townsman, Dr. Welsh, has just been deprived by the Government of a situation worth £500 per annum, *because he is a member of the Free Church of Scotland*. This has caused the prefixed announcement in the *Gazette*; and we greatly mistake the character and import of the proceeding, if it do not call for the gravest animadversion on the part of the people of Scotland.

The office of Secretary to the Bible Board was left equally open to be held by Churchmen or Dissenters. Nothing could be more reasonable than this, if the duties of the office, as we understand to have been the case, could be equally well discharged by an evangelical Dissenter as by a Churchman. It is probable, indeed, that three-fourths of all Scotland are of opinion that the Bible Board itself should be open to evangelical Dissenters; and surely, therefore, on every principle of sound policy or of plain common sense, the one single office at the Board which was placed on a footing of non-sectarian liberality, should have been allowed to remain on that footing. But that is no longer the case. Dr. Welsh has been dismissed from the office because he is a member of the Free Church.

Let the particulars attendant on this dismissal be looked at for a moment, in order to appreciate the true character of the act.

At the period of the disruption, Dr. Welsh was one of the Professors of the University of Edinburgh. He has filled the Chair of Church History* for several years, with much honour to himself and advantage to the Church and that Chair he voluntarily resigned, on seceding from the Establishment. Its emoluments were respectable in point of amount, and his resignation of the Chair involved an important pecuniary sacrifice. It

* Some Government apologists have stated that the Secretaryship was annexed to the Chair. This is a mistake. Dr. Welsh held the Chair for years before the other office existed; and we understand that that office was offered to another gentleman before it was bestowed on Dr. Welsh.

was one among the many noble and disinterested acts by which the clergy of the Free Church have made this present year so memorable in the history of the kingdom and in the annals of vital Christianity.

At the disruption, Dr. Welsh held the high office of Moderator of the General Assembly. In that office, as well as during his whole previous public career, he uniformly enjoyed the cordial respect and esteem of men of all parties without exception. In performing the delicate task which devolved on him as Moderator at the disruption, he acquitted himself, by general consent, with dignity and moderation, and with a total freedom from all harshness or asperity. And shortly afterwards, in the Free Assembly Hall, an incident occurred, which it is well at this time to remember, when commenting on the conduct adopted towards him by a British Government in the 19th century, and *while the Act of Toleration stands YET unrepealed.*

At an evening sederunt of the first Assembly, one of the ministers was understood to express an opinion, in returning the report of some Committee, to the effect that the members of the Free Church, by way of marking their aversion to the Establishment, should refrain from entering its churches, even if there should be no other churches within reach. Against this opinion (or understood expression of opinion) two leading individuals immediately entered their public dissent, *and one of these was Dr. Welsh.* Indeed, it is well known that Dr. Welsh does not consider attachment to the Free Church as necessarily implying hostile aggression on the Establishment; unless a conscientious attachment to the Free Church, and a sincere desire to see it flourish and prevail, are to be construed into such a spirit of aggression. But in this strained sense the same charge of aggressive hostility might be made against any conscientious Dissenter, in respect of mere honest attachment to the body to which he belongs—a thing of which no man has a right to complain so long as religious liberty exists in this country.

Stripping the case, therefore, of mere adventitious circumstances, let it be observed to what point it truly comes. Dr. Welsh has been deprived of an office of emolument and respectability, the tenure of which, according to the ordinary chances of human life, was worth several thousand pounds: and this has been done because he, acting according to the dictates of his conscience, became a member of the Free Church of Scotland.

Extraordinary and startling as all this undoubtedly is, we are willing to hope that it may admit of explanation, as assuredly it calls for some explanation on the part of the Government. If any such can be afforded, it will give us no ordinary pleasure to lend to it all the publicity in our power. If it be the case, for example, that the duties of the office are incompatible with the position of a Free Churchman, then the act of dismissal would be justifiable. But according to our present understanding, the duties of the office could be equally well performed by a Free Churchman or any other evangelical dissenter, as by a Churchman; and Dr. Welsh has proved himself to possess, in an eminent degree, a fitness and efficiency for performing these duties. And if this understanding be correct, what else remains to explain the act of his dismissal except that it is a *penal visitation upon him for having obeyed the dictates of his conscience, and joined the Free Church?*

If this last shall prove to be the true character of the act of the Government, it is one of the gravest which has been performed in Scotland in modern times. The religious liberty of a Free Churchman is as entire as that of any other class of Dissenters, and a blow which strikes at the free privileges of the one is equally fatal to those of the other. But how else can such an act be characterised, if it in substance *inflicts a fine of several*

thousand pounds upon a worthy, eminent, and respected man, merely because he has joined the Free Church of Scotland? We shall still hope, for the sake of the Government, and for the sake of society, that some satisfactory explanation may be given, which will take away the stigma of *persecution* from this act of dismissal. But should no such explanation be possible, it will be well for the people of Scotland to lay the whole proceeding seriously to heart, and to prepare themselves in sober earnest, in the event of its proving the mere precursor of other similar measures, to do their duty by their country firmly, energetically, and constitutionally, with the honest boldness of a free nation, impressed with a just sense of their rights and responsibilities, and resolute to defend and transmit unimpaired to their descendants, those civil and religious liberties which form the choicest portion of the inheritance of Scotsmen.

We do not quit this subject without remarking, in regard to Mr. Robertson of Ellon, that he is in himself entirely unexceptionable, and is possessed of so much personal merit as to have well entitled him to receive at the hands of the Government an equally important but less exceptionable appointment.

VIII.—LOCAL CORRESPONDENCE AND INTELLIGENCE.

We give thanks to GOD our Father and to the Lord JESUS CHRIST, for the many testimonies afforded by the course of providence, corroborating the previous testimony of Scriptures, that we have followed the path of rectitude and truth in forming our present ecclesiastical connexion. In many shapes the record of these testimonies will be found scattered over the pages of our Magazine :—and we have to regret that neither the time which we can spare from other duties, nor the space which we can afford in our publication, permits us to dwell on them, as otherwise we might be disposed to do. We have endeavoured to furnish a variety of *extracts*, agreeably to our original plan, and as our circumstances may permit, or as individual judgment may dictate.

Whilst there is but little of peculiar, there is much of substantial interest, in the tidings of the last mail regarding the Free Church of Scotland :—for what can be more truly interesting than to hear that amidst hardship, opposition and suffering, the Lord's people persevere and are prospering : and their cause (like “the house of David”) waxing stronger and stronger !

We have not at this time taken notice of the so-called “*giving-in*” of the Duke of Sutherland, because we are not satisfied about it—we cannot discover evidence of any thing like a satisfactory change in his mind as yet : and we reserve the notice of some of the special deeds of our late Residuary friends, in the important matter of Church Settlements (although some of them be of a most instructive character) for another opportunity.—Meanwhile we turn, in conclusion of our

fortnight's record, with relish and pleasure and refreshment, to the expressions of soul, narrations of fact, and prospects of faith, contained in such records of private and public correspondence as those which we now subjoin. In these we have communion with the people of God, with his chosen servants, and with His direct work.

1. Extract of a letter from a disinterested and pious Layman, of catholic christianity and of British reputation—now a member of the Free Church.

November —, 1843.

— Since the fearful crisis took place, I need not say what interest I have felt in your position, and that every thing has been done to bring about an arrangement such as you could wish: with how little success will be explained to you by Dr. ———, who is better acquainted with the details than I am. What *they* expect to make of their buildings, I know not: they may make an effort for a time;—but it must come to a close:—The Missionary spirit has departed!

On the other hand, the increased exertions among the people of the Free Church is most encouraging. The India Mission collection which took place very lately, was in general fully double what it was last year: and the whole is expected to amount to about, or nearly £5,000. This, with other contributions which will come in during the year, puts us pretty much at ease on this head; considering also that this has been got at at a time when such immense and immediate exertion were required for building six hundred churches. When this year is over, and our churches built, we shall be able, I trust, to do still mores

The want of the buildings must be a sad embarrassment; but, “the Lord reigneth;”—and I doubt not that you will live to see that His way was the best. At home as you may believe, the crisis has been fearful; and its shaking of the whole frame of society most distressing. It is more and more seen and felt to be the *cause of real Spiritual Religion*; and most important results, I have no doubt, are to flow from it.

In Edinburgh every thing is going on prosperously—large and attached congregations are rallying round the Ministers—and churches are in progress. Dr. Chalmers, when last I heard, had registered one hundred and seventy students; the same class in the University (*Residuary*) being, I believe, about thirty. Dr. ——— opened his course (*residuary*) I am told with *Five*. He has felt the whole matter most deeply, and personally would have been well inclined—but he has other people to deal with.

2. Letter from an amiable and devoted Minister of Christ, who has himself joined in the sacrifice that has been made—and from whom we hope to hear still more in the same unaffected but effective strain.

P—— N. B., November —, 1843.

Long-looked for—come at last! I cannot describe to you my overjoyed feelings when I saw your name and that of ——— on the

C—— of your Indian Free Church. Our feelings and prayers, at last got vent in exhilarating and adoring gratitude, at the love of our Heavenly Father. It was while we were assembled in the immense and noble City Hall of Glasgow, many, very many engaged in mental prayer, that Dr. Welsh and Dr. Buchanan intimated to us the *adherence of all* our Missionaries, when nothing was literally for a time to be heard or seen but the sobs and suppressed tears of joy, which flowed down the cheeks of veteran warriors and stripling Davids in our blessed Assembly. Oh! what new, blessed days!—What scenes of harmony, unity, brotherly love, Christian fellowship and prayer, was our Glasgow Assembly, and are our Presbyteries and Meetings! They are Pentecostal. The testimony to the Headship of Christ, and His royal Prerogatives, afforded by the adherence of *all* our Missionaries, has filled every heart with joy, and is giving an incalculable impulse to our cause, and the severest blow possible to our enemies. They are stunned, and will I believe never recover it. I don't know *how* or *why*, but they counted confidently on ——'s adherence to the Establishment. So did not we, and we were not mistaken, and *could not be*.

Our Missionary collections are prospering wonderfully. Like Manoaah and his wife, we are looking on, and admiring the "wonders" which God hath wrought and is doing. You will see by Dunlop's report of the Mission Board, what has been done since the disruption, —and up to the 18th of this month the coffers for our India Missions had been replenished from Zero to upwards of £4,000. The hearts of the people are enlarged. It is the Lord's doing. A collection for Missionary purposes had not been made *here* in the memory of man; when a few Sabbaths ago our collection among a very poor weaving population, and a congregation of 500, amounted to £6-10 along with £1 more, our average Sabbath collection, which was deducted. The whole collection amounting to £7-10. You will see a list in "The Witness" of the collections.

My sphere of labour is now much larger, —— a manufacturing village about 9 miles from P. and 5 from A. It embraces a population of between 3 and 4,000, and is surrounded by the thickest gloom of Moderatism. The old Parish Minister, a bitter moderate, and recluse, has left his people entirely to themselves and Satan. He never visited or catechised. Even three dissenting chapels and ministers made no impression on them, and no progress among them. Two of these are now without minister or congregation, and the remaining one has only a shadow of both. The Established Church was better attended than any other, as R. was really more talented than any of his dissenting brethren in the place. The Church was usually attended by about 800, who were satisfied with a sermon of twenty minutes, and the form of religion. The Parish Church has very seldom now 100 in it.

Our church is plastering, but will not be finished for six or eight weeks. I am now however preaching under its roof for shelter, though very cold; being unable to find any other place large enough to accom-

moderate our people. The appetite for knowledge among them is at present great. Even in this severe weather my congregation is rarely below 500. Our weekly prayer meetings too, are well attended,—and I meet with much encouragement, readiness to listen, and desire to learn. Though my labours are much increased, and my diocese is large embracing A., D., and two or three other neighbouring parishes, yet the attention and anxiety of the people affords me encouragement, will and strength, to get through much. The more a man *has* to do, the more he *will* do. I was wearing in A. from want of an impetus and sufficient encouragement. About the half of my A. flock adhere to me,—the rest are influenced by worldly considerations, and cling to the parish church, though much dissatisfied with my successor. Our church will cost £400, to contain 500 sitters,—I anticipate a debt of between £80 and £100 upon it, which it is, of course, very desirable to liquidate as speedily as possible,—as all debt on our buildings, hangs as a terrible draw-back on our sustentation fund. The P. Presbytery and Committee undertook to build eleven churches at its own cost without application to the central fund, which is very low; the demands for churches and ministers are so numerous, that we are quite perplexed how to meet them—the people have adhered in so much greater numbers compared to ministers and preachers. Our Free Churches are fast finishing every where, except in Sutherland, where the Duke still refuses sites. A church at C. is nearly finished. Mr. A. has just procured a very convenient and desirable site in his parish from the young proprietor of I——. now in India. All his parish, and almost all C. adhere. Moderatism you know never flourished in the north, and less now than ever.

I am no longer a member of the P. Presbytery, but of the A.; and three ministers in that Presbytery have proved renegades ——— of G., my neighbour, ——— of N. and ——— of T. who, after leaving the Establishment, has requested to be and has been taken back again into the Residuary, on the ground of having left it, while under “*mental hallucination*” or derangement; such derangement, as sometimes makes a *sane* man commit *suicide*:—the *act* being a sufficient evidence of the *insanity*;—so that *they* are *all* mad. I am going to open the Free Church in that parish in a fortnight.

I think I told you in my last month's letter that we were very fortunate in getting a comfortable country house about one mile from D., so that except leaving the manse, and the loss of a permanent provision, such as the Establishment afforded,—we have not as yet suffered much in any other point of view. The Lord has graciously supplied, and more than supplied our wants during this time of suffering and trial to so many. We pay £24 rent this year for our house,—and by Act of Parliament, all ministers must continue to pay their premium for the widow's fund for the clergy, which in my case was the highest £7. 18 per annum. Our half year's dividend barely pays our rent, and the expences of two flittings, 1st, out of the manse to a cottage; and thence on the 4th October to our present dwelling, which required many repairs before it was habitable, and which the

proprietor would not defray. We have however much cause of gratitude and thankfulness that we are completely out of *debt*.

Many of my dear brothers must be suffering much, and perhaps few at least in our neighbourhood has suffered or is suffering more than my excellent friend Mr. D. of 'F. The heritors professed the greatest kindness for him while in the Establishment, but have now turned this bitterest persecutors. They have conspired together, determined if possible to get him out of S——. They are doing all they can by alarming and persecuting the people to separate them from Mr. D., and drive them to the Parish Church. But all in vain. Few men have been more faithful and devoted to their master's work than *he*, and few better qualified to endure hardness as a good soldier from his superior attainments in faith and holiness. He and Mrs. D. found *one* room under 'a thatched roof in the village of F——, which the poor tenants, at great risk, could give him—and which they occupied as parlour, study, and bedroom for seven months. His health was much injured, as he never was very strong. He has now got a temporary residence, a cold comfortless house at P. out of his parish, —during the winter months—and 3 miles distant from his Church. After much, but ineffectual opposition, he has got a very neat comfortable church to contain 400, built *in the village* and opposite the Parish Church. All who go to the Residuary must first pass by the Free Church. It is an eye-sore to the *Aristocracy*, and was opened two Sabbaths ago. It is built on a piece of ground which is only a *life-feu* on ——'s property; and should the *life*, though it is that of a young man, run out soon, —— may interdict the church or pull it down.

The "*Lots*" are all fast coming out of Sodom, and the "*Lot's wives*" are returning. The hosts are clearly mustering, and taking up their several positions on the field of Armageddon, when comes the tug of war between Protestantism and Popery for the Establishments. If the Lord will, we shall I think all get settled down, with a little patience, before that time, and occupy the field of Scotland and the "*hills of Caledonia*," as McLeod of America predicted, as, "*the Church of Scotland*," and once more, as in days of old, beat back the swelling surge of Anti-Christ, as it lashes itself in its dying struggles against our Presbyterian bulwarks—*Micah* 4.10. We have much that is defective and much that is evil; but the longer I live, the more convinced I am, we did right in leaving the Erastian Church. I am looking to the retirement of the remnant of the Church of England. I hear in general that our deputations to England are addressing enthusiastic audiences, and rousing the bitter rage of the Puseyites, I hope they will come home "*laden with a boundless reward*." Our Theological College is crowded; about 200 attend Dr. Chalmers. Drs. Duncan and Welsh have full classes. The hall of the Establishment has only 25 students in Edinburgh.

What is to be the end of all these things! for all looks at present more like the "*beginning of the end*," than "*the end itself*." "*All is in His hands whose praise I seek*." He restraineth the wrath of

man and bends it to His purposes. Our *little* minds too are constantly looking for *great* events,—while *God's great mind* is occupied with, we would call, *little events*. I never was so struck, till now, with the *minutiae* of Divine Providences,—the thousand little incidents and occurrences, that have been encouraging us individually and collectively in the path of duty,—while the great events have been *apparently adverse* and fitted consequently to discourage and alarm. Thus does the Lord shew that he has *all power* on earth as well as in heaven; causing a petty annoying system of persecution in the refusal of sites, to keep up the *interest* in our cause, and to compel us to invade even England itself.

3.—A NEW FREE CHURCH MISSION STATION IN INDIA.

The following document will be read with interest by our friends. The determination of the FREE CHURCH MISSION Committee at home, to open up a new station, in their present circumstances, is a demonstration of fervent zeal, and of firm confidence in the Head of the Church, as the Lord of the whole earth. The Christian liberality of one friend (Capt. Hill) in offering a gift of Rs. 25,000 for the spiritual occupation of Nagpore, was the first occasion of selecting this central but difficult spot. The offer was made before the disruption, but not taken up—now, however it is taken up—and we believe the Missionary selected for it, is ready to start to his destination. The Lord be there, with his servant !

PROPOSED MISSION TO NAGPUR IN CENTRAL INDIA.

The following statement connected with the new field of labour in India, which it is proposed should be occupied by the Free Church of Scotland, is from the original memoir on the subject drawn up by Dr. Wilson.

The gentleman who has made us the generous offer of the sum of £2,500 as an encouragement to our commencing operations, gives this explanation of the reason of his selecting Kampti, the British cantonment of Nagpur, for the residence of the missionary or missionaries :—

“ There is no intermediate place, where he could reside, between Nagpur and Kampti; and by residing in our cantonments, he will be under British protection.” I have been told by Dr. J. G. Malcolmson, a gentleman of high scientific attainments, who resided seven years at this station, that a residence in the cantonments is to be preferred to a residence in the city, on the ground of *health*—a most important consideration. There is nothing in the general climate of the place, I may here add, on the high authority to which I have now referred, from which the friends of missions would be at all disposed to shrink. It is considered, on the whole, safer and more agreeable than many localities in India. “ In the hot season,” says Hamilton, “ this city has a most decided advantage over many other stations, the nights being almost invariably cool and pleasant, while in the cold season the ther-

monometer falls so low as sometimes to produce hoar-frost and natural ice." The elevation of the place is between 1,100 and 1,200 feet above the level of the sea.

The general situation of the Nagpur territories, into which we are providentially invited to convey the glad tidings of salvation, is between $18^{\circ} 40'$ and $20^{\circ} 40'$ north latitude, and $78^{\circ} 30'$ and 83° east longitude. There are many natural forests within their bounds, and several ranges of ghats and hills; but there is also a fair proportion of open country and cultivated fields. They are subject to a Maratha Raja of the Bhonsla family, whose ancestors conquered them from the Gond Raja of Devagad (Deoghur) about a hundred years ago. They comprehend, according to the census of 1825, the foundation of present estimates, the following districts, with the population mentioned. I quote from a copy of an able and interesting report submitted to the Supreme Government of India, by Sir Richard Jenkins, long resident at the court of the Raja, with a copy of which I have been kindly furnished:—

<i>Districts.</i>	<i>Population.</i>	<i>Villages.</i>
Devagad (below the Ghats)	572,792	1,890
Wain-Ganga	690,770	2,111
Chatisgad	639,603	4,434
Chanda	306,996	1,223
Devagad (above the Ghats)	145,363	1,241
Nagpur and suburbs	115,228*	
Total,		2,470,752

Here, it is at once apparent, is an ample field for a most extensive mission. To some of the circumstances, which form a strong call to its occupation, I shall now very briefly direct your attention.

1. A mission at Nagpur would undoubtedly obtain an extensive local support. There is a large body of European officers and soldiers within the camp, there being stationed there one European regiment, one troop European horse artillery, two companies European foot artillery, one regiment of light cavalry, four regiments of native infantry, and one karkhana of native artillery. This is a force considerably larger than that at Puna, with the productiveness of which, in a philanthropic point of view, you are already well acquainted. It is consistent with my knowledge, that a missionary or missionaries from our Church would be highly acceptable to the European and Indo-British communities; and that liberal contributions in support of evangelical operations conducted in the midst of them, or in their neighbourhood, would be regularly forthcoming. From some of the adjoining military stations, also, assistance would be occasionally received.

2. The Nagpur districts are in a state of entire destitution as regards missionary effort. Not a single labourer is to be found within their borders. The people are literally perishing for lack of knowledge, and no systematic effort is being made to convey to them the words of eternal life. They are so far distant from any missionary stations yet occupied, that they can even seldom enjoy the benefit of a missionary tour. The only mission within two hundred miles of Nagpur, in one just founded among the Aboriginal Gonds by a society at Berlin. Our German friends composing it, in whose settlement we have taken considerable interest, would be

* From a return of "The supposed Population within the Limits of the Nagpur Force," dated 7th April 1837, it appears that, in Kampti and the villages connected with it there are 41,659 souls, exclusive of a fluctuating population of 1,410, and of 5,000 persons from the country who are supposed to attend the weekly markets.

overjoyed to hear that we could even make a slight approximation to the forests in which they have taken up their abode.

3. Nagpur, being in the very centre of India, is a most important point, from which the light of the glorious Gospel may radiate in all directions. The conviction is more and more gaining ground amongst the most, enlightened friends of missions in India, that it is by a simultaneous action on all the provinces of the country that it is to be roused from its proverbial apathy, and the national mind—if such an expression can be used, where there is so little proof of national spirit—can be most advantageously addressed. Be the foundations of this conviction what they may, it must be self-evident, that operations in the very heart of India are peculiarly needed and desirable.

4. Systematic religious error—a great impediment in the way of success—is not so extensively prevalent in the Nagpur territory as in many other parts of India, and especially in those connected with our Bombay Presidency. I mention this circumstance without any disposition to flinch from our assaulting the high places of Satan's empire, but from the belief that it is sometimes expedient to enter a citadel at its weakest point of defence. Now, in the eastern districts of Nagpur, we have principally aboriginal tribes, such as the Gonds, Maris, Parnias, &c., which, though degraded to an inconceivable extent, and vastly superstitious, have no false and refined and venerable philosophy, and no powerful and interested priesthood to oppose their improvement; while in the western, and more extensive districts, we have principally Marathas, originally from the Dakhan and Berar, who feel themselves much isolated from their bigoted countrymen, and for whose instruction in error most happily very feeble means are possessed. I make these remarks after an examination of the statistics of education, and a perusal of public reports. They have, of course, only a comparative reference. It must be admitted that, throughout the whole of India, there is almost a *peculiar* alienation of the mind of men from God.

5. The people of the province, it is believed, would be willing to a good extent to receive instruction, and to avail themselves of the advantages of Christian education. With reference to this subject, it is said in a letter before me,—“Major ———, residing at Nagpur, has informed me, that on the occasion of the annual festivals at Ramtek and other places, he has always, distributed Marathi tracts, which were invariably received with avidity by the people. In December of last year, he distributed upwards of 2,000 tracts, and the crowds of people who came to his house showed the utmost anxiety to procure them. As has been too frequently seen, it is to be presumed that most of those present were actuated in what they did by idle curiosity; but God alone can see into the hearts of these poor ignorant people. I am told that the greatest facility will be afforded by the natives themselves in having their children educated, and that were there a school any number could be procured.”

6. The Marathi publications of our mission, and those of the other missions in Maharashtra, would at once be available for circulation among the Nagpur people, and for use in forming schools. “The Marathi,” says the friend most directly interested in the proposals which are made to you, “is the vernacular language of the inhabitants of the surrounding country; and that language is commonly spoken by those residing in our bazaars. The Marathi is spoken from hence to the Narbada, about 150 miles north of this; again, about as far south as Chanda, about 100 miles; and from hence to the western Ghats [even to Bombay,] Marathi is the prevailing language.” It is also the language of the court, and of all government business at the capital. In consequence of these circumstances, we can give missionaries appointed to these quarters considerable assistance in their studies, as well

as furnish them with translations of the Scriptures, and numerous tracts and books, to aid them in their operations. They would be able at once, with our assistance, to make a commencement of the great work of the evangelization of the country.

7. A mission at Nagpur would secure the sympathy, and assistance, and co-operation of the three mission which have already been established by the Church of Scotland in India, and would prove a very pleasing bond of connection between their members. The station, speaking in general language, is nearly equidistant from Calcutta, Madras, and Bombay; being about 730 miles distant from the first, 670 from the second, and 580 from the third. The principal language spoken in its territories, we have already seen, is the Marathi—that of Bombay; and its native sovereign belongs to the tribe with which, in these parts, we have most to do. The whole military forces forming the subsidy, belongs to Madras; and the influence of our mission in the southern Presidency would, doubtless, be most beneficially exercised in support of the Nagpur establishment. The resident (the chief British authority of the place) is under the control of Calcutta; and there most important services could, from time to time, be rendered; particularly as changes take place and exigencies arise, in dealing with the native government, which there is no reason to believe will, under the judicious superintendence in which it is placed by the resident, prove unfavourable. For what may be called the mixed population of Nagpur, speaking languages different from Marathi, and for general employment in schools or seminaries, teachers could be procured from any of the institutions in the three Presidencies, according to circumstances. Who knows but, in the course of years, we might meet together in the heart of the country in a missionary synod?

In the circumstances to which I have now briefly directed your attention, there appears to me to be very strong inducements for us readily to respond to the call, which has been so providentially addressed to our Church, to occupy this territory in the name of Him who will receive "the heathen as his inheritance, and the uttermost parts of the earth as his possession." I know that you personally look upon them in this light; and that nothing which enlightened zeal, and judgment, and perseverance can effect toward the accomplishment of the desired object, will be wanting. Of the circumstances of peculiar trial in which our beloved Church is now placed, and in which alone any difficulty is anticipated, I am well aware; but it is just when the Lord contends with us, that we ought especially to see to it that we faithfully and impartially discharge every known duty. If we neglect the heathen *without*, our troubles may be multiplied *within*. If we refused freely to offer our substance to the Lord, as a blessing to our fellow-men, it may be demanded of us for our own protection. If we march not into the heart of the enemy's country, we may find his forces surrounding our very walls, and assailing our own defences. Let us only be found with the Lord, and doing the Lord's work, and all will be well with us, whether we may be called to suffer or rejoice. It is my decided conviction, that the zeal of our countrymen requires to be sustained and quickened by fresh enterprises; and that which we have here contemplate is one which is likely to enlist their sympathy, and secure their endeavours to no common degree. It is my most fervent prayer, that the Lord may direct your Committee in its decision,—that we may speedily enlarge the place of our tent, and stretch forth the curtains of our habitations,—that we may spare not, but lengthen our cords, and strengthen our stakes.

4.—LOCAL BROTHERLY SYMPATHY.

From the Home and Foreign Missionary Record of the Free Church of Scotland, we extract the following passage of local interest. The address of the CALCUTTA MISSIONARY CONFERENCE, was not alone; it was followed by several special communications of a similar nature—from the District Committee of the London Mission in Bengal—from the Archdeacon of Calcutta—from the Rev. J. H. Pratt, the Bishop's Chaplain—and from the Rev. J. Long of the Church Missionary Society—the design of all being to prevent the removal of the Scottish brethren from their present scene of labour. These have been published at home; and with much pleasure were they hailed as tokens of brotherly sympathy from those who yet remain separate in their ecclesiastical judgments and connexions. When shall we see in full operation the spirit of Amasai to a HIGHER than David—"Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto, and peace be unto thy helpers: for thy God helpeth Thee!"

CALCUTTA.

We are enabled to present a very remarkable document, addressed to the members of the mission at Calcutta by the Missionaries of all denominations who have been associated with them in their efforts for the good of India. This is followed by a resolution of the Missionaries of the London Missionary Society; and by two letters from ministers of the Church of England. The importance attached by these esteemed servants of Christ to the labours of our Missionaries,—their solemnly expressed conviction of the serious injury to the cause which their removal would occasion,—their conviction of the impossibility of supplying their places by successors from this country,—are to be regarded as a warning from other Churches of the diligence, the generosity, and the zeal, which it becomes the Free Church to manifest. Let not the expectations of these brethren be disappointed. Let us more fervently pray, and more unweariedly labour, for benighted India.

To the Rev. A. DUFF, D.D., W. S. MACKAY, D. EWART, J. MACDONALD, and T. SMITH, Missionaries of the Scottish Mission in Calcutta.

DEAR BRETHREN.—We, the undersigned members of the Missionary body in Calcutta, owing to events which have occurred in Scotland, and the decision at which you have felt it your duty to arrive on the matters in debate, are apprehensive that your connection with Missionary operations in Calcutta generally, and especially your connection with the Institution founded by one of your number, and matured and presided over by you all, may be materially affected,—and desire to express our sympathy with you under the peculiar circumstances in which you are placed, and our hope that your labours may be still continued in a sphere in which they have been so eminently useful.

While, as a Missionary body attached to different sections of the Church, and conscientiously differing as to the principles which have led to those events, we refrain from offering any opinion upon them, we yet can and to reiterate the expression of our conviction as to the expediency and

desirableness of the continuance of your labours in Calcutta, and in the sphere which you have hitherto occupied.

We feel that it is both natural and equitable that the harvest should be reaped and enjoyed by those who have broken up the fallow-ground, and, according to their views of Christian duty, have diligently and faithfully sowed the seed of the kingdom of God for so many years. Nor are we unapprehensive that, should others (however well qualified) enter into your labours; the harvest, owing to their lack of experience, and their necessary want of acquaintance with the language and habits of the people, would be considerably diminished, and the affections of many whose minds have by you been familiar with the nature, doctrines, and precepts of Christianity materially alienated from Christian influence,—a consummation which we are confident no Christian, whatever might be his views on other subjects, can contemplate with indifference.

Irrespective of your labours in connection with the Institution and other direct operations of the Scottish Mission, we should exceedingly regret any thing that might remove you from a sphere in which your influence and co-operation with others, under the blessing of Christ, have so eminently subserved the Catholic purposes of our holy faith, both in Calcutta and India generally.

With regard to the momentous subject which has occasioned this communication, our prayer is, that all parties may be led to adopt the measures most conducive to the glory of our blessed Lord and the extension of His kingdom.—We are, &c.

(Signed) W. YATES, A. LESLIE, J. THOMAS, *Baptist Missionaries* ; J. BROOKS, *General Missionary* ; WM. MORTON, *London Miss. Society* ; G. PEARCE, *Baptist Miss. Society* ; JAS. PATERSON, *London Miss. Society* ; W. W. EVANS, *Baptist Miss. Society* ; G. SMALL, *ditto* ; JAMES INNES, *Church Miss. Society* ; JAMES LONG, *ditto* ; J. F. OSBORNE, *ditto* ; JNO. CAMPBELL, *London Miss. Society* ; THOS. BOAZ, *ditto* ; R. DE RODT, *ditto* ; J. WENGER, *Baptist Miss. Society* ; and C. C. ARATOUN, *ditto*.

THE

FREE CHURCHMAN.

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I.—CHRISTIAN COLLEGIATE EDUCATION.

AN ADDRESS BY THE REV. DR. CHALMERS.

THE REFORMATION of the Church of Scotland, under its newly acquired freedom, is rapidly advancing. The Lord is with His servants ;—and is giving them boldness to look into every thing wrong—wisdom to treat every thing doubtful—zeal to prosecute every thing desirable—and patience to wait for every thing needful. We pray that they may have perseverance also to follow up their great work of reformation, until “every plant which our Heavenly Father hath not planted, shall be rooted up.” They have now a splendid season, a rich opportunity, before them—they are now *free* to do all that needs to be done—may they *finish* their work !

We are glad to see that EDUCATION is now to partake of the benefits resulting from the late emancipation. The system of theological and university instruction is undergoing revision, as it much needed ; and the minds which have been so powerfully and successfully occupied in the reformation of the whole corporate Church, are now entering into the School, College, and the Hall, which are the Church's nurseries. The result will, we doubt not, be great and good. A new Divinity Hall has been opened, and is attended by nearly 200 students ; an entire College will soon follow, unless the Residuary Establishment desist from its present infatuated conduct ; Schools, in an improved spirit, are starting up in every direction, out of the Free Church gatherings : and the venerated Thomas Chalmers, a man of God, and a man of men, is now throwing his soul into this important department of his Master's work and the Church's trust. Let our readers peruse carefully the following most interesting address delivered by this eminent man :—and see whether they cannot discover in it some indication of a coming blessing, in the proposed advancement of Christian Collegiate Education in Scotland. The chief aim is to *christianize* :—and what is true christianizing, but the conforming of all things, in

their own place and proportion,' to the revealed mind of CHRIST, the Life-giving Head of the living Church?

ADDRESS BY THE REV. DR. CHALMERS AT THE OPENING OF
THE FREE CHURCH COLLEGE.

Our College, in respect of its actual Professorships, may be said as yet to be exclusively theological, though with the prospect of being so extended, as at length to embrace other Professorships for certain of those sciences which are capable of a closer application, and admit of a more distinct bearing, on Theology, than is at all set forth in the courses of our existing Universities. It is the aim, and will be the study, of the Church Education Committee so to regulate the preliminary, as well as the strictly professional classes to be attended by those of our students who are preparing for the ministry of the gospel, that all shall be made more directly subservient than heretofore to the object of qualifying for the duties of this high and sacred vocation. A few general remarks will sufficiently evince the view that ourselves entertain of those changes which ought to be made in our Academic system, in order that the literature and philosophy of the antecedent schools might best pave the way for those lessons of heavenly and divine knowledge, which are usually given forth by the Masters of the Theological Faculty.

We shall be all the more readily understood, if we can draw your attention to the very obvious distinction that obtains between the powers of the mind and the acquisitions of the mind. The faculty of acquiring knowledge is a wholly distinct matter from the knowledge itself: and if any method of discipline could be devised, by which best to improve and invigorate the faculty, this might form the best preparation for speeding onwards, and multiplying our acquisitions, not in one department only, but in many,—perhaps in all the departments of universal truth. It is thus that by one and the same preliminary training, we might form—not the best naturalists, not the best jurists, not the best economists, not the best theologians; but we can imagine that, in virtue of this training, and before he who is the subject of it has turned himself to one or other of these sciences, or made a single acquisition in any of them, he has now been put into the best possible state of armour and equipment for traversing and obtaining the mastery over them all, whichever of these departments in the territory of human knowledge he might choose to enter. There might be conceived an education common to all the learned professions, and anterior to them all, the object of which shall be to strengthen the general powers of thought, and thus to prepare for a good commencement, merely by putting the instrument of acquisition into right order, even before a single acquisition has been made in any one of the branches of professional learning. It is thus that in the earlier stages of a University education, the main object might be the exercise and invigoration of the mental powers, which, in the subsequent stages, after that the general body of learners have broken up into separate portions, each having fixed on their own profession, and entered on their own special walk, the object should be, to accumulate the lessons of its particular science, or, in other words, to multiply and lay up in store the mental acquisitions which are to be gathered from that distinct province in the field of human knowledge.

But we shall perhaps make ourselves more intelligible, if, coming down from these generalities, we instance the actual precursory classes which are usually attended prior to, and with the object of being preparatory for, those which are strictly theological.

Do not, then, let it obscure the distinction that we have already announced between the powers of the mind and the acquisitions of the mind, that the

improvement of the former and increase of the latter are generally combined into a two-fold benefit, as the fruit of one and the same study. For example, in the study of those languages which are usually taught at college, one might realize both these advantages. The scholarship which one is made to undergo in the prosecution of them might be viewed either as a series of exercises, or as a series of lessons. If viewed as exercises, they serve to discipline the mind, and so to strengthen its powers. If viewed as lessons, they serve to inform the mind, and so add to its acquisitions,—the acquisition here being the knowledge of what the equivalent words and phrases in Greek or Latin are to the words and phrases of our own vernacular tongue; or when it is that the former either fall short of, or exceed the latter in the force or felicity wherein some given sentiment or given meaning is embodied. If, for the sake of the discipline, we were asked to state a preference between these two languages, we should confess a difficulty in fixing on the one rather than on the other: but if for the sake of the acquisition, we should instantly fasten upon the Greek, inasmuch as an immediate access to the original books of inspiration is of transcendently higher value than immediate access to all the Latin Theology, whether of Christian fathers or continental divines. But we are not prepared to recommend any curtailment in this department of the preliminary education,—though, if compelled to retrench anywhere, we could part with the Latin more easily than the Greek; or to make even a further reduction, we should give up the classical for the sake of your more familiar and profound acquaintance with the Hellenistic Greek, both of the Septuagint version, and of the New Testament. But these are ulterior changes, which, I hope, will never be forced upon us from any other cause than from such an enlargement in some other quarter of your theological studies, as to present us with a choice of the more for the less valuable, and that, too, in such abundance, as that the former cannot be overtaken but by an abandonment of the latter. Meanwhile let it be understood, that though there be ample room for your preparatory studies in the Greek being turned into a more professional direction than at present, there will be no relaxation, but rather an increase, in our demand for your proficiency in that language which has been signalized as the great vehicle of the Christian revelation.

It will better illustrate the meaning of our distinction between powers and acquisitions, when I speak of the Mathematics as a preliminary to your theological studies, for it is chiefly, if not entirely, as a discipline that I value the antecedency of this science to your entrance on the business of the Hall; and, scarcely, if at all as an informer, or for the sake of those truths wherewith it possesses the mind. I am not aware that, as an expounder to the people of the lessons of the gospel, I am much the better for knowing that the three angles of a triangle are equal to two right angles; or that the square of a hypothenuse is equal to the squares of the two containing sides in a right angled triangle. But I have a strong persuasion that both the power to apprehend, and the power to convince may be mightily strengthened,—that the habits of clear and consecutive reasoning may be firmly established by the successive journeys which the mind is called on to perform along the pathway of geometrical demonstration. The truth is, that as a preparative, whether for the bar or for the pulpit, I have more value in Mathematics, for the exercise which the mind takes as it travels along the road, than for all the spoils which it gathers at the landing-place. Here, then, we have the distinct example of an education that we desiderate for our Students of Theology, not for the sake to them of its lessons, but for the sake of its exercises; and though in the Universities of Scotland it has not been the habit to exact as indispensable an attendance on the Mathematical

Classes, we hold it of prime importance that the Students of the Free Church should undergo, at least for one session, the discipline of its various lessons, and that in all the rigour and purity of the highest academic model.

Our demand, too, for a preliminary attendance on a class of Logic is more on account of its processes than on account of its results. We deem it, too, greatly more valuable for its exercises than for its lessons. The specific acquirement of this class is to have learned by it the rules and the methods of right reasoning. Yet to have studied for one year the lessons of Geometry, we hold a better preparation for becoming practically and in effect a good reasoner, than to have been made acquainted with all the prescriptions of Logic. But like Geometry, it is itself a discipline; and it is more for this than for its instruction that we prize it. It is not in the material products of the labour, but in the labour itself, that the use of a Gymnasium lies, as giving both strength and expertness to the corporeal faculties. And thus, it might not be the substantive lessons of a school, but the regimen of a school, that constitutes its best and highest recommendation. In this way a class of Logic, like that of the late Professor Jardine in Glasgow, might prove an admirable Gymnasium for maturing into greater expertness and power the mental faculties. And when, beside the methods of reasoning, there is a cognizance taken there of the reasoning faculty, and so the mind is led to a reflex view of its own processes, this forms the commencement of a habit, of the most signal benefit throughout the posterior education of a scientific theologian,—and a habit, too, that practically will avail him to the last, after that, having entered on his professional career he comes to deal in the lessons of subjective Christianity, and may then speak most convincingly even to the hearers of a simple congregation, just because, versant in the mysteries of his own spirit, he speaks most clearly, and so with greatest effect, to the consciences of men.

We have thus done little more than announce,—for within the limits of a single address there is not the time to argue or expatiate on the views now given in favour of the three first preliminary classes,—that is, of Greek, and Mathematics, and Logic, not so much as forming a course of instruction, but rather a course of gymnastics for the mind, and by which it is prepared to enter on the business of the two remaining preliminary classes, where the chief aim is to obtain, not the power of acquiring knowledge, but the positive acquisitions of knowledge,—to learn what are the phenomena and laws of the material, and what the phenomena and laws of the moral world,—or, in other words, to store the mind with those substantive truths,—those substantive informations which, one after one, come within the reach, and are appropriated by the scholar in the act of traversing the physical, and the mental, and the moral sciences. It is here that we feel most inclined to innovate on the existing methods of academical education: and now, therefore, that we would prefer the most earnest demand on the attention of those who hear us.

First, then, we prefer the antecedeny given by Aristotle to the physical over the mental sciences; and we should alternate the present order—making the Natural Philosophy come first, and afterwards the Mental or Moral Philosophy, just as the *Physics* came before the *Metaphysics* in the ancient courses of education.

But beside this, and more important than this, instead of attempting to lay before our Theological students such a systematic view of any of the physical sciences as is now given at our existing Universities, I would select from each of them those truths or topics which can be made to have a special bearing on the subject-matter of our profession, and form out of these a course of rich and varied material, replete, it might be, with interest, and affording scope for such new and important views as are ever casting up when one traverses

any of the territories of human thought by a new line, or looks to any given object of contemplation from a new point, and in a different relation from before. Let me instance Paley's *Natural Theology*. For the construction of that masterly treatise, he did not, that I am aware, study, in the usual systematic way of it, the science of Anatomy, though his argument is mainly based on the informations of that science—that is, on such of its informations as were of avail for his special purpose of setting forth the hand of the Designer in the manifold and exquisite adaptations of the human framework. Such are the high merits of this composition that you would not object to make Paley's *Natural Theology* one of our textbooks; but would you, because it happens chiefly to be an Anatomical Demonstration of the being of a God—would you on that account make it imperative on our students to attend a course of Anatomy? The truth is, so universally has the Creator imprinted the traces and footsteps of Himself on the whole of His varied workmanship, that each department of nature, and so each science having that department for its object, has a *Natural Theology* of its own. Botany, for example, could furnish one or two beautiful chapters—yet who on this account would ever think of demanding from our students the testimonials of their attendance upon its Academic lessons. *Natural History*, in its various branches, is far richer in evidence for a God than *Natural Philosophy*. Yet we do not on that account make it a thing of imperative obligation that any of its classes should be attended by our students. I am not for proscribing *Natural Philosophy*; but I am for selecting and giving greater prominence to those of its doctrines which serve best to fortify or to illustrate the argument for a God. I would do this much justice to *Natural Philosophy*; but I would do the same justice to the whole of the physical sciences. I would select from each the best contributions which it offered to the cause of Theism; and, instead of attendance on any one of its classes taught in their present general and absolute form, and without any special relation to our all-important theme, I would have, not a class of *Natural Philosophy*, not a class of *Natural History*, not a class of Botany, or Anatomy, or Chemistry; but I would substitute for all these, as one of the preliminary and indispensable stages of our curriculum, a Professorship of the Physical Sciences in their connection with Theology,—the object of which should be to point out the signatures and set forth the glories of Him who sits enthroned on the riches of the universe.

But to come rightly in possession of your materials for such a high argument, should not you arrive at these in a strictly scientific manner, or are you entitled to make use of them without having made a study of the respective sciences from which they have been taken, and that fully and philosophically? Just as much entitled as the thousands of our general population are to avail themselves of the information of the Almanac,—when they proceed on the certainty of a coming eclipse, though not one of them can so calculate the periods as to predict the conjunctions and oppositions of any of the celestial bodies. Let us go back to *Natural Philosophy*, and instance one of the most illustrious of its doctrines—that the actual law of gravitation is the only one which can insure the stability of our planetary system, it being demonstrable that by the deviation of but a thousandth part all would speedily go into disorder, and the present goodly mechanism of the heavens be broken up in the course of a few ages. Such is the demonstrable truth, but is it necessary, ere we turn it to its theological uses, that we the Professors, or you the students, of Theology, must have mastered the demonstration? Then, instead of one session at the *Natural Philosophy*, you must labour for years to surmount the arduous Mathematics of La Place and La Grange; and find your way to their results through the very pathway which was so laboriously trodden by these great masters, instead of being satisfied with the

collective testimony of the scientific world. I venture to say, that at this rate, no one science which is at all cognate with, or related to any other, could possibly get on. The labourers in the respective departments must give and take from each other,—all undergoing the labour of their own processes, but making over their results to be used as a common property for the general good of mankind. In borrowing from other sciences, it is with their results, and not with their processes, that the student or cultivator of any one science has to do; and he rests his confidence in the truth of that result on a most legitimate and warrantable ground of evidence, when he rests it on the truthfulness of the general voice emitted by astronomers at large, or by naturalists at large, when they depone to what the articles are of their universal faith. And thus it is that we Theologians may lay an immediate hand on that beautiful law in the celestial Physics which has just been announced to you, and turn it to a theological purpose, without being compelled to find our way to it by the calculus of a high Mathematics,—just as Paley took instantler the materials that were furnished to him by professional men, wherewith to frame his lucid and masterly demonstration, without himself taking up the knife of the anatomist, and thereby finding his way to them. At the point of junction between Theology and the other sciences, it is quite competent for Theology to lay hold of the results which the others make over to her, and for the soundness of which they alone are responsible,—herself at the same time being responsible for the use which she makes of these, that is, for her own processes, when she carries forward the informations that she has thus gotten to ulterior conclusions of her own.

Will it be said that, by these changes, we would superficialize the education of our students? Our object is directly the reverse. It is to make their preparatory bear more abundantly than now on their professional learning, and this with the view, not of making them more superficial, but of making them more profound and accomplished Theologians. The days were, when all the lessons of Natural Philosophy could be overtaken, and yet leave enough of unexpended strength and time for the loftiest and most arduous achievements in Sacred Literature. But in the march of discovery, these lessons have now accumulated a hundredfold; and it would require the best years of a man's life to attain the mastery over them; so that the question is imperatively laid upon us—Shall we still grapple with this whole subject in a general and absolute class, with the sure result of a stunted and meagre Theology? or shall we make a selection of its lessons to be taught in a class which shall be relative and rudimental to Theology, so as both to strengthen the basis, and elevate the superstructure, of that science which we shall labour to minister in all its perfection, both for the purposes of defence and of distinction to the students of the Free Church of Scotland? Let us not stand in dread of superficiality, because we take no more from the Physical sciences, than what of the strictly proper and professional these sciences have to give. We do not need to go forth upon their domain in quest of the profound or elaborate. We shall have enough of this within our own borders. After we have received all that we want at their hands, we shall call for the severest draughts on the attention of our scholars, if we but adequately expound the distinction between Final and Efficient causes, or the important distinction, not till recently adverted to, between the Laws of Matter and the Dispositions of Matter; and still more, if we can succeed in clearing away from the theistical argument, the cumbrous metaphysics of a former generation; and lastly, if we can dispose of such infidel plausibilities as have been conjured up by Hume and La Place,—the one profound in Metaphysics, and the other in Astronomy, yet both of them superficial in Theology notwithstanding,—as if the very labour and time they had expended on their own favourite walks had just unfitted them all the more for the

patient and profound treatment of theological questions. We are aware of the association that exists between the popular and the superficial; and of a very prevalent impression that the Free Church of Scotland is, in respect to the learning of her ministers, on the high way of being degraded and vulgarized. We leave this degenerating process to others. Let it be ours to make head against it; and should the men who combine the rigidly scientific with the purely ecclesiastical,—such men as the Brewsters and Flenjiggs of the present day,—ever fall into our hands. Let it be our care that they, and such as they, shall preside over the lectureships which we now recommend; and, by so guarding the access to our theological seminary, let it go forth and be palpable to all men, that in the Free Church of Scotland the union between the conjunct interests of science and of sacredness is held to be inviolable, and that, with us, a sound faith and sound philosophy are at one.

I must now be very brief and general in the exposition of my views on the last of the preliminary classes, which I would have to be a class of Mental and Moral Philosophy, but modified, too, as the former, from the absolute and the general, into the relative form; that is, a Professorship of the mental and moral sciences in their connection with Theology. Between the two classes, Natural Theology might be fully overtaken, a mighty disencumbrance to the junior Professor of Divinity, because leaving him free to enter at once on the Evidences of Christianity. And when, between them, the light of Nature has been held up to the question of a God, then, in the hands of the Ethical Professor, the laws of Nature may be extended from the social duties, to the duties which man owes to his Maker, and so prove what the Moral Philosophy of our day has signally failed in,—a schoolmaster for bringing men to Christ. And then as to the mental in contradistinction to moral science,—as to what Dr. Thomas Brown calls the physiology of the mind,—the reduction of the absolute to a relative class will not necessarily call for such abridgments as those we have proposed in the Natural Philosophy. For, in truth, so manifold are the adaptations between the subjective mind and the objective Christianity which is addressed to it, that we know not a better preparative than the study of the mental processes or laws, both for your philosophically appreciating the Internal Evidences of our faith, and for your exploring, with the eye of a scientific observer, the depths and the recesses of experimental religion. As far as the rationale of that high and hidden process, even our sanctification by faith, can be laid open, let all progress be made in it, when it will appear that the direct experience of the advanced Christian, whether as verified in his own person, or as adverted to in Scripture, is in striking coincidence with the discoveries of those who make the working of the human faculties the object of their reflex contemplation. I cannot at present particularize. I shall do it afterwards, and within a few days, in one of my introductory lectures to the Theological class. But, meanwhile, recurring to the charge of ours being a slender and superficial education, because we would translate the absolute into the relative and rudimental, let me instance the single case of President Edwards. I know not if he was a man of large acquisitions in the field of Metaphysics,—and imagine that both Leibnitz and Hume were before him in their extended survey of the mind, with its various faculties and operations. Each of the two, we conceive, would have been better prepared for conducting a general or absolute class on the Mental Philosophy; while Edwards, would have been incomparably better than either for the superintendence of a relative class on mental science, in connection with Theology. And is there any who would apprehend a meagre superficiality, either in the Professor or students, as the effect of such a scholarship,—more limited, we admit, than the other in point of extent, but all the more intense

and profound, as if from the greater concentration of the intellect on the fewer topics which engrossed it. And, accordingly, when the orthodox system was assailed at one of its most important positions, this call forth the great American divine, who acquitted himself the noblest of its champions, though he had no value for science, and scarcely ever studied it but in its subserviency to Theology, and for his more thorough equipment for the battles of the faith. And it is thus that,—when relieved from the servitude of such classes as have hitherto preceded the study of Divinity, but do not in the least prepare for it, and when such other classes as we have ventured to suggest are substituted in their room,—we may look for a succession of labourers in the field of authorship, who, girded for the work and the warfare, will at once deepen the foundation, and elevate the superstructure, and strengthen the bulwarks of our science.

We cannot take leave of Edwards, without testifying the whole extent of the reverence that we bear him. On the *arena* of metaphysics he stood the highest of all his cotemporaries; and that, too, at a time when Hume was aiming his deadliest thrusts at the foundations of morality, and had thrown over the infidel cause the whole *eclat* of his reputation. The American divine affords perhaps the most wondrous example, in modern time, of one who stood richly gifted both in natural and in spiritual discernment; and we know not what most to admire in him,—whether the deep philosophy that issued from his pen, or the humble and child-like piety that issued from his pulpit,—whether, when, as an author, he deals forth upon his readers the subtleties of profoundest argument, or when, as a Christian minister, he deals forth upon his hearers the simplicities of the gospel,—whether it is, when we witness the impression that he made, by his writings, on the schools and high seats of literature, or the impression that he made, by his unlaboured addresses, on the plain consciences of a plain congregation. In the former capacity, he could estimate the genuineness of the Christianity that had before been fashioned on the person of a disciple; but it was in the latter capacity, and speaking of him as an instrument, that he fashioned it, as it were, with his own hands. In the former capacity, he sat in judgment, as a critic, on the resemblance that there was between the seal of God's Word, and the impression that had been made on the fleshly tablet of a human heart; in the latter capacity, he himself took up the seal, and gave the imprinting touch, by which the heart is conformed unto the obedience of the faith. The former was a speculative capacity, under which he acted as a *connoisseur*, who pronounced on the accordancy that obtained between the doctrine of the Bible and the character that had been submitted to its influence;—the latter was an executive capacity, under which he acted as a practitioner, who brought about this accordancy, and so handled the doctrines of the Bible, as to mould and subordinate thereunto the character of the people with whom he had to deal. In the one he was an overseer, who inspected and gave his deliverance on the quality of another's work; in the other he was the workman himself; and while, as the philosopher, he could discern, and discern truly, between the sterling and the counterfeit in Christianity, still it was as the humble and devoted pastor that Christianity was made, or Christianity was multiplied, in his hands.

Edwards, though not the first who entered on the field of this philosophy, was the first who entered it with the might and the prowess of a conqueror, and made it all his own. His is far the highest name which the New World has to boast of; and if aught can enhance our reverence for the achievement by which he distanced so immeasurably all the speculations of all the schools in Europe, it must be that it was an achievement consecrated by the deepest spirit of religion, and performed by a man who, almost unconscious of science, or at least unambitious of all its honours, was prompted to the

task which he fulfilled so admirably, by his devotedness to that cause which, as a Christian minister, he felt to be the dearest and the best. There is indeed a wide contrast between the unlettered people among whom he laboured as a pastor, and the philosophers whom as an author he held converse with; and something most beautifully touching, in the adaptation that he made of himself to both, giving rise to a corresponding contrast between the plain ministrations of his Sabbath, and the profound musings and inspirations of his solitude. His book on the Freedom of the Will, with a homeliness of style that represents the worth and the simplicity of his private life, by the firm staple of its thoughts and the whole texture of its wondrous argument, is an undying testimony to the superiority and unrivalled strength of his metaphysical talents. Never was there a happier combination of great power with great piety; and were it not for the higher examples and the surpassing volume wherewith Heaven has directly furnished us, I would hold it the brightest eulogy both on the character and the genius of any clergyman, that he copied the virtues and had imbibed the theology of Edwards.

We have both the highly intellectual and the highly spiritual in Edwards; and let us only conceive these two faculties, which were exemplified in such rare and happy combination in his person, to be separated, the one from the other, and given respectively to two individuals. One of these would then be so gifted, as that he could apply the discriminating tests, by which to judge of Christianity; and the other of them would be so gifted as that, instrumentally speaking, he could make Christians. One of them could do what Edwards did, from the press; another of them could do what Edwards did, from the pulpit. Without such judges and overseers as the former, the faith of the Christian world might be occasionally disfigured by the excesses of fanaticism; but without such agents as the latter, faith might cease to be formed, and the abuses be got rid of only by getting rid of the whole stock upon which such abuses are occasionally grafted. It is here that churches, under the domination of a worldly and unsanctified priesthood, are apt to go astray. They confide the cause wherewith they are entrusted to the merely intellectual class of labourers; and they have overlooked, or rather have violently and impetuously resisted, the operative class of labourers. They conceive that all is to be done by regulation; and that nothing but what is mischievous, is to be done by impulse. Their measures are generally all of a sedative, and few or none of them of a stimulating tendency. Their chief concern is to repress the pruriencies of religious zeal, and not to excite or foster the zeal itself. By this process they may deliver their Church of all extravagancies, so as that we shall no longer behold, within its limits, any laughable or offensive caricature of Christianity. But who does not see that, by this process, they may also deliver the Church of Christianity altogether, and that all our exhibitions of genuine godliness may be made to disappear, under the same withering influence which deadens the excrecences that occasionally spring from it. It is quite a possible thing for the same Church to have a proud complacency in the lore, and argument, and professional science, of certain of its ministers; and, along with this, to have a proud contempt for the pious earnestness and pious activity of certain other of its ministers. In other words, it may applaud the talent by which Christianity is estimated, but discourage the talent by which Christianity is made. And thus, while it continues to be graced by the literature and accomplishment of its members, may it come to be reduced into a kind of barren and useless inefficiency as to the great practical purposes for which it was ordained.

To judge of an impression requires one species of talent, to make an impression requires another. They both may exist, in very high perfection,

with the same individual, as in the case already quoted. But they may also exist apart; and often, in particular, may the latter of the two be found, in great efficiency and vigour, when the former of the two may be utterly wanting. The right way for a Church is to encourage both these talents to the uttermost, and not to prevent the evils of a bad currency, by laying such an arrest on the exercise of the latter talent, as that we shall have no currency at all. It must be produced, ere it can be assayed; and it is possible so to chill and to discourage the productive faculties in our Church, as that its assaying faculty, shall have no samples on which to sit in judgment. This will universally be the result in every Church where a high-toned contempt for what it holds to be fanaticism is the alone principle by which it is actuated; and where a freezing negative is sure to come forth on all those activities which serve to disturb the attitude of quiescence, into which it has sunk and settled. The leading measures of such a Church are all founded on the imagination that the religious tendencies of our nature are so exuberant, as that they need to be kept in check—instead of being, in fact, so dormant as that they need work, and watchfulness, and all that is strenuous and pains-taking in the office of an evangelist, for the purpose of being kept alive. The true Christian policy of a Church is to avail itself of all the zeal, and all the energy, which are to be found both among its ecclesiastics and its laymen, for the production of a positive effect among our population; and then, should folly or fanaticism come forward along with it, fearlessly to confide the chastening of all this exuberance to the sense, and the scholarship, and the sound intellectual Christianity, for the diffusion of which over the face of our Free Church, the Church itself has made a certain amount of provision. Such is our impression of nature's lethargy, and deadness, and unconcern, that we are glad when any thing comes forward, that we are pleased to behold any symptom of spiritual life or vegetation at all; and so far from being alarmed by the rumour of a stir, and a sensation, and an enthusiasm, in any quarter of the land, we are ready to hail it as we would the promise of some coming regeneration. A policy the direct opposite of this is often the reigning policy of a Church; and, under its blasting operation, spurious and genuine Christianity are alike obliterated; and the work of pulling up the tares is carried on so furiously, that the wheat is pulled up along with it,—the vineyard is rifled of its goodliest blossoms, as well as of its noxious, and pestilential weeds; and thus the upshot of the process for extirpating fanaticism may be to turn the fruitful field into a wilderness, and to spread desolation and apathy over all its borders.

A Church so actuated does nothing but check the excrescences of spiritual growth, and may do it so effectually as to reduce to a naked trunk what else might have sent forth its clustering branches, and yielded in goodly abundance the fruits of piety and righteousness. There is no positive strength put forth by it, on the side of vegetation, but all on the side of repressing its hated overgrowth. It makes use of only one instrument, and that is the pruning-hook; as if, by its operation alone, all the purposes of husbandry could be served. Its treatment of humanity proceeds on such an excessive fertility of religion in the human heart, that all the toil and stenuousness of ecclesiastics must be given to the object of keeping it down, and so confining it within the limits of moderation; instead of such a natural barrenness that this toil and this strenuousness should rather be given to the various and ever-plying activities of an evangelist, who is instant in season and out of season. It is thus that the out-field of sectarianism may exhibit a totally different aspect from the enclosed and well kept garden of an Establishment. In the former there may be a positive and desirable crop, along with the weeds and ranknesses which have been suffered to grow up unchastened: in the latter, there may be nothing that offendeth,

save the one deadly offence of a vineyard'so cleaned, and purified, and thwarted in all its vegetative tendencies, as to offer, from one end to the other of it, an unvaried expanse of earthliness.

We therefore do wrong, in laying such a weight of discouragement on the labourers who produce, and throwing the mantle of our protection and kindness only over the labourers who prune. And what, it may be asked, are the ingredients of mightiest effect, in the character and talent of a productive labourer? They are not his scholarship, and not his critical sagacity of discernment into the obscurities of Scripture, and not his searching or satirical insight among the mysteries of the human constitution. With these he may be helped to estimate the Christianity that has been formed, and to lop off its unseemly excrescences; but with these alone we never shall positively rear, on the foundation of nature, the edifice itself. This requires another set of qualifications, which may or may not exist along with that artificial learning to which, we trust, an adequate homage has been already rendered by us—and qualifications which, whether they are found among ordained or unordained men, ought to be enlisted on the side of Christianity. They may exist apart from science, and they may most usefully and productively be exerted apart from science. The possessors of them are abundantly to be found in the private or humble walks of society, and may be the powerful instruments of propagating their own moral and spiritual likeness, among their respective vicinities. We are aware of the jealousy and disdain in which they are regarded by many a Churchman,—that, held to be empirics, who invade the province of the regular faculty, there is, it is thought, the same mischief done by them in theology, which is done by quacks in medicine, as if the diseases of the soul were liable to the same sort of injurious management, in the hands of the one, as the diseases of the body are in the hands of the other; and this is very much the feeling of the great majority of our ecclesiastics, whether they look to the efforts of unlettered Methodism in England, or to the Sabbath teaching, and the lay itinerancies, and the gratuitous zeal, of the unofficial and the unordained of our own country.

The Free Church of Scotland will avail herself to the uttermost, of the piety of her elders and lay members, but on this very account ought she to educate to the uttermost her clergy; nor, in her respect for popular Christianity, will she ever let down, it is to be hoped, her high demand for the lettered, and profound, and accomplished theology of her ministers.

NOTE.

In the *Madras Christian Herald* (of January 3) we find the following reference to Dr. Chalmers, by one of his pupils in this country—extracted from *Madras Spectator*.—It is a pleasant testimony to the fascinating power of a paternal soul, and a christian intellect combined.

Dr. ——— in reference to some controversy which had arisen, alluded to a pamphlet by Dr. Chalmers, written many a year before, with the view of wiping off a reproach cast on the Scotch Clergy as being ignorant from their parish avocations, of science and mathematics. He was in those days

better acquainted with Botany, Chemistry, and Mathematics than with religion as a reality.

The book was brought up with a view to disconcert and silence him, *now a Christian indeed, and a Minister of Christ, speaking against pluralities*, in the General Assembly of our Church.

He stopped in the midst of his argument and thanked the person who brought it up for giving him the opportunity publicly to disown its principles.

There was silence deep as death, and he moved the whole assembly by the confession that he made of the state of his mind when he wrote it. He thus disposed of his idol in the days of his youthful ambition.

"What," said he, "is mathematics but the science that treats of magnitudes and the relations of a magnitudes? I had then forgotten two magnitudes. *I thought not of the littleness of time, I recklessly thought not of the greatness of eternity!*"

He had a title thus to speak; for he was great in science and natural philosophy. He despised not what he knew not, but he realized a greater magnitude—the worth of human souls and the preciousness of his own.

He led us by the hand, as it were, to converse with the choicest spirits and the best and the most original thinkers and Divines on the evidences and in theology. On these occasions he used to set fire to our minds by those impulsive strokes of thought and genius peculiarly his own. He thus familiarized us with great principles, and created thoughts in our minds that, for the time being made us almost feel on a level with himself. The tendency of all his teachings was eminently practical and bore most directly on our future work as Ministers. The Christian good of the people of Scotland through the Gospel preached and taught was his ruling passion and theme. He wished us all to be Home Missionaries, and used affectionately to allure us to go out into the streets and lanes of Edinburgh to speak of Christ to the poor and destitute, to use his own happy words, "*with our affections flying before us.*" "I can ensure you, gentlemen," he would say, "of a welcome—of a hearty welcome from them." "It is the greatest luxury I know." At such times, he was irresistible, especially after illness or prostration of body. There was a fragrant then about him and his lips breathed with love to his kind that passed into and melted our hearts. *Just as when you wound a tree, the sap gushes out.* There was nothing cold or heartless or little about his conceptions. He was too great to be little, or to be great to little men.

'Tis true his mind was more remarkable for the width and loftiness of its range in theology and in subjects akin to it, than for mere learned research and minuteness of detail.

These he supplied by directing us to the best and the most approved sources, and by so descanting on their merits as to throw a magic influence over the least inviting of them. The well was all the sweeter because of the discourse of him who talked with us by the way to it.

He was a great moral Teacher, because his heart was touched with an unction from above, and he humbly planted his footsteps in the prints of his Master Christ. He gloried in His Cross. His principles and his feelings were thus rivetted and transfused into our very souls.

At times his commanding eloquence, instinct with heavenly fire, enchained the minds of his class; and was so intense in its effects as to stop for awhile even respiration. It was intellect red hot with fire, not like that of Prometheus, but fetched from the true Sanctuary.

It was the eloquence of heavenly truth, and of a heart obedient to it. Above all, his child-like simplicity and humility of mind in the midst of a popularity where other men had made shipwreck, was perhaps the most

remarkable feature of his character. It was certainly the most lovely, and a proof that God was with him.

If to avow conviction—to recant error—to ascend step by step upon the ladder of truth, and to grow, both theoretically and practically, a wiser, and a better man as life rolls onward and eternity draws near :—if *these things* constitute “inconsistency” then is THOMAS CHALMERS inconsistent and erring—and would—it may be added—that we were all his imitators.—*Recent Sketch in Madras Spectator.*

II.—THE HIGHLANDS AND THE HIGHLAND MINISTERS IN THE PRESENT CRISIS.

A SPEECH BY THE REV. DAVID CARMENT OF ROSSKEEN.

There can be few more worthy witnesses in regard to the Highlanders of Scotland, than the respected David Carment, once of the Gaelic Church in Glasgow, now of the northern parish of Rosskeen. He is a bold but eccentric champion of truth ; and though frequently rough in his treatment of those whom he dislikes, he knows well those tendernesses of human nature which are the chords of strong emotion in all. His effective speech, given below, is a specimen of his Highland pathos to a Lowland audience ; and it is impossible, even here, to read it without being moved in spirit :—and moved especially by a feeling of glad thankfulness that we have had given to us the heart to join ourselves, in this remote land, with so noble a band of witnesses, both ministers and people, as those who are now in Scotland bearing testimony for the Supreme Headship of Jesus Christ over a Free yet National Church ! The Lord be with them more and more !

THE HIGHLANDS—A SPEECH BY THE REV. D. CARMENT.

A numerous meeting of the Rev. Mr. Guthrie's congregation was held on Monday evening, to take steps for the erection of a church on the site which they have been so fortunate in obtaining on the Castlehill. Maurice Lothian, Esq. was called to the chair, and opened the proceedings in a very suitable and effective address, and was followed by J. C. Brodie, Esq. ; J. M. Torrance, Esq. ; and the Rev. Mr. Guthrie, who showed the duty which lay upon them to raise their church, and expounded the method in which that could best be done. After the addresses, subscription papers went round the congregation, the result of which, as stated at the close by the Chairman, was the magnificent contribution of £840. After the collection, the Rev. Mr. Carment shortly addressed the meeting. We give the substance of his speech as follows. After mentioning that he had been lately in Sutherland, he continued :—In that extensive and oppressed county, there was not till lately a single Dissenting chapel. All the people were Church-goers ; and I do not know that there was a single Dissenter in the whole county. In Ross-shire, again, through a forced

settlement which took place some eighty years ago, there was one Seeding meeting-house; there was another at Tain, though with a very small congregation; but the whole population, I may say, with the exception of a portion in Wester Ross, where there are some Roman Catholics, were Churchmen. In Ross there are altogether twenty-nine parishes,—six *quoad sacras*, and twenty-three old parishes. Only seven out of the twenty-nine have remained in. Of these, one *quoad sacra* man is now my successor in a vacant, or rather empty church. My successor in regard to the stipend, but not to the people. Two of the others are unable for work, from old age, its sickness, and infirmities, so that the whole intrusion work of the Synod of Ross is left, you may say, to four worthies, and I will name them—the ministers of Rosemarkie, of Avoch, of Dingwall, and of Contin. And these four have been running about with all possible speed, like hounds after a hare, in order to secure to the various presentees, their half year's stipend, by getting them in before the twenty-ninth of September. Let me just show you the way in which they accomplished this, as an instance of modern moderation. In my Presbytery there is an old minister, quite unfit for work. He, although he remains in the Establishment, says he washes his hands clean of the Moderates of the present day—he will have nothing to do with them, and, accordingly, never went to the meetings of the four. The four, however, wanted to go and transact their business at his manse; since he would not come to them they would go to him—but he would not let them; he said he would have nothing to do with them or their proceedings, for he had a great respect for his brethren who had gone out; but as he saw the stipend was regarded only as a sort of pension, he thought himself as much entitled to the pension as any other man, and therefore had staid in. (Laughter.) I don't wonder he shouldn't like them. What do ye think they did in settling the presentee at Kincardine? The people there, I believe, had some objections to offer,—some rather queer objections, too, they say,—but the Presbytery speeded away to Invergordon, twenty miles off, where the people could not follow them, and consequently no objections could be offered. On the same day the presentee to Rosskeen was also settled, and then they chased off to Dingwall helter skelter, and settled two or three more, without inquiring whether the people objected or no;—as the phrase is hereabouts, they “slumped” the thing, settling two or three at once,—the people being, perhaps, some thirty miles distant. Now, the people of Ross have had all along such an abhorrence of “moderate” principles and practice, that they never would, and will not now, receive sealing ordinances from Moderate ministers. There was always, even in the darkest places, a sprinkling of evangelical ministers in the county, and the good people would often go ten, or twenty, or thirty miles to a worthy minister, rather than hear or receive ordinances from a Moderate. Rosskeen, before I went to it, was the scene of two intrusions, and at the first sacrament I had after going there, and after distributing the tokens to the congregation, an aged man came up and spoke to me, and said, “I rejoice, Sir, to see this day, I have lived in this parish for forty years, and never saw the minister and his parishioners together in this way before, for they would not take tokens from him.” And if the people did not like the old Moderates, you need not wonder that they don't like the new ones, seeing even the old Moderates themselves don't like them. On the day of the moderation of the call of my successor, how many do you think were in the church? Between Presbytery, presentee, and all, there were just ten persons present. And lest they should not catch the half-year's stipend, if they took the old way of serving the edict, they appointed the Tuesday

following for the induction, instead of waiting the legal number of free days, and accordingly he was then inducted,—not in the church though; that was shut against him. In such circumstances, I do say it is not to be wondered at that the people did feel scandalized and disgusted, and were ready to resent such indecencies. On the day of the induction,—the day of the riot, the minister, it is said, came with a Bible in one hand and something that was not a Bible in the other; and when he told the people that he had come to do good to their souls, they told him it was just, the stipend he was after, and that if he wanted to do good to souls, he should stay where he was, if his people wished for him, as they had a minister already to attend to their souls. (Hear, hear.) There is another thing I wish to notice,—an attack which has been made on my friend the Editor of the *Witness*, for saying that a place in the parish of Logie, which had always been freely given for the use of tinkers whenever they chose to ask it, had been refused to the Free Church congregation for worshipping on. This statement, I see, has been denied. Now, what is the fact? The fact is, that the Baron of Balnagown has property in seven parishes in the Tain Presbytery; and one of the ministers, who was as likely to get what he wanted from the Baron as any of his brethren,—one of the ministers went to him, and tried to get a site from him. But he most decidedly refused; and in all the seven parishes in which he has property, he has not given a single foot of ground on which a minister can stand. Not a foot-breadth has he given, in the tinkers' hollow or any where else. But I am aware it is denied that the recent riots resulted at all from the refusal to grant sites, as in the parishes both of Rosskeen and Resolis sites have been granted, yet there had been riots in both. One of the officials in the north said so to me lately. "I deny it, Sir," says I. Sites have not been granted. In my parish, the factor pointed out a place to one of my tacksmen, which he said he would give for a site, and yet, when the people had convened and agreed to take it, he turned round upon them, and told them they could not get it. Since then, we have got the offer of two places for sites; but what like are they? Why, one of them is beside a mill-dam which overflows the ground, and the other is on a marsh, where there is actually a loch of water at this moment. Of course we made no reply to offers like these, conceiving that the very making of them was but adding insult to injury. (Hear, hear.) And these are the sites of which they speak as having been so kindly granted. Then, in Resolis again, one proprietor has granted a site at the extremity of the parish,—he, from the situation of his lands, having no other to give; but the people would have to travel some seven or eight miles before they could get at it. I ask, has that parish a site? I have learned, and may state, however, that one of the Resolis proprietors who has lately returned from India, the other day convened the elders of the parish, in order to get the matter explained to him, and when it was explained, he declared he had been deceived, and that he would grant a site and go to Dingwall and bail out the poor people who had been apprehended. This shows how misrepresentations and misconceptions may be cleared away, whenever the matter is seen in its true light. Old as I am, and lame as I am through rheumatism, I lately travelled through Sutherlandshire, and part of Argyllshire, and you little know what the poor people there have to endure. I went to one district in Argyle, where actually there had been only one sermon preached since the 18th of May, and I was there in October. They won't hear their parish minister now,—all having joined the Free Church. It would have done your hearts good,—I am sure Mr. Guthrie would have smiled to see the boats coming on the Sabbath morning from all the little ports,—through

the Crinan Canal, and from the western islands,—for they had heard there was to be a conventicle at Craignacleish. There was another with me, and though we preached four sermons before we were done, there was no wearying among the people. And yet, in a long stretch of country thereabout, where the people are so eager to hear the gospel in connection with the Free Church, there is no minister but Residuary ones to be found. (Hear, hear.) If the Highlands be but cultivated, they will all go along with you. But to return to Sutherland. I went and preached in one of the parishes there,—preached on the sea shore, to upwards of 1,000 people. These people were so anxious, that they waited on the sands till it was dark, and a lantern had to be got to give us light when giving out the psalm. While in Sutherland, the great man, the adviser and manager of the Duke, Mr. Loch, was in the country also; and at one place we (I had Mr. Gray of Perth with me) gave intimation that, as we understood Mr. Loch was there, we were anxious to have some conversation with him if he were so inclined. After the congregation had dispersed, a man came following us and offered to take a letter to him if we would but write one; and so we wrote a letter, but it did not find him, as he always, some way or other, got out of the parishes after we entered them. On our return, when visiting another parish, we asked the people, “Where’s the tent to preach in?” for we saw none near us. And what, think you, was the people’s answer? “Oh, Loch’s here just now, and the tent’s away up there;” (pointing to a hill half as high as Benlayers or Benlomond, and more fitted for an eagle’s eyrie than for a preaching place) “we’ve put it up there,—we’re afraid it should be seen.” “Monstrous,” said I, “how do you expect me ever to get up there,—I’m not able to climb up there.” “Oh, Sir,” said they, “we’ll get a horse for you.” “Impossible,” said I, “neither horse nor man will ever get up there.” And so they had to send up messengers and bring the people down, and I preached to them in the open air at the bottom of the hill. Now, there’s a sample of the way in which the poor people are kept in terror by the despotism of those in power. And the ministers are treated just in as harsh a style. You can have no conception here of the difficulties by which the northern ministers are surrounded. My friend Mr. Guthrie here can know but comparatively little difference from what he was before. He lives in the same house, and sits at the cheek of his own ingle as before, only that, perhaps, he won’t be able to afford being so good to the like of me as before, when we call upon him. But we are nothing like so well off in the north. Here am I, after having been a minister for forty-four years, driven from my manse and obliged to take a small house in which to live,—a house so small that I have had to hire a shop under it in which to stow away my furniture. And yet I am far better off than others. There’s one minister I know in a parish adjoining to mine, who cannot get a single place in his parish to live in, and in Sutherland, as you know, that state of things is all but universal. Besides the cases of which you may have already heard, I know of one instance, in which, when a pious parishioner in the north was willing to accommodate her pastor and his family in her house, she was told that if she did, it would be to her hurt. Her answer was, “Well, I cannot help it, although it be to my hurt,—although you should send me to jail for it, I must and will receive that servant of the Lord.” (Hear, hear.) There’s the way in which both minister and people are persecuted. I know another instance in which a servant was turned off for no other reason than his adherence to the Free Church. When he asked his master, if he had not always proved a faithful servant to him, what was his master’s reply? “Oh yes, you have always proved a faithful honest servant, but I cannot keep you, if you will not leave those mad-caps of ministers.” “Sir,”

retorted the honest servant, "if I give up my conscience for food and clothing, you could trust but little to my honesty." (Hear.) It is conduct like that that stirs up the people to resistance,—oppression makes even a "wise man mad." Mr. Carment then proceeded to give some statements as to the exaggerated accounts of the riots, but these have already appeared in our paper. He then continued:—Bad as matters are, we should remember that its no new thing that has befallen us. Its no new thing for the Church of Scotland to be persecuted. My son is the outed minister of Comrie. On coming south I went to see him,—for there was some treat waiting for me; he had got an infant son, and the boy had been left unbaptized till the old man, his grandfather, should come and baptize him. At Comrie, just as in the Highlands, the congregation had to walk on the bare hill side; and when the child was brought up to me to be baptized, it did forcibly strike me, as it well might, that the circumstances in which we were placed were not new. And so I said to the people, before I began, Here am I, in persecuting times, going to baptize my grandson, in the open air, on the bare hill side,—I, whose grandfather was baptized in the open air, on the bare hill side, in the times, of the last great persecution. My grandfather, John Carment, was baptized by Mr. Welch of Irongray among the hills of Galloway. My grandmother, Jane Anderson, was baptized among the same hills by Mr. Kenwick. My father has told me, that in carrying out the infant, under the cloud of night, they had to pass the curate's house, and that they were greatly alarmed lest it should cry in the passing, and bring out the curate on them. But it kept quiet, and they regarded the thing as a special Providence. We are not so much afraid of the Residuary clergy yet, though they have the bayonets and the ball cartridges on their side. We are not yet tried so much as the Church was then; and its our privilege to be up and doing what duty in the circumstances demands. I heard to-day a sermon on the text, "Simon, son of Jonas, lovest thou me?" and on the subsequent injunction, "Feed my sheep." Now, many here yesterday professed to manifest their love to the Lord Jesus Christ. Christ is saying to every one of them now, as he said of old to Peter, "Man, woman, lovest thou me?" If each of you can respond, as Peter did, "Lord, thou knowest all things; thou knowest that I love thee," then the command addressed to Peter is addressed to you, "Feed my sheep." "Feed my sheep," you may ask, how can we do that? We cannot be ministers. No, but build folds for the sheep where they may rest in security and peace—help to get shepherds for the sheep, to "lead them in the green pastures by the still waters." That is a way in which you may feed the sheep, and manifest your love to Christ. I trust you will bear this in mind, and thus show your love to Christ by your endeavours to feed his sheep.

Mr. Carment having thus concluded, the meeting separated, the blessing having been pronounced by Mr. Guthrie.

III.—CHURCH PATRONAGE TESTED BY FACTS.



The question of patronage must ever possess an historical interest. It has been one of the most important ever agitated in Scotland, and the effect of Scotland's practical decision of it, by the recent Secession, will be felt ere long, almost throughout Christendom. Men have been led to think; and existing religious Establishments have been weighed in the balance, and have been found wanting.

It is well to supply materials for still more reflection. It is well to place facts against prejudices ; and to ask all who are still under the system from which Scotland has been released, to consider well, whether they are not parties to an arrangement which exercises a very hostile influence on vital piety ? In particular, it is due to Englishmen abroad and at home, to shew them by facts which have occurred in and out of their own national Church, that in resisting the encroachments of the State in the matter of Church Patronage, Scotland did that which they would do well, to do also.

Well then, let us look to simple truths, and ask how patronage has worked, and is working in England ? From the conclusion at which we shall arrive, we may then advance to the ulterior question, should not the system be thoroughly reformed, or totally destroyed ?

First, we ask by what means in England, have the greatest and most successful ministers of the gospel been placed in their posts of usefulness ? Baxter, Matthew Henry, Bunyan, Howe, Owen, Flavel, Alleine, Watts, Doddridge, Andrew Fuller, Carey, Robert Hall, with Watson and others among the Methodists ; these form a wonderful array, and no tongue can tell how much good to their fellow men was effected by these men exercising their ministerial gifts. Were they indebted for their pulpits to Patronage ? Far from it ! They were chosen by the Christian people to whom they preached. And how stands the case respecting those who were not born Dissenters, as these were, but who were born in the bosom of the establishment ? Why the truth is, that Wesley, Whitfield, Charles of Bala, and Rowland Hill, men whose efforts were more largely blessed than those perhaps of any other ministers during a hundred years past, were *excluded* from the pulpits of the Church ; and became dependent on the voluntary support of their hearers, or preached the gospel in highways or elsewhere, without charge.

Yes, but then one may say, see the good men whom patronage *has* provided for, in the Church of England. I look, but what do I see ? I see a Reverend Thomas Scott almost a Socinian, or a Grimshaw, a Legh Richmond, and many more provided for, *as unconverted men*, and afterwards, that is while in the ministry, I see them becoming Christians indeed ; and ~~decline~~ decline to attribute to patronage, the benefits which were derived from those men in their new character. Patronage provided for them when improper persons for the ministry.

I look further, and see Romaine placed in a pulpit, through what ? Patronage ? No, but by popular election ; and I see Thomas Scott, now a converted man, chosen to the Lock Hospital ; and I see Dr. Hawker, Cecil, Howels, and F. Gode, also preaching to those who selected them. And then turning to contemporaries, I find that of the most eminent ministers of the Church of England, nearly all are preaching in district churches where they were brought by trustees representing the people, or in proprietary chapels where, as in district churches, they are dependent on the pew rents. Such is the case with McNeile, Beamish, Marsh, Stowell, Maitland, Burrows Baptist Noel, Haldane Stewart, Thelwall, Hambleton, W. Jowett,

Fenn, Melvill, Mortimer, Bradley, and many more of the principal evangelical clergymen of England. How few *such* do I find in Bishopricks, Cathedrals or Parish churches !

Sometimes, certainly, an exception may be found. But do not these prove the rule? Sometimes, instead of the patron being a jockey, or a gambler, or a man careless about religion, who intends merely to provide for younger sons or tutors, or a prime minister, or a Lord Chancellor whose main object is to serve political partizans, a parish may be in the gift of a Lord Cholmondeley, a Lord Bexley, a Mr. Thornton, and then competent ministers may be chosen ; but these are very rare cases. Or more frequent cases may be like those of Mr. Simeon's trust, which more than any thing proves our proposition. That excellent man knowing what patrons were, expended very great sums in the purchase of advowsons ; and then gave them in trust to pious men, who were to fill up vacancies by other pious men, if any of their number died. He knew that were these livings left in the hands of their patrons, there was no security for the appointment of proper ministers, nor much probability of it ; and so, he got the advowsons of Cheltenham, Bath, &c., and endeavoured to correct the usual evils of patronage in these places.

It would be easy, it may be said, to show that under the system of patronage, a long list of able and useful ministers has been admitted to the Church. We have admitted that where there are pious patrons, such may be the case ; but when patrons are so numerous, when so many patronages are in the hand of the worldly politician, when they are dealt with, commonly, as family provisions, when they are sold by auction, what must be the general and usual result ? Besides, it is well to reflect a little, on the excepted cases that may be cited. True, Mr. Cadogan got a living at Reading through family interest ; but he got it *as an unconverted man* ; and his conversion, as may be seen in his life, stopped his promotion. True, Fletcher of Madeley had a living ? Why ? Because he was tutor in a wealthy family. True Mr. Bickersteth and Mr. Dale in these times, have livings ; but how long before they got them, did they toil in popular chapels ? And what did patronage for such men as Walker of Truro, Toplady, Hervey, &c. when they became true Christians ? Did it advance them to posts of great usefulness ? True Henry Vernon was presented to Huddersfield. Yes, but when he left that place, what happened ? He could not prevail on the patron to present a pious man, and he was compelled therefore, to assist his friend in erecting a dissenting chapel. Few, few indeed are the benefits that are fairly to be ascribed to patronage in England.

But on the other side, if we have derived few benefits, how stand the case as regards evils ? We have had very grand Bishops ; the Earls of Cornwallis, Bridgewater, Bristol, and Normanton, Lords Decies, Rokeby, and a large host more with aristocratic names and undistinguished by piety, have been Bishops ; we have had great bodies of card-playing, fox-hunting, loose and immoral clergy. We have, we fear, many, many such now. Who gave these men their benefices ? Who made

Sterne, Sydney Smith, and such like men, canons and prebendaries? Who gave livings to the whole race, past and present, of careless, gay, and even scandalous ministers? Were *they* chosen by the people? And when Socinianiſm grew in the last century, when the Bishop Hoadly, and the Bishop of Carlisle, and Archdeacon Blackburne and most probably many more, were, almost, if not altogether Socinians, did it not begin in the Church, and was it not led by Mr. Lindsey a rich beneficed clergyman? And how as to Puseyism? The projectors of that, we are told, in the work of the Hon. and Revd. A. Perceval, were the late Mr. Rose who had the rich living of Hadleigh, Mr. Newnham, Mr. Froude, Mr. Keble, and Mr. Perceval himself; and to these may be added though they were not present at the first meeting, Dr. Pusey, and Mr. Williams the author of the tracts on reserve in communicating religious knowledge. Patronage gave these men their pulpits; and patronage has since given to many, perhaps by this time, even to thousands more, other pulpits from which they can poison the minds of their hearers, and preach Popery in the heart of a Protestant Church. Behold what ministers patronage has provided for the rising generation! Of late years, patronage has been restrained, and almost annihilated in Scotland, it is not known among Irish Presbyterians, or English Dissenters,—and what has followed. Something *worse* than a Puseyite, or fox-hunting clergy? Nay, our enemies themselves being judges, by this other and chosen ministry, the gospel is preached, except indeed by those who, like the Socinians, *avow* “another gospel.” And if in the Church of England there are, as indeed we heartily rejoice to declare that there are, many most pious ministers, we ask if it be not true, that these for the most part are to be found in popular chapels and district churches, dependent for support on their pew rents, and consequently on their hearers; and we ask further if it be not true, that in those cases where pious men are found in parish churches, particular circumstances like Mr. Simeon’s and other trusts intervening, do not show these cases to be exceptions to the general rule, and to be the result of special provision in those places against the felt evils of patronage? The truth undoubtedly is, that in a large number of towns the gospel is preached by clergymen, *but that is not in the parish church*;—you may hear the gospel from clergymen in Marylebone, St. Pancras, Hackney; in Manchester, Liverpool, and many other large places; but the parish church and the chapels are at issue; clergymen of the same establishment are preaching different things in these different places. If such be not the case at Clapham, Islington, Bath, &c., very particular circumstances counteracting the ordinary current of events, will explain the exceptions.

But how *can* things be otherwise than they are? A Prime Minister who once administered the Crown Church patronage was the Duke of Grafton, a declared Socinian; Lord Chancellors who have administered also great quantities of Church patronage, have been sometimes hostile to religion, and sometimes wholly in the dark about it,—men like Lords Thurlow, Eldon, Lyndhurst, Brougham. And how stands the case now, with Lord Lyndhurst as Chancellor; with three Puseyite

Bishops (Oxford, Salisbury, and Exeter ;) with other Bishops like the Bishop of London, whose views on justification and regeneration have been lately published ; and with many most unfit Private Patrons ? Turn to the Peerage, and you find men like the Marquis of Waterford, Lord Waldegrave, and others who are "on the turf," &c., among patrons ; and what of good, we ask, *can* be expected from this state of things ? No doubt God can overrule all things ; but we can look for no blessing on means which are adapted to evil and not to good ends.

We have been dealing with FACTS, we leave some inferences to be drawn by others ; but one we must mention. The present state of the Church of England, can be no great matter of surprize. Things evidently are radically wrong, and must be boldly reformed. It is not a light thing that the State and the Church of England combine to accredit as God's ambassadors to the poor and simple, men, who do not preach, and who do not live the gospel. Such a solemn system of trifling with men's souls should be fairly considered ; and its dreadful evils, should not be glossed over, through fear, lest a declaration of the whole truth should startle men who have been accustomed to slumber in a happy delusion that their Church is almost perfect. The first duty of Christian ministers, as such, is to promote the salvation of men. Do they, whether Bishops or Deacons, perform this duty, when they strain every nerve to *hide* the defects of their Establishment ; when they labor not to cleanse the ministry of unfit men, but to build churches, and to procure more clergymen, without obtaining in many cases any security whatever that in these churches, or by these clergymen, men's souls will be nourished ?

Faithfulness is required. If the educational institutions for the clergy are not adapted to train them to piety, the young should be warned away from them, not sent there. If the gospel be not preached in most parishes, then men should be frankly told to take heed what they hear, and to go elsewhere. But alas ! party spirit, early prejudices, political objects, and powerful associations, combine to blind men who have grown up in the enjoyment of the emoluments, and the social honor of ministers of the State Church, to the wonderful differences between their Church, and the Church of the Apostles,—the Church of the New Testament—the Church as it once was, and as we hope it once again will be. We do not believe that it is for the good of men's souls, or that it can be in accordance with God's will, that things should any longer go on as they now are. All the accounts we have from England concur in informing us, that popery is rapidly advancing in the national Church, and that the state of mind produced among all who are not decidedly on the Lord's side, is most dangerous. A sifting time is coming. We would earnestly beg our friends of the English Church here, to see to it, and to inquire if it be not their duty to declare their feelings, and as false doctrine continues to be taught under the cover of their Church's authority, to come out and be separate ?

IV.—A SAD RECOIL: OR, THE RE-ACTION OF THE FREE-CHURCH ON THE RESIDUARY.

THE remaining Establishment of Scotland has presented a most marvellous phenomenon in the filling up of some of its vacancies: it has in a number of instances, just at the time of settlement, been struck by a fit of *non-intrusionism*, so as absolutely to have let presentees drop out of its hands on the ground, as if in paralysis. Several presentees in the north of Scotland have in fact withdrawn, or been withdrawn, on the ground of the non-approbation of the people, expressed either in the form of not signing the Call, or in the way of a formal declaring of objections, or by a private round-robin, telling the unfortunate gentleman that they did not like his company, and that he had better go where more glory might await him. The effect of such proceedings, in the remaining establishment, upon the *Law-party*, has been, to fill them with dismay and dread—for it is a substitution of the people for Lord Aberdeen, of *will* for “the bill.”

One of the Northern Journals, and that an able one, has taken to *owl-screeching* in this matter:—and really the sorrows of this Journalist, or of his professional correspondent, are of so very strangely lugubrious a character, and have so strangely affected ourselves, that we must oblige our readers by presenting them with an opportunity of being similarly affected—affected by what we should call a *lawyer's laugh*—a laugh at grave gulls!—and, verily *gulls* they are, who can even endeavour to swallow such enormous and hollow observations as those which follow. Yet we know, that they are a fair specimen of Moderatist lamentations in the north—from men that have been sorely bruised by the recoil of their own gun, by the re-action of the very measures which they themselves forced on. Be it so—if thereby some more good is done:—in this will we rejoice. Reader what, think you, is the *morale* of the following Residuary article? Judge.

THE WITHDRAWAL OF PRESENTEES.

It will have been observed, that, in several parishes in Scotland, rendered vacant by the late secession, the person presented to the living by the patron has, on his call receiving few or no signatures, or on his otherwise finding himself unacceptable to the congregation, resigned the presentation, and this without waiting for the production of *special objections* against him, or the judgment of the presbytery upon such objections. The motives of the presentees in such cases may have been commendable—certainly not blameable: but it may be doubted whether they have considered, in all its bearings, the consequences of such a mode of acting. If it is right thus to give way to the mere will of the people, without their objections being stated and judged of, in one case, it is (setting aside specialities) right in every case. This, it is evident, is a virtual destruction of the rights of patronage.

Now, patronage may be a good or a bad thing; but the right of patronage is upheld by the law of the land: nay, more, an act, as everybody knows, was lately passed, determining the checks to which patronage should be subjected, and enacting that no mere dislike or dissatisfaction on the part of the people, not grounded on special valid reasons, should be allowed to operate against the induction of the presentee. A practice, then, which sanctions the principle that a patron is *morally* bound to present no person but one who is acceptable to the congregation, that a presentee is *morally* bound to withdraw his presentation when he finds himself unacceptable—a practice sanctioning these principles is, at all events, one which nullifies the statute law. No doubt, the law, by giving or protecting a right, does not compel, or even always encourage, the exercise of it. But the act for the settlement of benefices in Scotland is not an act of merely a permissive character. It was, doubtless, the intention of the Legislature that the people of a parish should not have the power, of preventing a settlement but for due cause assigned. Granting however, that patrons and presentees may be free to surrender the rights which the law has secured to them, so far as their personal pleasure only is concerned, something more than the personal pleasure of individual patrons and presentees is evidently involved here. There is a general principle at stake. The example of a few will establish a rule against all the rest. Everybody knows that a moral force may be too strong for a legal right; and there can be little doubt that if the practice now referred to is allowed to strengthen itself, the result will be that a presentee shall no more be able to avail himself of his legal rights against the causeless opposition of a congregation, than a military officer can refuse to fight a duel. The question here is not whether the law is a good or a bad one. All that is now maintained is, that the practice in question is a defeating of the law. In like manner as patrons and presentees may surrender their rights to the popular wishes, it might be competent for the parliamentary electors of a burgh to give the nomination of the member to the unqualified inhabitants. This might be a good or a bad mode of election; but, though not a violation of the law, it would evidently be a nullification of it.

The veto act, whatever might have been its demerits otherwise, gave at least this advantage to the presentee, that it required not merely a negative, but a positive expression of the congregation's dislike. It was not enough that they did *not* sign a call, it was necessary they *should* sign a dissent. The veto act also provided a variety of regulations for the due, efficient, and safe exercise of the privilege conferred by it on the people. The right of passing this act was denied to the General Assembly—a denial which has caused the secession of nearly half the ministers and people of the Church. The Legislature refused to supply this deficiency of power in the General Assembly, by passing the veto act into a civil statute. It is now for patrons and presentees to consider whether an unauthorised and unregulated procedure, going fairly beyond the veto act in its effects, is to be introduced by custom a procedure which the Assembly was not allowed to introduce, and Parliament would not introduce. If the people are still to have the election of ministers, or an effectual negative on the choice of patrons, assuredly the disruption of the Church has taken place in vain. We are not here saying it is a bad thing for the people to have such power: but if they ought to have it, why was the secession permitted? And if they ought not to have it, why is it now to be given them? Surely it is a strange thing that one-half of the Church—clergy and laity—should be allowed to leave the Church on account of being refused a certain concession, which, no sooner are these gone, than the remaining half are forthwith to be held entitled to obtain it.

Extraordinary as it may be, there would appear to be at the bottom of the matter a feeling of rivalry towards the separatists—a feeling which will not

bear their getting the start of the Established Church, even in the very principle for which they left that Church, and on account of the Church's refusal to maintain it. They designate themselves, and boast to be, *free*—free of patronage among other things. We would not, while they were with us, join them in seeking this freedom; but now that they form a rival body, we are determined to be as free as they. One would suppose that the point at issue between the Moderates and Non-intrusionists had been—not whether congregations *should* have a *veto*, but whether they had it in *fact*—that the former had maintained the affirmative, the latter the negative of this question—and that the Moderates were now determined to prove themselves right!

Some surprise has been occasionally expressed that avowed moderates—persons who, in the late disruption, have taken up the side opposite to Non-intrusion—should yet be found, as they sometimes are, upholding the virtual right of congregations to have only what is termed *acceptable* persons appointed as their ministers. A glance, however, at the state and changes of parties during the period of the Non-intrusion agitation, will serve to account for this. It is well known that very many persons who were friendly to the veto act at the time of its passing, have latterly been found among the decided opponents of the party called *Non-intrusionists*. Some of these have, no doubt, had their opinion of the expediency of the veto act changed by observing the manner in which the powers conferred by it were abused, in practice, by several congregations. But undoubtedly that which arrayed against the Non-intrusionists so many of their former supporters, was their refusal to submit to the Auchterarder decision, and the preposterous ground which they subsequently took up as to the independence of the Church on the State. From that time the policy or justice of the veto act became a subordinate question. The real point, then, at issue between the two parties had come to be neither more nor less than this—whether the Church was to be at liberty to fix the extent of her own powers and rights; or whether these were to be defined by the State? The great body of sensible persons, in the kingdom, and the public press, almost without an exception, at once adopted the latter alternative of this question; but the party in the Church who maintained the former alternative, having been the leaders in the *Non-intrusion* cause, still retained that designation though it had ceased to express the point of difference between them and their opponents. At the period of the separation the parties would have been more fitly characterised as the *Church* and the *State* party. The *Church* party went out—the *State* party remained. But the State party really contained Non-intrusionists—that is, persons who, acquiescing in the declared illegality of the veto act, yet approved of its principle, and were desirous of its being legally recognised: and when once the *Church* and *State* question was settled, these were thrown back into the position they occupied at the period of the Auchterarder decision, though they do not yet seem well to understand that position. Hence the apparent opposition between the side they have adhered to, and their conduct on that side. Paradoxical as it may appear, there may have been, and probably have been, persons who, though they opposed—sincerely and conscientiously opposed—the party called the Non-intrusion party, before these seceded, would yet have only acted consistently in seceding with them. The just ground of reproach against the Non-intrusion party was, not that they maintained the principle of Non-intrusion, but that they maintained it while yet keeping possession of offices and emoluments which bound them to forego it. Between the members of that party, then all those persons who, while they maintained the Non-intrusion principle, yet upheld the right of the State to exclude that principle from the Established Church, all bar of union was removed by the secession.

Such persons as have seceded from the Established Church have done so in the persuasion that a Church cannot be a true Scriptural Church where the Non-intrusion principle (to the extent they assign to it) is not recognised. But persons may still remain conscientiously in the Church, and yet consistently advocate the Non-intrusion principle—not as indispensable to the spiritual efficacy of a Church, but as tending to it.

But however fairly those who maintained the supremacy of the State against the exorbitant pretensions of the Church, may yet seek to obtain a *change* in the law—a change by which the Non-intrusion principle shall be recognised in the Church—it will hardly appear that they can, with consistency, sanction a practice by which the *present* law is rendered ineffectual. For, what was the cause of their opposing the Non-intrusionists? Because these sought to exceed the legal powers of the Church. And wherein did such excess consist? It consisted in trenching on the civil rights of patrons. Do those persons, then, who maintained the rights of the patrons against the Non-intrusionists, act consistently in sanctioning a practice which, as we have seen, will more effectually deprive patrons of their rights than even the Non-intrusionists themselves sought to do by their veto act?

We are well aware of the difficulties in which patrons and presentees may be placed, and of the natural, honourable, and powerful scruples with which these, particularly the latter, must be liable to be affected. We should be the last to urge a reckless exercise of patronage—the last to urge a presentee who might be conscious of reasonable causes of opposition existing against him, to seek to overcome such opposition by availing himself of the power which the law may afford him. On every ground patrons ought to make the wishes of the people an important *element* in their choice. But it is matter worth their consideration whether, when a proper choice, to the best of their judgment, has once been made, they are, by yielding to what may be unreasonable opposition, to strengthen a practice involving the virtual abolition of a statute solemnly enacted?—a statute which, we may presume, has not wantonly withheld from the people any right they are, in point of justice or expediency, entitled to possess. That statute it is not our present business to defend. But if its provisions are unjust or pernicious, let it be repealed, and the broken fragments of the Church again reunited by the full and open surrender of the principle for which the separatists contended. Else, let the reasons why the separatists were not indulged be still held in view and acted upon—mildly and considerately, but firmly, acted upon. These reasons, and, in particular, the nature and grounds of the right of patronage, which seem to be very little understood or regarded, we may take a future opportunity of touching upon.

V.—DEPUTATIONS TO ENGLAND AND THE OBSERVANCE OF THE SABBATH.

We have no doubt that the Free Church Deputations to England are intended to accomplish important results, which will in due time appear. We subjoin an extract on the subject; and to it we annex another of rather a peculiar character. It is a letter from Sir Andrew Agnew, the much honoured champion of Sabbath-Observance in Britain, to the Scottish Deputations, entreating them to embrace the

opportunity now afforded them of infusing into England something of the Scottish Christian feeling in regard to the keeping of the blessed day of the Lord.

This letter will be read with much interest by our more spiritual readers ; and if it stir up good and salutary thoughts in the minds of others regarding their broken and neglected Sabbaths, it will be published not in vain.

1.—DEPUTATIONS TO ENGLAND.

(From the Witness.)

It will gratify our readers to know that the Deputations appointed by the late General Assembly to visit England in order to explain the principles, position, and prospects of the Free Church to the thousands in the south who are anxiously longing for intelligence, and ready to help us, are now in active operation. One of them proceeded last week to the neighbourhood of Manchester, where the enthusiasm in the cause of the Free Church is still as high as ever. Another, consisting of six ministers and two elders,—to be joined on an early day by another minister and a lay friend of the Church,—proceeded yesterday to Sheffield, where a public meeting is to be held this evening. It will enable our friends to understand in some degree the warmth of welcome, and the promptitude of co-operation which may be expected in this cause, when we mention that, in addition to the meeting to be held in Sheffield this evening, another will take place to-morrow in the same town ; while, on Sabbath, nineteen sermons are advertised to be preached, and as many collections made there in aid of the Building Fund. On the same day, sermons will also be preached by friendly ministers in Doncaster, Chesterfield, Rotherham, and Barnesley ; and so strong is the feeling in favour of the principles suffered for by the Church, that some friends expect that not fewer than one hundred and fifty collections may be made in the West Riding of Yorkshire alone. The whole of England is in course of being thus organised by two intelligent and indefatigable agents of our cause, previous to the visits of the Deputations ; and were it possible for our ministers, in sufficient numbers, to leave their duties at home, there can be no doubt that the principles for which the Free Church has been disestablished would soon be as popular, and take as firm a hold of the Christian people of England, as the past summer proves they have taken of the people of Scotland. The generous minds of Englishmen, unbiassed by any partizanship, sympathize at once with the men who suffer in consequence of national treaties violated, and national guilt contracted. The interdicts and persecutions that have for months been so rife, enable our English friends intuitively to understand our position as that of an oppressed and overborne people ; and if these Deputations be conducted in the spirit of Christian prudence and Christian wisdom, so as to disseminate principle and not to assault men, blessed results may follow to the present and coming generations.

Arrangements are in course of being made for Deputations to leave next week for Worcester, Derby, Nottingham, and the adjacent places. As these arrangements are completed, by the agents of the Church, for the different districts, information will be sent, we understand, to all the members of Deputations named by the Assembly's Committee, in ample time to admit of their making their own arrangements prior to the day of their departure :

and we hope that the magnitude of the work, the importance of the principles at stake, and the avowed readiness of many of the Church's friends in England to assist in augmenting the Building Fund, will induce all who have been named, promptly, and at once, to put themselves at the service of the Church. Nor can we doubt that the adherents of the Free Church who have already done, and in some cases, suffered so much for its sake, will readily submit to any slight deprivation that may result from the temporary absence of their pastors for two or three weeks in England. It is hoped that by Christmas the greater part of the country will be, in some measure, organized. London will be visited by a numerous deputation,—of perhaps fifteen or twenty ministers and laymen,—early in the new year, so that the whole of England may be overtaken during the winter months, and the results announced as an additional course of gladness at the Assembly in May.

We repeat our understanding, that the ministers named on the different Deputations will receive notice of the dates of their departure *as soon as the time shall have been fixed, and announced by the agents in England.* Till that be done, nothing more definite can be arranged.

The following extract from a letter lately received from a Christian minister in England regarding the Deputations, and the anxiety of many to welcome them, will exhibit the spirit in which the friends of the Free Church regard her cause:—

"There is no step which you have taken, next to caring for your own people, of greater practical value than the appointment of Deputations. Well may certain parties dread the sons of the Free Church crossing the Tweed. Touch the veto question in England and you will rally round you the piety in the Church of England,—touch it and you lay your hand on one main cause of her corruption. Point out the Headship of Christ, and you attach to your cause the evangelical and missionary spirit of the age. If your cause be rightly conducted,—which I pray God it may,—it is destined to accomplish in Great Britain, and if there, in the world, what perhaps many of its warmest friends can scarcely believe."

2.—SIR ANDREW AGNEW'S LETTER TO THE DEPUTATIONS CONCERNING THE SABBATH.

To the Reverend the Ministers, and to the Elders, of the Free Church of Scotland, the Deputations to England, appointed by the General Assembly at Glasgow, in October 1843.

REVEREND AND DEAR SIRS,—I have the honour of addressing you on the subject of the Lord's day,—being emboldened so to do by the conviction that an opportunity, most favourable for bringing anew the consideration of the due observance of the Sabbath under the serious attention of the religious people of England, has arisen.

You are about to explain the scriptural orthodoxy of the standards of the Church of Scotland, wherein the law of the Sabbath is most fully and distinctly set forth,—more perfectly, perhaps, than in the standards of any other Church in Christendom,—in the book of your Confession of Faith, a volume hitherto too little known abroad,—but now, happily, attracting universal attention,—wherein the principles of all the requirements of Sabbath observance are scripturally expounded, and from which source, under God's blessing, has sprung and been perpetuated amongst us, that better observance

of the Lord's day (imperfect though it is), which has made Scotland proverbial amongst the nations of the world.

It will, doubtless, by many be expected of you to plead on behalf the Scottish Sabbath, as one of your national characteristics; but even were it not desired by some, I do not think you could make a more grateful return for the good things which you yourselves hope to receive, than to leave behind you in the south the earnest of the blessing promised to obedience to the commandment of Him, who "maketh rich, and addeth no sorrow with it."

Manifold as are the benefits which we have derived from the union with England, we cannot in candour affect to say, that our Sabbath observance has been benefitted thereby. The fatal inroads recently made, and our fears lest the contamination should spread, are all the acknowledged consequences of the examples in England; and if, in return, we may not dictate to England as to how she should "hallow the Sabbath-day," surely, in the spirit of good neighbourhood, we may be excused for praying her to have mercy upon us.

Looking around on all the prevailing causes of Sabbath profanation, are they not of comparatively recent introduction? The old habits have died out; and if the new had been regulated by the Word of God at their first introduction, what an easy task might have been to promote the better observance of the Lord's day!

A few years since, when I was privileged to take a part in this question, and to contend with many opponents, it was understood that the great body of the Church of England were on the side of the Sabbath in terms of the Fourth Commandment, and its response in their own Communion Service. But recently, a schism would seem to have arisen in that Church; for I read in the publications of the new section, of laudations of fasting days and festivals without scriptural authority; and if the Sabbath is mentioned, it is in connection with gambols, and maypoles on the village green, and such like, after Divine service and under the guidance of the ordained clergy! This is neither more nor less than the state of things from which our Scottish fathers of the Reformation were made instrumental in the hands of God for setting us free; and the doctrines of the Sabbath, as laid down by them, to which you have subscribed, and which you are about to explain to the world, in point of fact are the arguments and the answers to the identical heathenish dogmas and superstitious orgies of Popish festivals, for the abolition of which our forefathers successfully contended, but which our friends in England are now called to war with over again; and what greater favour could you confer upon the good, sound, evangelical portion of the Church of England, who have ever been the constant and steady supporters of the Scottish cause, than to strengthen their hands and encourage their hearts, both by co-operation and by expounding the blessed effects of the time honoured standards of your own Church.

From the wide-spread body of the Wesleyans you will receive a most cordial response; for so uniform has been their co-operation, and so systematical, that their whole communion may be called a great Lord's day society.

A few years since, when it was much desired to bring all religious denominations to defend the Sabbath cause upon common ground, a jealousy (which I must be excused for considering unfounded) prevented some religious denominations from making common cause for the Lord's day with the Church of Scotland.

The deputations to England will surely combat such erroneous ideas, if they are still entertained; and, pointing to the professions of friendship which you have received from all, and the assurances of co-operation on questions touching your common Christianity, the truism will surely make itself obvious to all, that if there is a common ground in Christendom where-

on all may meet, and for which all are bound in honour to contend against the world and the devil, vice and avarice, sloth and sin, it is the seventh part of time,—the twenty-four hours of the Lord's day,—the poor man's privilege,—the rich man's antidote,—the hope for the hopeless (for "faith cometh by hearing,")—the earnest of "the rest which remaineth for the people of God,"—and God's own blessed holy day, on which He rested from all his works, and which cannot, without dishonesty, be withheld or curtailed.

Speaking of the united kingdom in modern times, speculative doubts have been raised as to whether it had been better if Wallace and Bruce had never lived, and the King Edwards had succeeded in comprehending the whole island under one name and one law. At the risk of being deemed discourteous, I must acknowledge that I still rejoice in the victory of Bannockburn; and I am content at this time to rest the justification of my patriotism on the Scottish Confession of Faith, which, humanly speaking, might never have been so compiled, had not our fathers been privileged to raise the platform of the Reformations, in a country of manageable extent, in an age when, in other countries, it was impracticable; for thus the standard of the Lord's day they were enabled fully to display within their own narrow bounds. And now, if I understand aright the object of your visitations to England, it is to set forth the scriptural grounds, and the doctrinal standards, of your Church, showing, that it is by such, in all their integrity, and by none other, that you still abide; and while asking sympathy, and support, and co-operation in every good word and work, at the same time to spread the doctrine of the law of God, as your fathers have handed it down.

The details of Sabbath requirements, and of Sabbath desecrations, are so multitudinous, that they cannot here be enumerated; but, by way of illustration, the crying sin of the Sabbath traffic on the Edinburgh and Glasgow Railway, you cannot fail to plead against, as having for its prototype the railways of England; and are such desecrations to be tamely suffered to continue without a word of scriptural rebuke from the Churches of the Reformation? Neither can the national sin of the Sabbath work in the Post Office* department escape your notice; and the Postmaster-General, who is now-a-days made the stalking horse for all such Sabbath-breaking, must again and again be appealed to. Yet, as his office is but a branch of the greater department of the revenue, so should the memorial to the Chancellors of the Exchequer and the First Lord of the Treasury bear testimony to the consequences of money-making, on the day, as in the temple, of the Lord,—“testifying,” like Nehemiah of old, who “contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath-day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel, by profaning the Sabbath.”

As yet, no dishonour is done to the Lord's day on the canals of Scotland. But how different in England, where trafficking is still incessant on the canals, and the Sabbath rest unknown, with very rare and honourable exceptions, where a few Christian men have proved how practicable and how profitable it is to give honest obedience to the Fourth Commandment of the moral law, even on canals.

It is not very long since the late lamented Bishop of Lichfield and Coventry, Dr. Bowstead, occupied the chair at the formation of a society for the religious instruction of the boatmen on canals in his diocese, when, following a natural train of thought arising from a knowledge of the fact, he was led to ask, “When can they hear? Upon what day can the instruction be

* Within the last century, the first Sabbath mail was brought *stealthily* into the city of Glasgow, under the covert of night.

given?" and his Lordship went on to deliver an unanswerable speech, which would have been more appropriate for a Lord's-Day Society. The fact being, that the masters and employers of the boatmen do not suffer them to know what the Lord's-day means; and the necessary consequence is that, as a class, they are the most irreligious and degraded in all England.

Need I apologise for urging upon the friends of the Church of Scotland the cause of the Sabbath,—for where would your Church have been without it? It is written, "Faith cometh by hearing," but with the honoured Prelate, you might have to inquire, "What can they hear?" Time and space would fail me in enumerating all the classes and degrees of the trades, professions, and occupations in England, from whom this momentous question demands a reply, under the most solemn responsibilities.

But on this, as on every other point touching the moral law of Almighty God, it is not by the multiplying of facts, but by the enunciating of scriptural principles, that national morality can be elevated, habits amended, and the blessed influence of the Word of God extended to all other lands. So I humbly request your good forgiveness, reverend and dear Sirs, for the lengthiness of this most presumptuous address, the substance of which might have been expressed in three words, to wit,—as you have resolved to revive the knowledge of your scriptural standards, and to co-operate with all Christian men, both at home and abroad, so may it be in your hearts to give to the doctrine of the Sabbath, as it stands based on the Word of God, its due prominence and importance*.

I have the honour to be, Reverend and dear Sirs,

Your very faithful humble servant,

ANDREW AGNEW.

Lochnaw Castle, Stranraer,

9th November, 1843.

VI.—DR. MALAN'S VISIT TO SCOTLAND.

The following letter, from Dr. Malan of Geneva in reference to the late Glasgow Assembly, will be read with great interest. The testimony of Dr. Malan,—a man of undoubted talent and piety—to the principles of the Free Church, is of peculiar value:—

MY DEAR BROTHER AND FRIEND IN THE LORD,—As I am desired by you and many other friends of Jesus's kingdom, that I should give to the Christian public at least some recollections of my preachings or addresses, during my short visit to your dear country, I esteem it to be my duty to answer your demand, and, under God's blessing, I send this letter to you and to our fellow-believers, in the hope that my humble, and indeed very feeble testimony will turn to the comfort of that true family of God, which is willing to keep the deposit, and to obey, without reluctance or exception, the commandments of the supreme and eternal King of Zion.

I trust that I am sincere when I declare, before all things, that I value very little my own work, and that, in the sight of such servants of Christ, of which your land possesses so many, I should prefer to be silent, and their

* We have been much grieved to read the remarks on Sabbath Observance (as to Steam-vessels, &c.) in that able Paper the *Friend of India*, in its issue of the 8th inst.—ED. F. C. M.

humble listener, than to come forward and speak. But let one voice, though feeble, be added to their proclamations, if that voice be, as theirs, to the honour of Jesus, our only Lord and Master.

I know that when we heard, at Geneva, what the Lord had done for His Church among your people, and how so many sincere and devoted ministers of Jesus had determined, with one accord and consent, to part with so much of what the world values, rather than to allow what they thought to be *Christ's right* to be touched or impaired, we were at once, and all Christians together, moved and turned to adoration to God, and, will I say? to admiration of his servants' obedience. We felt, indeed, that the spirit of faith was with such a courageous decision, and that Jesus was exalted among those who, for His glory's sake, had exposed themselves to hardships and contempt. Their conduct, indeed, seemed to us like that of the *cloud of witnesses*, and prayer meetings were held, and supplications were offered to God, that His spirit of prudence and perseverance would be richly given to them, and direct all their ways.

As for my feeble part, I wrote, in June, a long and cordial letter to the Free Church, and I desired also, afterwards, to present her with an humble testimony of respect and sympathy from my little and poor congregation. I was also aware, with gratitude to God, that if a host of pious men had left the Church established by law, many good men, and true servants of Christ, had felt that their duty was to remain in their legal position, and to keep in it the preaching of the truth, together with every institution in harmony with the pure gospel and the glory of Jesus among the souls committed to their care. My heart, therefore, ought to be united, in Christ, to any faithful servant or disciple of our Lord, since there is no division in His body, and that whoever calleth on His name in sincerity, is truly baptized with the spirit of grace.

But, Dear Brother, I could not but feel a deep affection and unity of principle, with a Church who refused to submit her spiritual decisions to the control or command of any civil power. I had passed myself, according to my small measure, through the same circumstances, and I knew, by a repeated experience, that the rights of Christ's kingdom cannot be freely displayed and confirmed, when the sword of human rulers is lifted up above them. I could therefore sympathise with the Free Church, and pray to God, in all sincerity, *for her prosperity*, for I was contemplating in her the doing of Christ himself, and his jealousy, both for his own glory, and for the revival of truth and life among his flocks in your land.

And this is my persuasion, namely that the Free Church's example and exertions will work efficaciously to the renewal and increase of God's light in Scotland. The pious ministers, in whatever place or situation they may be acting, will be mutually excited to a decided preaching of the truth and obedience to Christ's laws, and many localities, either in towns or in the country, which perhaps, for a long while, have not heard the voice of gladness, will be taught in that celestial knowledge which is life and peace in Jesus.

I do therefore confidently believe, that such a movement, though painful in the very disruption of an old Church, is God's doing, and not at all man's decision. It appears to me, in my humble apprehension, that the seal of God's strength is stamped upon that sudden and so extensive movement, and that his grace and wisdom manifest themselves in that spirit of devotedness to their Master, and of self-denial, which is so conspicuous among every one of those hundreds who have been willing to forsake all, as soon as they have heard the Master saying, "*Rise up and follow me.*"

We must admit, it is very true, that in our times, as well as in our Lord's days, many of those who have followed the movement, and even assumed a

stand and a position in that new demonstration, will be found either unsound in the understanding of such a work, or unsteady in its performance. Excitement, interest, either political or material, may have influenced many a mind, and even opened many hands for liberality. Motives of that kind will not last, for they are not the truth, and the Holy Spirit will not countenance their actings. A sifting will come. Difficulties will arise. Opposition will be more regular, more pertinacious, and the reproach from high quarters will rise in imperative voice or proud contempt. The day will come, and is it not drawing very near? when Jesus, as it were alone and without any sensible comfort, will point to crosses, and to them only. In that day, the gold will be tried in the furnace, and then it will be known *who are truly on the side of the Lord*; and then also most likely, many who were seen at first of a decided character, will stumble, fail, and return, as Orpah, to their former paths. But in that useful day, it will be remembered and said among the simple and faithful disciples, that the Lord is able to conquer with a few as with many, and that in his triumph over Midian, not many men were about the camp, and not a sword was stretched against it. Lights and trumpets were in the hands of a few, but the name of the Lord was with them, and they were made more than conquerors.

Yea, dear brother, more than conquerors, for the fight against error and power will come in its appointed hour, and it will be seen, in that day of decision, that Christ is indeed with his people, because he is with his truth. Arminianism, which already creeps secretly into sundry pulpits,—Arminianism which is nothing but the denial and hatred of God's grace and sovereignty, will obtain an entrance, and its heresy will open a wide door to Popery. You see in a neighbouring land there, that *Christian-paganism* already boasts and enthrones its idols in those very places where Arminianism had prepared the way, where the *free-will* had despised God's election, where man had commanded his reason to understand the mysteries, and his pride to control them.

The same will be seen in your land & yea, even in Scotland, in that country where the solemn *Covenant* was frame and signed with blood. Arminianism, already proclaimed in specious publications, will by degrees corrupt the minds and vitiate the hearts of many ministers, and at length Popery will come and say, "Here will I reign, for here grace is unknown, and man's will is elated."

In that day of sorrow, the Free Church (our children will see it!) will be, I am persuaded, the strong bulwark of the truth against error, against Popery and its idols. The Free Church, free indeed from all civil and political power, will oppose and smite with the sword of the Spirit, the Man of Sin, when the very powers of this world, and perhaps, alas! a Church united to them, will be either silent or terrified. In her, in that Church united and married to Christ alone, the atonement of the Son of God, and his perfect offering for his dear people's salvation, will have their true sense, their value, their efficacy, and from her will issue that proclamation, before which Rome is constrained to recede, that "Christ's offering redeemed the Church, and that a soul which believes in Jesus's blood for salvation, being justified freely and for ever, knows that very life and rejoices in it."

Such have been my feelings among the people of God in Scotland. My visit in your country has been very short indeed, but very comforting to my heart, I have enjoyed the society and the conversations of many ministers of Christ, both of the Church established by law and of the Free one; and I have felt, in reality, that there is no division in Christ, and that one and the same Spirit is the teacher and the comforter of all the servants of a same and gracious Lord; and if I have seen perhaps, here and there, some transient manifestations of judgment and disapprobation, I have heard and seen

also that charity was always preferred to personal satisfaction, and that the rights of Christ were more precious than those of any special Church or discipline.

That I have felt, I must say, in a strong and solemn manner, when I was in Glasgow, and present at the two first meetings of the Assembly of the Free Church; for I left that city after the second meeting. The remembrance of those two days will not fade from my mind, and truly I will keep in my heart the deep edification which I have received among so many servants of Jesus.

It was, indeed, a great and imposing sight. In a vast and lofty hall, more than 4,000 souls were silently gathered and religiously disposed. In the middle of them nearly 500 ministers of our Lord were sitting opposite that platform where were seen the most conspicuous men of your country, and of the Church of God: those aged professors, preachers, pastors, and doctors, whose wisdom, science, prudence and firmness, together with the most amiable and attractive manners, have for a long time deserved the highest admiration and the constant love of a nation which honours and values in them its learned teachers and faithful and devoted pastors. The name of the Lord, solemnly called upon, opened the sacred action. Then the Bible was read, then a psalm was heard, sung by a multitude standing in adoration, and elevating to God their voices, mighty as the sound of a swelling sea, and more harmonious than the choicest organ. Then, the sacrifice of Christian lips being offered, the prayer was addressed to our God, the Father of our Lord Jesus Christ; and if the whole soul of the pious speaker was in his fervent supplication, the profound adoration of his brethren, of an immense congregation, testified that the spirit of grace was given from above, and that the alive and intense voice of the venerable Moderator had an echo in all the hearts, as an entrance into heaven.

Oh, my brother, who will know upon earth what such prayers have obtained from our Lord's mercy and faithfulness! Who could say, also, what effect and issue will follow, under the Spirit's effusion, so many discourses, speeches, addresses, and exhortations, all delivered in the fear of the Lord, and for the promotion of Christ's interests and glory! Men, it is true, are the speakers, and men also give applause and praise. But far above men and all their excitement, is not the Lord Jesus, overruling his Church and ministers, and inclining to his own will and glory the hearts and tongues of his disciples?

But I am not called to praise or to exalt the work of God in his servants. Let them serve Him indeed. Their praise is in their obedience, and the joy of their Lord is their strength. My duty directs me to the simple narrative of preachings and exhortations, which, uttered from the heart, and from its humble abundance, can have, in their recollections as well as in their delivery, no other weight or efficacy but the blessing of God put upon his own truth, even in the lips of his unworthy servant.

In that sincere persuasion, I will simply write down what I have said either from the pulpit or in a more modest way; and upon my recollections, whatever they may be, I will implore in sincerity both the mercy and the gracious blessing of our God and Saviour Jesus Christ, our chief Pastor and supreme King.

CÆSAR MALAN.

October, 1843.

VII.—NOTES ON THE FREE CHURCH.

No. '2.

The January Mail brought us tidings of one minister, the Rev. A. Watt of Dalgety, having left the Residuary Church. Indications are not lacking that others will follow his example. There can be no doubt that in that Church, there were left, when the Secession occurred, several truly pious men,—men, who really believed that the Government's measure would adequately protect the Church, and who trembled at the idea of separating from the Establishment to which they were bound by not a few ties of habit, prejudice, or affection. Of those who remained, a large party indeed, consisted of men of the old Moderate School, who cared not at all for the spiritual independence of the Church; but rather held that "the Church was the creature of the State;" who themselves felt not the power of the gospel in their souls, and exhibited not its influence in their lives. Another party of those who adhered, consisted of men who entertained a sort of Puseyism; who objected to the privileges of the people, and to the tyranny of the Civil Courts, but maintained that the Church possessed a sort of irresponsible omnipotence, by means of which she could satisfactorily solve the difficult problem of providing acceptable pastors for the people without their consent. Of the first of these classes were Dr. Bryce, Mr. Bisset, Mr. Pirie; and, though not using equally offensive language, Dr. Macfarlane of Glasgow, Dr. Hill, Dr. Cook, Dr. Mearns, and many others. Of the second class were Dr. Muir, Mr. Tait of Kirkliston, and Sir Charles Ferguson. A third class consisted of men who belonged to, and had voted with the Moderates, but who were considered far superior to them as preachers of the gospel, and of this body Dr. Robertson of Ellon, may be taken as the leader. The last class consisted of those who had all along defended, with more or less zeal, and had supported with more or less consistency, the Non-Intrusion principle, but who either just before the crisis, or in the very midst of the crisis, drew off, and shrunk from taking the ultimate step which the great body of their old associates, both among the people and the ministers, felt bound to take, as well to preserve their own credit, and (as they thought) the credit of the gospel, as to give, at last, the only testimony which it remained in their power to give, to their often declared principles. Of the class of persons who thus shrunk back, some suddenly became like Mr. Clark of Inverness as harsh opponents, as they had been bold friends; and seemed altogether to forget, that if the opinions of the Non-Intrusionists were really utterly unworthy of respect, yet that *they*, at least, as having long held such opinions, might be expected, to deal moderately with men not *more* fallible than themselves. All who thus shrunk back were not however men like Mr. Clark. Some were men who had been deceived by Mr. Colquhoun;

some were men of naturally timid and hesitating minds ; some were men who had not well counted the cost of the step which in strict consistency, they had next to take. Had the Free Church movement proved in any great degree a failure, or if Lord Aberdeen's bill had worked well, (that is, if the Moderates had determined to use it, for a time, as a convenient mode of avoiding intrusions, which, a little worldly wisdom and policy might have induced them to do)—in these cases, perhaps, we should have heard of these men no more. But the Lord has purposes of mercy to them, and to His Church. Already doubtless He has in loving kindness dealt with them, and by many a pang and many an anxious thought, has reminded them in the hours of solitude, how others who have been more valiant for the truth, have suffered, and how gloriously His power has been manifested, in the great work which, by these faithful servants, He has accomplished. They have found themselves in their former Presbyteries, but those with whom they used to take sweet counsel are gone ; they find some neighbouring parishes left to shepherds who are forsaken of flocks which they never tended, and other parishes supplied with hirelings who care not for the sheep. They sigh for congenial spirits ; they long for the confidence, and they dread the pity of the Lord's people ; and they look around only to find all excuses abolished—to see principles avowed in the Legislature and in the Church Courts for which they were not prepared, and to find that Lord Aberdeen's bill has not been the *prevention*, but actually *the occasion and the means* of intrusions—and then they are led to listen to the inward monitor, whispering to them when no other voice is heard, "WHAT DOEST THOU HERE, ELIJAH?"

I may be wrong in my favorable estimate of many that are left in the Church. But I hope that that cannot be. If we think of the numbers that in May 1843, though truly the Lord's people, may have been walking unwatchfully ; if we reflect on the coldness, blindness, and gross errors into which many true saints have fallen, when in a backsliding state ; if we consider the force of private influences that may have operated on some,—friends, relatives, neighbours, high patrons, and feelings of gratitude or of uncertainty, and honest mistakes respecting facts and principles,—or if we go further, and think of the vast varieties of personal character, there must have been in the Non-Intrusion party, and the greatness of the effort required with some persons, to take any decided step of any kind, we may, I think, safely conclude, that not a few of those who *sincerely* are Non-Intrusionists, who *sincerely* hold the Headship of the Lord Jesus, and who *really* have the grace of God in their hearts, still remain in the Establishment.

If this be so, then we may look very soon, for more and more secessions. I believe that that of Mr. Watt of Dalgety, is but the commencement of many more. In what other way can we account for the *silence* of the evangelical men who are left in the Church ? I mean not such evangelical men as Dr. Muir, who seems to have the ambition of leading a party, and who stands more upon his own little

fancies, than on the broad principles of either Church—but men like Mr. Glover and Mr. Bennie of Edinburgh, and others, who have done every thing, or well nigh everything but actually secede, who opposed Lord Aberdeen's bill in 1840, and who now have personal experience of the operation of the present bill. Mr. Colquhoun, when he ceased to be a Non-Intrusionist, (perhaps not *when* he ceased to be a Non-Intrusionist, but after that change) plainly declared his alteration of opinions, but these men, of whom I am speaking, say nothing,—unless it be like Sir George Sinclair, Dr. Stevenson and others, to convey the impression that at present they are far from well settled in the Establishment.

I look, then, for these men gradually to drop off from the Establishment. Many of them may do so before the next General Assembly ;—more of them at that time. It is said that Dr. Muir expects to have a majority in that Assembly, but this, I believe, will turn out a delusion. In the Edinburgh Presbytery and a few more Presbyteries, he may have a majority, but the Presbyteries in the Synods of Fife, and Aberdeen, and in other places, will more than compensate for that such bodies. Even there, he has against him, not a few—Dr. Bryce, Dr. Grant, Dr. Clark, Mr. Arnot, Principal Lee, &c. It is idle to suppose that Dr. Cook and Dr. Mearns are prepared to let the victory they have won, be turned to the advantage of Dr. Muir's section. What they want is Moderate Ascendancy ; and that, they will, I believe, *secure*, in the very next Assembly. But the day of their triumph must settle the question of the possibility of evangelical men who are really Non-Intrusionists in principle, remaining in the Church.

The next question will be, I believe, this : whether the Church itself will fall, *before* Dr. Brunton and men of his class, who seem to be of Dr. Robertson of Ellon's party, have retired. Events are now so rapid in their progress, that I feel convinced, that if we are spared to see the General Assembly of 1845, we shall witness so great a change in the aspect of affairs in Scotland, that at least these men will then be standing on the *defensive* in the Church. Would that I could hope as much for Dr. Muir ! He may be, and will be in a minority, but it will not be, I fear, a minority seeking to secure the people's rights, and to prevent excesses, but a minority contending for impracticable theories, or under those theories palliating the growing evils of the Establishment.

THE LAY ASSOCIATION.

When the Free Churchmen seceded, the Residuaries made a great and warm declaration that the Missionary schemes of the Establishment, should not suffer :—the Revd. John Cumming in London, assured Lord Cholmondeley that they would be carried on with more zeal than ever. Among other plans of maintaining them, one in particular was announced with great pomp. It was a Lay Association to raise funds for these undertakings. Its chief promoters were Sir Charles Ferguson and Sir Ralph Austruther ; its President was the

Marquis of Bute ; its Committee and Vice Presidents included the Duke of Montrose, Lord Blantyre, and several other noblemen ; then followed a very long list of baronets, and large landed proprietors, advocates, &c. ; and probably there was no one who did not expect that the mere party zeal of the moment would suffice, to secure a very large income, for this Association, for the first year. Few, very few of its supporters, had indeed, ever before, shown any Missionary spirit, but that was nothing ; “ honor,” and many other considerations, were expected to do as well. What has been the result ? Up to December 1843, the sum collected has amounted to £3,730. Suppose we calculate the congregational collections, &c. of the Residuary Church for the five schemes, at £3,000 more, (and so far as I have had opportunities of looking over their advertized lists, this appears to me to be a large allowance)—we then shall have £6,700 for *all* these schemes, to which must be added what the Lay Association may collect during the rest of the ecclesiastical year, which may be calculated at as much as will make the whole up to £10,000. And this is for “ Church extension, the Jewish, Colonial, and India Missions, and Education.” Before the Disruption, the Church, for Church extension alone, raised for several years together, sums that averaged £50,000. And now, the Free Church, besides having raised (up to October last) £230,000 for new churches, and £70,000 for the Sustentation Fund, has, also, actually received for its Missionary plans, up to the 1st December, with no Lay Association, and only one noble lord to help her no less than £12,000 ! This sum, I suppose, may be fairly calculated, as at least *double* what the Residuary Church and her Lay Association together, have raised *up to the same period*, for Missionary schemes, and Church extension besides !

Next year, we may be pretty certain that we shall hear little or nothing more of this Lay Association. Noble lords, and gallant lairds have satisfied the obligations of “ honor ;” they have made one effort, given their Missionary donations once, and there the matter will end. What therefore, the Residuary Church may raise next year, will be a matter of very curious speculation.

As to the £10,000 which they may obtain this year—I put it down at that, but believe it will be less—as to that, I say, there are demands enough on it. The Residuaries, impelled by the same principle of “ honor,” want very much to obtain the empty *quoad sacra* churches. But here is a difficulty : their *legal* title in many cases is undisputed, and in most cases probably, can be proved, if denied ;—but what use will these churches serve if obtained ? For instance, in Glasgow out of the 12,600 sittings in the City Churches, only 2,200 sittings are taken ; and how many of these are taken only for “ honor’s” sake, it is difficult to determine. Open *quoad sacra* churches, and some out of the few sitters in the City Churches will be drawn off, and desolation made more desolate. Yet “ honor” says open them all. But who shall preach in them ? They have no endowments. Seat rents formerly supported their ministers, but with very few sitters, seat rents would scarcely pay for the lights. Suppose,

however, a balance remains over? There are debts on them; mortgages and the like. "Honor" interferes again, and says "oh let them not be sold!" What then? Here are £10,000 or something less, collected by the joint efforts of the Noble Lay Association and the Residuary Church, let the money be appropriated to paying off these debts. It will pay off the debts of several. Then let this be done. And then, (alas! for the end of all human enterprizes) the sudden effervescence of that unexpected Missionary zeal which, in May 1843, seized so many noble peers and moderate gentlemen, and ladies, and ministers, will produce this final magnificent result:—some few *quoad sacra* churches will be opened, as soon as ministers can be obtained who will agree to preach to few hearers, and to live without desiring any, or if any a most minute income from them! *Ibi omnis effusus labor!* Among other day dreams of May and June 1843, there was indeed one, that endowments could be obtained from Parliament, for these Churches. But that dream is over. An utilitarian age, will not agree to two such things in one year, as a poor law for Scotland, and an endowment for churches that are not wanted. No no, Sir James Graham is a zealous friend, but even *he* will not, I expect, propose such a measure again. And if he does so, he will do no more. To effect such an object is far above his highest power.

But here for the present I must end these notes. I cannot myself contemplate the current of events in Scotland,—the amazing energy and success of the Free Church, and the discord, dullness, and decay of the Residuary Church, without strong emotions, and without acknowledging the hand of the Lord, whose might has been exhibited so wondrously. I am reminded of the escape from Egypt, when the Lord looked out of His cloud on the pursuing enemies of his Church, and troubled them, so that their chariots *dreave* heavily. And when amidst all that is denoting His presence at home, I turn to consider the state of affairs in this city, and notice among the Scotsmen here, so little religion, (less I believe than in any other Protestant body,) and so much unconcern and ignorance about those things which are affecting the minds of nearly all near and dear to them at home; when I notice their prejudices against those whom they should honor, and their zeal for those whom they should deal with, as no true friends even to their own Zion, I am constrained to ask in the language of the Lord's messenger to Jehoshaphat "*shouldest thou help the ungodly, and love them that hate the Lord?*" Not willingly, no, most sorrowfully should I see the rest of the message conveyed to them.—"*Therefore is wrath upon thee from the Lord.*" But alas! where religion has become a form, a matter for the head and not the heart, where leaders in revellings are followed, and worldlings, and covetous men are followed, and when the Lord's people are despised, ridiculed, or avoided, what blessing can there be? what blessing can be expected? Oh! that there was more widely kindled here, the spirit which animates the hearts of so many of the inhabitants of our father land.

NOTE.—The following is a record of the fact adverted to in the commencement of this article—(p. 174.):

FREE CHURCH INTELLIGENCE.

DALGETY.—On Sabbath last the Rev. Mr. Watt preached his farewell sermon from the text, "Search the Scripture." The Rev. Gentleman treated the subject with his usual fervour and unction, and at its close informed his attached parishioners that his labours among them were now brought to an end. He had through much trembling and anxiety clung to their venerable Establishment in the expectation that some satisfactory measure would be introduced, under the sanction of Government, but he was now fully satisfied, from the conduct of the Church Courts, and the practical working of Lord Aberdeen's Bill, that the pastoral relation could not be formed by virtue of a call from the people, neither could they be protected against the intrusion of an unacceptable presentee. His last ray of hope had therefore been extinguished, and conscience and principle would not suffer him to continue longer a member of an Establishment now become essentially degraded, and he had no alternative but to break the tie and to retire; and while he deprecated the bitterness and party spirit engendered during a protracted controversy, and urged upon all, forbearance and Christian charity, he trusted that in all things every one would be thoroughly persuaded in his own mind. During a period of fifteen years he had laboured among them in word and doctrine, and though sensible of many short comings and much imperfection, he had always endeavoured to set before them the only foundation of a sinner's acceptance with God, and now affectionately pressed upon them to "search the Scriptures." Keenly he felt the pangs of parting from a people over whom his soul yearned with all the strength of a youthful attachment, and commending them all to Jesus Christ and to the word of his grace, he bade them, in the words of the Apostle, finally farewell! Mr. Watt has been much respected, and his labours highly appreciated, in the parish. The church was well filled by a most attentive audience, who seemed deeply affected under the circumstance.—*Witness.*

VIII.—EXAMINATION OF THE FREE CHURCH INSTITUTION AT MADRAS.

We have received, in the *Madras Native Herald*, an account (taken in short hand) of the proceedings connected with the Examination of the General Assembly of the Free Church of Scotland's Institution at that Presidency: but the report is so long, extending to many pages, that we are unable to transfer it, however interesting (and it is exceedingly so,) to our little record. We give however, instead of that, a more brief notice from the *Athenæum*—which will convey to our readers a very fair idea of the whole interesting scene, followed by two extracts from the *N. Herald*.

1.—EXAMINATION.

The First Annual Examination of the Scholars connected with the Free Church of Scotland, under the Superintendence and tuition of the Reverends John Anderson, Robert Johnson, and John Braidwood, A. M., took place agreeably to notice, on the evening of this day at 4 o'clock. At the commencement, but few ladies and gentlemen of the Presidency were present,—the number gradually increasing, until about lamp-light, when the Hall of Examination was literally thronged with spectators, among whom were several gentlemen of the Civil, Military, Clerical and other

Communities, and a great number of Ladies,—the Hindoos composing the largest number present. The arrangements on the occasion could not have been better managed, the centre of the Hall being appropriated for the purposes of Examination, and the two extremities provided with seats for the reception of Scholars at one end, and at the other for the accommodation of those who, feeling an interest in the welfare and prosperity of the Institution, were prompted by their good wishes to attend.

At the hour appointed, 4 o'clock, A. F. Bruce, Esq. of the Civil Service, was called to the chair by the Reverend John Anderson; and the business of the evening commenced with singing the 19th Psalm, a very appropriate one, and a prayer suitable to the occasion by a Reverend Gentleman present. Mr. Anderson stated the number of Scholars taught at the Parent and Branch Schools, to be about 600, independent of the youths instructed in the Chingleput, Conjeveram, and other branches of the Institution, which together, he said, would amount to no less than 800 souls. Of this number above 590 were present, not calculating the absentees which amounted to about 60 or more. The youths instructed in the interior were not sent for,—because it was thought preferable to have them examined at the Stations wherein they were located; and this system did certainly appear to be the most advisable inasmuch as their being ordered down, could not but be attended with expense and inconvenience.

The Tamil preparatory class was first examined in Scripture, and they certainly acquitted themselves very creditably indeed, and so did the two other preparatory classes in Telugu and Hindoostanee. The system of having the boys instructed in their own languages, was but lately introduced, not so much, because they could not obtain instruction in other Schools where Tamil, Telugu, and Hindoostanee were respectively taught, but from a desire that they should be trained up in a knowledge of the Bible in their own tongue previous to their being received as English Scholars. Even girls are being instructed on the same principle; and some of the boys thus receiving instruction, had brothers in the English classes. The Tamil class had a good number of youths; the Telugu 60; and the Mahomedan 30. These latter when they first entered about 7 or 8 months ago—most of them scarcely understood to read their own tongue; but now, being examined by Mr. Johnston, they read unhesitatingly, and gave promise of future improvement. In all, there are 70 Mahomedans under tuition; and when the difficulty to obtain and keep them is properly considered, this number may safely be esteemed a great acquisition. The inferior English classes were examined in the Bible by divisions. The eleventh chapter of the Gospel of St. Luke, and the book of Genesis were proposed to them in questions, and although many of these were difficult, the manner in which they were replied to, did much credit to the scholars, and more to those by whom they were instructed. It was remarkably pleasing to hear these interrogate one another; and the readiness with which questions were answered by a very little boy, whose name unfortunately was not mentioned, it was really delightful to observe.

Another division was examined in Matthew's Gospel by the converts now identified with the Free Church, and too much cannot be said of the acquirements of two of them, Rajahgopaul and Vencataramia, who certainly manifested a zeal for the cause they have embraced, if earnestness and readiness can be considered as such. These interrogated and answered each other with promptitude and ability; nor could this portion of the business of the evening pass unnoticed by even the most indifferent observer, for the converts evinced such an acquirement in the knowledge of the "Word," as could have been sown only in breasts prepared to receive the truth.

The First Division of the Triplicane branch School, established about three years ago, was examined by Mr. Whitely the master of it, under the Superintendence of the Reverend Gentleman mentioned. The reading from the 9th chapter of John's Gospel was performed well, and the examination part of it, conducted by Mr. Whitely, did infinite credit to his efforts, as evinced by the answers he elicited from his own Scholars. The acquirements of a young Arabian boy, and a little Hindoo Bramin afforded much gratification. The questions were many; and altogether these boys evinced such a degree of knowledge as to offer a guarantee as to what may be expected from them hereafter, should they continue to benefit by the tuition now imparted to them.

On the monitorial class being called up for examination, Mr. Anderson, touchingly addressed the Assembly. He said that the Parent Institution had then existed six years and a half in Madras, and that for the four first years it met with encouragement and was prosperous beyond the most sanguine hopes. The very Hindoos then were its friends; and in those days all was brightness and the prospects were of a cheering nature under the power of God. But a reverse came, and to all human appearance the work was gone. Difficulties and trials of a discouraging nature poured in upon them in quick and rapid succession, and nothing but the hand of Heaven could have stayed the downfall of the Institution; but supported by such a power they still hoped. Two of the five converts had gone back to paganism and idolatry, but they were not happy, and the other three remained with them, progressing in their studies, and increasing, to all appearance, in the knowledge of God's word. The year past a greater distress befel them,—not like the losing of 400 youths, for it was not to be compared to this:—it was that the Church of their fathers was broken in two: this was depressing, deplorable. He was thankful to the friends who came forward to assist the cause they had undertaken—not for their money—but for their sympathy—their christian affection. They, he said, were not afraid, nor would they despair, for they had the aged meekness of wisdom on their side—was supported by many, and would press forward having the Word of God for their guide. Mr. Anderson alluded to the study the converts were engaged in of Greek and Hebrew—not so much to make them learned men, as to afford to them good and practical information for the benefit of the Heathen.

Etterajaloo, the third convert on the Institution, a young and promising youth, was brought forward, and this lad, in his questions and answers with Rajahgopaul, manifested a disposition to attain Scriptural knowledge. A long controversy between Vencataramia and a Mahomedan was then listened to; but the arguments maintained on either side in favor of their particular tenets were rather abstruse, and in many parts altogether unintelligible. The Christian convert seemed to have had the advantage of his opponent in education, and in the language in which the controversy was held, for they spoke in English, and this individual, besides, having been under the personal instruction of Mr. Anderson for six years, had the superiority of the Mahomedan, who only studied four years, in every particular recognizing an acquaintance with the Holy Scriptures. Vencataramia spoke at large on Hindooism, Mahomedanism and Christianity; and having dilated on the falsity of the foundation on which the two former religions were based, he spoke on the all-sufficiency of the latter for all the necessities of man, spiritual and temporal,—it being able to save to the uttermost.

The Mathematical classes were then examined; and in this part, of scientific study the Scholars seemed to have made a very considerable progress, for Mr. Johnston gave the assembly to understand that some of the

Pupils had reached the last books of Euclid. The younger ones however were being instructed from the First to the fourth book; and here the little Arabian boy distinguished himself in the solution of a tedious problem. Rajahgopaul and Vencataramia went through the definition of a difficult pyramidal figure drawn on a board; and altogether the examination of this class afforded satisfaction.

Portions of three distinct Essays on Idolatry written by Rajahgopaul, Vencataramia, and Etterajaloo, were next read by these converts respectively; and certainly the manner in which the subject was treated by each of them speaks much in favor of the extent of their attainments in the English tongue. The two first of these converts had the annual prize of 100 Rupees divided between them last year for the Essays they then produced; but it was intended to dispose of this gift,—sent annually by a friend in the interior—on this occasion, in the purchase of books to be distributed among the Essayists. The productions of some of the Scholars connected with the Triplicane branch came too late for examination, and this was the reason why they were not read during the business of the night; but Mr. Anderson has promised to look into the merits of each, and no doubt these will be justly and satisfactorily disposed of.

The prizes, consisting of Books, were then given to the most deserving Scholars by the Chairman Mr. Bruce; and when Messrs. Whitely and Hufton, were introduced to the notice of this gentleman, Mr. Anderson spoke of them in the most glowing and affectionate terms. He said that in presenting them with the volumes they individually received,—they were not considered as at all adequate for the services they rendered to the Institution. It was but a testimony giving to them for their faithfulness and perseverance;—they had adhered with unflinching integrity to the Institution; laboured hard to promote its welfare; struggled through every difficulty; and ever manifested a personal disinterestedness when they sought the promotion and stability of the Institution with which they were connected almost since the very commencement of its existence. He could not say enough in behalf of these two masters, whose exertions were beyond any merit he could give expression to. The Monitors, East Indian and Natives, having received their prizes, were succeeded by the deserving scholars. Mr. Anderson held out the encouragement of a book to each boy in the Schools, which he promised to distribute to them the day following when they were told to attend, not only for the purpose of receiving these, but to obtain the information how long their holidays would last.

The Benediction being pronounced by the Reverend John Braidwood, A. M., the examination closed.—*Athenæum, Jan. 17.*

2.—REV. J. ANDERSON'S ADDRESS.

[M. NATIVE HERALD.]

The Triplicane youths being sent to their seats, Mr. Anderson addressed the audience as follows:

I may be allowed, my Christian Friends, at this stage of our proceedings to say a word or two with reference to our present position. We have now been more than *six years and a half* labouring in Madras. For the first four years all went on smoothly. Our sails were full and we went on prosperously before the gale. Although there were a few difficulties, upon the whole there was prosperity. Prosperity marked every thing connected with the Institution. In those days very Natives themselves were our friends.

They were shrewd enough to see that there were benefits to be gained; but they did not see, and they had no wish that their sons should receive, that benefit which we were mainly labouring to confer on them, a benefit without which they cannot be what we and all Christians wish them to be,—fully and entirely under the power of the Gospel. Whenever that took place, when two or three Hindu youths were baptized, then we met with enmity, and every thing went to wreck for a time. The whole Institution was nearly swept away. But ours is a work which has something divine in it, because it has to do with God's word and Christ's glory, and it cannot be destroyed. At that very time it is strongest and is striking its roots deepest, when to sense it seems lost and gone.

We have had difficulties the last two years, not only from the heathen without, but also from those youths who partly believe the truth and are partly idolaters, who will not receive life, but think themselves Christians while they remain among the heathen. These are *trials* to flesh and blood which all Christians can enter into and understand as far as God has taught them by the experience of conflicts in their own souls. Although in 1842, we had a trial more painful than all the rest put together, still the work went forward. Two Hindus after baptism went back to their people and their gods; but blessed be God the three first converts baptized in 1841, have stood fast up to this day. I know that the two youths who have gone back are not happy. Oh that we could make them happy! They will never be happy till they again come to Christ and return to the path of duty.

This year we have had another difficulty. I will not say it is a difficulty equal to the loss of 400 youths, or of the two who went back to heathenism. Such difficulties form our great burden. When Hindus apostatize, that is the thing which hinders and mars the progress of the gospel. There is a desperate struggle among the Hindus to destroy the word of God the moment they see it exerting its power on the heart and conscience. And if our friends only knew some of the means employed to crush and put it down in young souls affected by it, it would make their hair stand on end. They would know that Missionaries have something more to suffer and contend with in their work among the heathen than meets the eye.

Still we have had another difficulty. We have changed our position this year, though our principles are the same. The Church of our fathers in Scotland is broken in twain, and we have felt it to be our duty to adhere to that portion of it which seems to us to cleave most closely to God's word, and to go forward in the way most likely to honor Christ, and to give strength to their Missionaries in proclaiming His gospel to the heathen. We can truly say that we have felt more for our friends in Scotland than for ourselves in this emergency; although we are quite aware that the very existence and the stability of our work depend in no small degree on the support that we now meet with in India. We are meeting with that support. It has pleased God to open the hearts of our Christian friends to help us forward in our work. It is not so much their money it is their sympathy, their Christian affection meeting us from all quarters, from former adversaries, from heathens half converted to Christ,—which cheers and strengthens our hearts and which more than aught else shows that our cause is of God, and that He will not leave nor forsake any who desire to act according to His word, to honor Christ as their King, and to cast themselves on His providence, rather than violate their consciences.

No doubt what has lately taken place in Scotland is a great and sore calamity. Our friends there will have to endure many hard and sharp privations; and the division in families, and the separation that have occurred, and no doubt staggering to sense. But although there was no other benefit resulting from the disruption of our Church, it is a great benefit to be

shut up and hedged in by God's providence to Himself, as a very present help in trouble. It is by such afflictions as these that God has, in all ages, purified His Church, purged her from her dross, and rendered her more fruitful. It is by that divine diet; it is by these trials shaking men from their prosperity and their dependence on an arm of flesh; it is in this way and in this alone that they are shut up to depend on Him who is above all, and to take hold of His strength, and that the cause of Christ is advanced and the Missionary made strong: therefore we are not afraid.

Our fathers at home, the leaders of the movement, are grey-haired men, veterans in the gospel. It was to be expected that some of the young men, more fiery in their zeal for the cause, would give offence in certain quarters even when not intending to do so. But these aged men will give offence to no one. They were men of God from their youth, they are old in the faith, they possess a meekness of wisdom; and they have now gone forth into the wilderness with the Christian people of Scotland, after the example of Moses and Aaron, believing that that God, who fed the Israelites with manna, will feed all who adhere to them,—not with manna but by opening the hearts and sympathies of Christians throughout the world to aid them with their substance. The voice of their faithful contendings for what they hold to be vital principle and truth, affecting the crown rights of the Redeemer and the privileges and liberties of His Ministers and people, has been heard in the west and east, and in many an island of the sea. It has crossed the sea to India, and reached us even here at Madras. And we are strengthened by that voice, and more than ever bound to India, because our fathers have not despaired of the presence of God, nor of the power of God to convert. They have resolved, strong in faith giving glory to God, to carry on their missions to Jews and Gentiles; so that this difficulty is removed.

O that our Christian friends may desire for us the removal of the greater difficulty in the hearts of young Hindus full of the truths of God's word, but who will not receive and obey it, and suffer the loss of all things for it. O that they would remember this when they go to a throne of Grace, and plead with God for us that our scholars and young men, Hindu and Mahomedan, may so receive the gospel as to obey and follow Christ and bear and suffer reproaches, and, if need be, even die for it!

We have to thank our Christian friends of every name for the prompt and generous way in which they have responded, and are still responding to our Circular for aid. They have enabled us to continue in a work which we love, and which, if God help us, we never desire to quit. They have helped us in our straits. So that our last difficulty, the difficulty of this year, is not our greatest. A more hidden and deeper obstacle remains behind in the state of Hindu hearts full of unbelief and enmity, and of consciences seared and blasted by resisting the light of the gospel,—till the light within them has become darkness.

I now say a word or two about the studies of the Monitorial class. During the past year some youths have read the whole Bible. Of course they have done this privately in addition to the portions of it read in the Institution. Some of the most important parts of the Old Testament prophets and of the epistles in the New, they have read more than twice or thrice. The more advanced young men have mastered the whole of Simpson's Euclid, and are prepared to be examined on any part of it. They are also ready to stand an examination on the most prominent events and characters of History, Secular and Ecclesiastical, as far as the tenth century. The three Converts are preparing for the ministry; and along with their other studies have twice read John's Gospel in the Greek. They and a few others began to study Greek about the end of February last year. On an average they have spent an hour daily upon it, and are already pretty versant in the Greek Grammar.

We purpose to make them read the whole of the Greek Testament, and portions of the Hebrew Bible; that if it pleases God to spare and keep them steadfast they may be the better prepared to understand and appreciate the Tamil translation of the Scriptures already so nearly accurate; and by and by, to help in translating the Telugu Scriptures, still imperfect and incomplete, with greater certainty than they could otherwise do, were they ignorant of the original languages in which the Scriptures are written.

The Monitorial class have also written essays which, though not so elaborate as last year, are in some respects more practical. In their private studies the converts have read a few of the best practical Divines, Owen on Indwelling sin, Howe's Redeemer's Tears and Blessedness of the Righteous, Shaw's Immanuel, Baxter's Saint's rest, Leighton's Commentary on Peter, Rutherford's Letters and Sermons, parts of Jonathan Edwards' works, and many other portions from the sermons and works of the ablest modern Divines. By making them acquainted with such authors, we wish not so much to give them a scientific as a practical Christian education for the ministry. Since in the providence of God they have been cut off from intercourse with their heathen relatives and countrymen, and since in the present state of India that intercourse cannot, if it were possible, be safely renewed, they must be taught experience from other quarters. We must bring them into contact with those who have drunk deep at the fountain of God's most holy word. We must supply them with that experience to be gathered from the pages of dead authors, like those above named, an experience which they cannot so well learn from living authors, which is not to be found at all among their own people, and without which they cannot be so mighty in the scriptures nor know so well how to rightly divide the word of God, when they come to preach it to their countrymen.

Our object from the first has been to make them know Christianity as a real living thing. We have also introduced them to Calvin's Institutes, a work eminently adapted for a *transition period*, such as that on which India seems destined soon to enter. Calvin came out from Popery, and knew well from experience the nature of that apostasy and the character of that darkness from which he made his escape. Hindus who have escaped from heathenism and idolatry, and have truly embraced the Gospel, have to contend and grapple with many similar errors and objections not less subtle and mischievous. Though the work has its disadvantages, it deals with real objections and errors, just like those that the Hindus to this day urge against the Bible. It is therefore better fitted to the present state of the native mind, if India advances in the knowledge of the Gospel, than a theological book of the 19th century would be.

I mention these things to show our friends that while the word of God is made the great centre of all the education given, we take advantage of the labours of those distinguished and pious Divines who have taught it most purely and best, because they were themselves nursed in the school of adversity and taught by the Spirit of God.

I have again to thank our Christian friends present, who have helped us so munificently. We will never forget the Christian kindness of some of them.

3.—THE CHAIRMAN, A. F. BRUCE, Esq.

Mr. Bruce the Chairman now addressed the youths of the two Schools with great affection and earnestness, nearly as follows:

“MY DEAR NATIVE YOUTHS,—The Examination is now over,—an Ex-

amination, which, judging from my own feelings, has given unmingled satisfaction to every one who has witnessed it.

It is not my intention to *praise* you for what you have done.

You see in the Education offered you in this Institution that you must think and judge for yourselves on every question that comes before you.

It is absolutely necessary for you to compare the respective claims of Hinduism, of Mahomedanism and of Christianity upon your belief. You are obliged to examine each of these three religions purporting to be a Revelation from God, and to acquaint yourselves with the merits of each.

You are now called to compare your own and every other religion with Christianity.

You cannot get on with a sound education without an examination of what constitutes true Religion.

You are obliged to ascertain what is the true Religion,—who is the true God,—what is the law of God;—and you *must* know what constitutes a true Revelation from God.

You are obliged to examine every thing for yourselves.

This responsibility lies on you; and you cannot escape from it.

Every thing that is valuable in this life depends on it. Every thing that is valuable in your future existence depends on it.

The different controversies in which you are called to engage are not for the mere exhibition of your intellectual acquirements: they are intended as matters of serious enquiry and of deep personal concern. The difficulties that arise in the Hindu and Mahomedan systems must be settled. You must dispose of every question that comes up, and make conscience of every difficulty. There is no intention of preventing you from bringing forward all the reasons you can for the support of Hinduism or of Mahomedanism. It is indispensable that every thing that can be urged for either of these religions, should be urged. All that can be said against Christianity must be said, and heard, and defended. Every objection must be met. This is inevitable. Every thing depends upon it. Your prospects in life depend upon it. You cannot rise in the scale of being without knowing your duty to God, to your neighbour, and to each other. All these questions must arise and have arisen in this School inevitably, and you are disposing of them every day. You have been here, some of you four, some of you six years, and some a shorter period. These questions must come up, they meet you at the outset, at the very threshold, and you must contend with them throughout your whole progress.

You must expect to meet with great difficulties, and it becomes every one of you to prepare himself for the struggle that awaits him. Hinduism and Mahomedanism as opposed to Christianity are now discussed within the walls of the Institution. But hereafter you have to meet them without its walls, among your own countrymen,—the Hindus and Mahomedans. You see in the comparison you are making daily between these religions, how you are obliged to face every thing that occurs and every question that presents itself. In the questions that have been brought before us this evening we have had but a sample of what engages you every week when the School is opened; and the importance of this mode of investigation must appear to every one. It must appear to every one from these discussions how important the Bible is, not only to give light to the understanding, but to reach and melt the heart. It is indeed the Word of God, and not the Word of man. Hinduism, after you examine it, will be found but an invention of man. The same is true of Mahomedanism, although it has many arguments. Both of them will fall in fair controversy before Christianity. Neither of them can maintain its ground in a fair field, when the different tests of investigation are applied.

In this School you see it is desired to fit you not only for this world, but for higher life. There is no surer way of preparing for the duties of this life than by preparing for those of a higher. You feel yourselves how true this is, when you look at those young men (the converts) who have adopted the truth in its spirit and reality, and are now enjoying its light and liberty.

I would only urge you to go on and examine,—to examine every question by the light of reason and of God's Word and by whatever light you have. *But every thing must be examined.* Every thing must yield to the truth. You must allow your heart to be affected and your understandings to be convinced by the truth. And you must *follow the truth.*

You have *a great work before you*, my young friends. Every thing depends upon your doing this. *You never can be great or good, unless you lay your foundations on true religion.* Your Teachers are earnestly labouring night and day to make you acquainted with knowledge in all its branches, and for the great purpose of making you truly useful in this world and happy in the next. You owe them a great debt, and I hope some of you feel the obligation.

You have many things to do *now*, and you must prepare to encounter great difficulties *hereafter*, if you honestly act up to the light you get in this place.

I sincerely hope you will go on, and fulfil the desires and wishes of your best friends, that you may be happy, great, and good in every way,—individually, socially, and politically.

I am much gratified to see how greatly this work is advanced, and truly happy to find the Word of God so largely insulcated in this Institution. I trust it will be more and more used as the indispensable instrument of success. It is the knowledge of the Bible that will alone raise up and improve the people of India. Hindyism and Mahomedanism tend to degrade and destroy human nature. They are the greatest impediments to improvement both in this world and in the world to come."

IX.—AN EXTRACT OF SYMPATHY IN TROUBLE.

"Many are the afflictions of the righteous : but the LORD delivereth him out of them all."

PSALM xxxiv.

1.—THE SAINTS EXERCISE IN AFFLICTION AND TRIAL.

(From "Christian Experience.")

When Luther was in perilous circumstances, in his controversy with the Church of Rome, he wrote to a venerable friend to this effect :—"I have no possessions, nor do I wish for any. If I had any reputation I am losing it every day. All that remains to me is a weak body, sinking under the weight of perpetual inconveniences. Let them take it from me, either by violence or by secret means, I am ready to obey God. They will only perhaps shorten my life a few moments. Jesus Christ, my Saviour, is all-sufficient for me; he supplies the place of every thing; and, as long as I live, I will sing hymns to his honour.

It pleased an infinitely wise and good God to remove my dear Joseph,—a

trial indeed. It was the greatest I may say ever I felt. May not I say I had fainted unless I had believed! What I then tasted, hath strongly obliged me to love the Lord, and confirmed my hope that he is my God, my covenant God. I hope the sincere desire of my soul is to think well of all that God doth; and would fain have my will resigned to the whole will of God, concerning me and mine. Sensible I would be, but not dejected, and by no means sullen. Still we may say he punishes less than our iniquities deserve. I would humbly hope my desire hath been, and still is, with Aaron, to hold my peace. If God may be sanctified, I would be satisfied. I hope this providence will ever embitter sin to us. I hope it will be a spur to us, to put us on in heaven's road. I would learn by this providence, as long as I live, to keep my affections within due bounds toward creature comforts. And are our children gone before us? This should be a means to draw our hearts upwards and homewards.—*Mrs. HOUSEMAN.*

One lesson I have learned from this affliction, which I never knew before so perfectly—I am sure not so feelingly,—that is, the need and efficacy, the infinite merits, and conscience-pacifying virtues of the blood of Christ. When death and judgment appear in view, and the soul has not one good work he can call his own, were he sure He might plead it at God's bar, what a hell there must be in such a man's conscience, were there not a Christ ready at hand to help him, and had not that soul liberty, without any merit on his part, to venture upon him? Had I been sent to work, to recommend me to Christ, to make me welcome to the blessed Jesus, I had been undone.—*HILL's Letter to a Friend.*

September 17, 1752.—Thursday night last, I was visited with a sudden and violent disorder, which, in a few minutes, brought my life into danger;—such was God's pleasure. It was his fatherly goodness hereby to give me a more practical and interesting sense of death and eternity. Hereby he taught me the great importance of every hour I live. I can say now I feel it with more active impression. May I remember my days wisely! nor may the things of this life ever more separate eternal things from my eyes! May I live to his glory, who has thus lengthened my days. Let me live no more to myself. Thou hast given me warning—a sufficient summons—to be ready, that by and by I must be away.—*WALKER of Truro.*

August 2, 1721.—This evening, I was taken extremely ill. While at my extremity, death stared me in the face, the doctrine of “The Marrow,” concerning the gift and grant, and that scripture, 1 John v. 11. “And this is the record God hath given us eternal life; and this life is in his Son.” Accordingly, I understood that God hath given unto us mankind sinners, and me in particular, eternal life: whereby it is lawful for me to take possession of it as my own, was the sweet and comfortable prop of my soul, believing it and claiming it accordingly.—*Boston.*

Afterwards, in 1724, when in severe distress, he says, While in my agony, I could not help groaning and crying. I was made by grace to say, welcome, welcome, and kissed the rod for the sake of him who groaned and died on the cross for me, and I was made to weep even for joy, in his dying love to me. The foundation of faith, in John iii. 16. was my anchor ground. I speak confidently of this;—I have been in such circumstances. I could not have known where to have fixed my feet, had not the doctrine of grace pointed out a sure ground. Under a long season of family distress, he says, I was sensibly helped to the exercise of faith, in the time of our first distress, and had a sweet view of Jesus, as administrator of the covenant, being a skilful pilot to carry us through the deep waters,—which view was kept all along, after we were entered into them. I bless God for his infinite good-

ness and mercy, in the sweet communications of his love to my soul since confined to this bed of languishing. I have experienced more of heavenly intercourse during this illness, than in most of my life hitherto; and, indeed, I have it to remark, to the praise of sovereign grace, that, in all my afflictions, either on myself, or on my family, God has most graciously vouchsafed his favour, and made them the sweetest time of my life. I lie on this bed in perfect ease of body, neither sick nor sore, in the most composed state of mind, entirely resigned to the divine will as to life or death, every bit as well pleased to die as to live. — BOSTON.

Now, my groaning is sometimes heavy, and yet my stroke is heavier than my groaning: but it is the Lord, and therefore it becomes me to be dumb, and not to open my mouth, because he did it. O pray to him, that he may sanctify this providence, and that Christ himself may more than ever be the desire of my heart, since he has taken away the desire of my eyes with a stroke; and, to encourage you to seek this on my behalf, you may plead his own promise, on which, I think, he has caused me to hope, viz., that He will be with me in trouble, and that he will not altogether leave me; but that his spirit shall be in me as a well of water springing up to everlasting life. That he will lead the blind by a way they know not; that he will make darkness light before them, and crooked things straight,—and some other such words of grace as these. Meantime, I see great need for such a stroke and affliction, as a rod to correct me for my faults,—as a furnace to purge me from my dross,—as a bridle to restrain me from rebellion,—as a spur to excite and stir me up to my duty and work,—and as a glass, wherein I may see both more of my own sinfulness, and more of the glory of God; and, as I do indeed see his holiness, and righteousness, and truth, so I would fain hope to see his mercy and loving-kindness therein more clearly than, as yet, the dark side of the cloud allows me. — R. ERSKINE.

In my sickness, I found the unspeakable importance of a Mediator in a religion for sinners! I could have given you the word of a dying man for it, that Jesus is indeed a necessary and an all-sufficient Saviour. He is, in truth, the only support for a departing soul; none but Christ, none but Christ. Had I as many works as Abraham or Paul, I would not have dared to build my hopes upon such a quicksand; but only on this firm eternal Rock. I am rising up with a desire to recommend him better to my fellow-sinners than I have done. O if I might untie the latchet of his shoes, or draw water for the service of his sanctuary, it is enough for me. — PRESIDENT DAVIES.

Under great and long-continued distress of my wife and children, I attended them all as well as I could. The Bible was then sweeter to me than ever,—yea, when I could only scratch a few verses; and I well remember one solemn transaction: In the evening, I retired for secret prayer, and besought the Lord that I might find an entire resignation to his will. I rose from my knees. I felt peculiar satisfaction in the perfections of God, and had such full persuasion of his righteousness, his justice, and his mercy, and love, that I lifted up my eyes to heaven, and said, "I give my wife, my children, my all to thee, O God." And if ever I prayed in my life, I prayed at that time. — BOSTON.

The Reverend Dr. Grosvenor, an eminent minister in London, on the death of his wife thus speaks: "I flee from one death to get relief in another,—from the death of a dear relative, to the death of an infinitely dearer Saviour. And what is there, O my soul, that can be bitter in the death of the most beloved on earth, that is not sweetened by the death of him who was most beloved in heaven!

2.—BENEFIT OF AFFLICTION.

(Caroline Fry.)

Often the clouds of deepest woe
 So sweet a message bear,
 Dark though they seem, 'twere hard to find
 A frown of anger there!

Yes—often has adversity
 A richer boon bestowed—
 Has oft bequeathed a purer joy
 Than all that men call good.

Our spirits too, are closely bound,
 To Earth's delusive toys,
 Poor baubles, we are loath to leave
 For everlasting joys.

It needs our hearts be weaned from earth
 It needs that we be driven
 By loss of every earthly stay—
 To seek our joys in Heaven!

And what is sorrow, what is pain,
 To that internal care,
 That breaks the conscious heart for sin,
 When sin is hated there?

Kind, loving is the hand that strikes,
 However keen the smart—
 If sorrow's discipline can chase
 One evil from the heart.

He was a man of sorrows—He
 Who loved and saved us thus—
 And shall the World that frowned on Him
 Wear only smiles for us?

No—we must follow in the path
 Our LORD AND SAVIOUR run—
 We must not find a resting-place,
 Where He we loved had none!

X.—LOCAL INTELLIGENCE.

1.—THE NEW MISSION PREMISES.

Our readers will learn with pleasure, that the Free Church Missionaries have been enabled to obtain new and advantageous premises, for carrying on their usual operations, in place of those in Cornwallis Square, now about to be vacated, in consequence of the declared intention of the old Edinburgh Committee to retain them. The newly acquired premises are in the Nintollah district, or North-west of Calcutta; and consist, first, of a considerable piece of ground just purchased, and on which suitable buildings may hereafter be constructed;—and secondly, of a large native house, contiguous to the ground, which has been taken on lease, and at a moderate rent, for immediate Missionary operations. These premises so obtained, the one by purchase, the other by lease, will now replace the Missionaries in advantageous circumstances, for carrying on their work of Christian Education, so far as good locality and native neighbourhood are concerned; and they intend, unless some unexpected obstacle intervene, re-opening their Institution, on their new ground, as soon as the necessary repairs and a few minor preparations are completed. Thus hath the Lord provided for his servants in their peculiar exigency—and renewed the manifestation of his blessed title—“JEHOVAH JIREH”—in the time of special need.

2.—AUTOGRAPHS OF THE FIVE HUNDRED MINISTERS WHO SIGNED THE DEED OF DEMISSION.

Some of our readers may be aware, that there has been published at home an exact copy of the Autographs of the *Five hundred Ministers* who, in May last, signed the Deed of Ecclesiastical Demission. The document is an exceedingly interesting one; and it is touching to realize all the variety of individual handwriting, in connexion with the solemn and extraordinary event which called it forth. There are few, probably no Scotsmen in Calcutta, who may not recognize *some* of the handwritings; and we have thought that it would be a pleasant, and useful work to republish the same Document here. It is now passing through the lithographic press; and, we hope, will be ready in two or three weeks. The FIVE HUNDRED signatures, with the deed itself, will form a separate and extra number of the *Free Churchman*, which may afterwards be bound up with the other

THE FREE CHURCHMAN.

VOL. II.] THURSDAY, FEBRUARY 29, 1844. [No. 4.

I.—BRIEF REASONS FOR QUITTING THE ESTABLISHMENT OF THE SCOTTISH CHURCH.

BY THE REV. JULIUS WOOD.

THE STATEMENT OF REASONS, given by the Rev. Julius Wood, for his secession (not from the Church, but) from the Civil Establishment of the Church of Scotland, is brief, clear and direct. We commend the perusal of it, as furnishing a compendious view of what many others have said and written at greater length; and as disclosing the causes that were sufficient to impel an amiable, intelligent, pious and gentle mind to a course of painful and continued self-denial. When the disruption took place, the author was in the Island of Malta, partly for health, partly on an errand of gospel ministry: and so he enjoyed the advantage of a calm and tranquil contemplation of the great question then at issue in his own distant land. On his return, he joined in departure from the establishment, as it is now constituted; and on bidding farewell to his former charge, or to such of his congregation as chose to remain behind, he made the valuable statement now before us, in a style with which not the most tender or sensitive can be offended.

It will be long, we fear, before it can become unnecessary for us to adduce, or renew, testimonies of judgment, conscience and faith, as to the dutifulness of the course pursued by those who now constitute the Church of Scotland in its free or emancipated form; yet, not for vindication; but, for mere common-place *information*. For, how many men are there, who persist in giving the name of "*Schism*" to a movement, concerning the history and theory of which they are utterly ignorant—men who literally seem unable to distinguish between separation from the *civil* relationships of a Church, and separation from the *spiritual* bonds of the body of Christ! These cry schism, schism, where (blessed be God!) there is but the spirit of love

and union ! And, are there not some other men who act as if they wished themselves to forget, and wished others never to remember, that *they* once admired, praised, and desired to be partakers in, that glorious spiritual movement which now they are the loudest in condemning and the bitterest in traducing, privately, if they dare not (and indeed, they dare not) publicly ; and whilst they rejoice that the mere *time* of trial is over, would persuade themselves that the *reasons* also are forever departed ? Nay—but the reasons are *not* departed ; and they will not depart, until they follow themselves, to the judgment-seat of Christ :—and there all will be set at rest. May we and our readers not be ashamed at the coming of the LORD !

ADDRESS TO THE CONGREGATION OF THE NEW GREYFRIARS' CHURCH, EDINBURGH.

DELIVERED BY THE REV. JAMES JULIUS WOOD, ON SABBATH, 7TH AUGUST 1843, ON THE OCCASION OF HIS QUITTING THE ESTABLISHMENT.

I have now to say a few words regarding the course which I feel it my duty to pursue at the present time. In many respects it would have been gratifying to me to have been in the midst of my people whilst the great events which have agitated Scotland for the last few months were taking place. On mature reflection, however, the reasons which induced me to go abroad seemed to justify me in remaining for the period that I have done. And, at all events, this advantage has resulted to me from my absence : away from the excitement which has existed, I have had it in my power to give a calm consideration to the questions which have so greatly agitated this country, and to consider the principles involved in those questions, and the duties which flow from them. I was perfectly free to enter on this consideration ; for, whilst my opinions had been openly expressed, I was pledged to nothing, and I had all along reserved to myself full liberty to examine and judge of any measures adopted by either of the parties—either by the friends with whom I usually acted in matters of ecclesiastical polity, or by the Government of the country. The dispassionate consideration which I was thus, in the providence of God, enabled to give to the important questions which had arisen in the Church of Scotland, has confirmed me in a conviction of the soundness—the scriptural foundation, and the vast importance, of the principles for which the Church of Scotland did contend. The sinfulness of intruding a minister into a parish contrary to the will of the Christian people, and the sinfulness of the Civil power asserting a right of control and direction in things spiritual and ecclesiastical, I perceived with more and more distinctness, the more that I gave my mind to the subject. It seemed impossible for any one holding these two principles to remain a minister or a member of an Establishment in which it was forbidden to prevent such an intrusion, or in which the Civil power claimed and was allowed such interference and direction.

Then came the question, Was the Church of Scotland such an Establishment ? Once I thought that it was not ; but by the events of late years, that belief has been changed. That it is not now a Church in which intrusion is prevented, the case of Auchtermoider, where all the parishioners,

with the exception of three, were strongly opposed to the presentee; and the case of Marnoch, where all except one were opposed to him, and where, nevertheless, the presentee is, or is to be, legally settled, clearly testify. That it is not a Church in which the Civil power is shut out from direction and control in spiritual and ecclesiastical matters, is perfectly evident from the following facts: The Civil power has prohibited the preaching of the Gospel and the administration of ordinances in a whole district of country, except by ministers, the ministers of the Strathbogie Presbytery, who were deposed by the General Assembly,—the only body that could depose them,—the Civil power restored to them their ministerial functions, and they went on preaching and administering the sacraments, as before their deposition. This was surely something very like the Civil power controlling, and directing, and even performing spiritual and ecclesiastical acts. The Civil courts interfered also with a spiritual matter when they prohibited the Presbytery of Dunkeld from ordaining a pastor, and when they rebuked that Presbytery for disregarding the prohibition. And to mention no more instances, the Civil courts interfered with a matter purely spiritual, when they interdicted the Presbytery of Arbroath from carrying into effect a sentence of excommunication against a member of the Church, depriving him of Church privileges.

When I entered the Established Church of Scotland, I believed that the Church courts had it in their power to prevent the intrusion of an unacceptable presentee, and that the Civil courts would not, and could not, interfere in matters spiritual and ecclesiastical. Of late, by the findings of the Courts of Law in Scotland, it has been decided that the Church courts have no power of preventing intrusion, nay, that they are bound, under civil pains and penalties, to intrude, as proved by the case of the Presbytery of Dunkeld, which has been found liable in damages to a large amount for refusing to intrude a minister into one of their parishes. And these Civil courts have claimed and exercised a right of interfering in matters spiritual and ecclesiastical, and that claim has been allowed.

But though this was the state of matters, was there no hope that the Legislature would interfere, and so adjust the law, as to leave the Church of Scotland in the enjoyment of the entire liberties of a Church of Christ? I confess that I for one did entertain such a hope. I could not bring myself to believe that our civil rulers would refuse to do what was so evidently and greatly to promote the cause of good government and the spiritual welfare of the people of this country. I kept myself unfettered by any pledge, that I might judge freely and dispassionately of any measure for settling the question which the Government might propose. Judge, then, of my astonishment and grief, when the Government allowed the disruption to take place, without bringing forward any measure at all. The excuse offered—the reason alleged—namely, that the Church was in a state of rebellion against the law, and that the Veto Act was not repealed, I could not for a moment admit; because Lord Aberdeen had, in 1840, whilst the Veto Law was unrepealed, and the Church in what was called a state of rebellion, brought in the same bill which is now before the Legislature; because I knew that Sir James Graham was willing to bring in this bill a year and a-half ago; and because Sir R. Peel, a few months since, declared that the existence of the Veto Law was no insuperable bar to legislation. Had I been in Scotland at the period of the disruption, there is little doubt but I would have then left the Establishment. But in the course of Providence, being in a distant land, I was not called upon immediately to decide, and thus I have had an opportunity of seeing and considering the measure which the Government have at length brought forward. Most willing I was to be persuaded that this

measure vindicates the spiritual freedom of the Established Church of Scotland; most willing to be satisfied with it,—most unwilling to believe that the beloved Church of our fathers had become enslaved by the Civil power,—most unwilling to be driven from that Church. But with all these feelings in favour of the measure, I am compelled to declare, that I cannot find in Lord Aberdeen's bill even the shadow of a pretence for remaining in the Established Church of Scotland. It recognises neither of the two great principles for which the Church of Scotland has contended,—it does not secure the people against intrusion, and it does not secure the Church courts against the interference and control of the Civil courts in matters spiritual and ecclesiastical. In despite of it, or in consequence of it, I can hardly tell which, the Established Church of Scotland is now a Church in which a minister may be intruded on a reclaiming congregation, and in which the Church courts are subjected to the Civil courts in matters ecclesiastical. We may have a Marnoch intrusion, and a Dunkeld successful action of damages, and Strathbogie interdicts, after this bill passes, just as well as we have had them of late. Now, of such an Establishment I cannot, I dare not remain a minister or a member. If worldly motives could prevail with me to come to different conclusion, certainly these are not wanting. But worldly motives are light when weighed in the balance of the sanctuary. I have considered the question calmly and deliberately, and matters have been so ordered in Providence that I have waited till the very last. And I repeat, that the conclusion to which I have thus come is, that I cannot, I dare not remain a minister or a member of the Church of Scotland as *now* established. This is the last day,—the last time,—of my ministration in that Establishment. Some of you will remain in it. To them I must now bid farewell as their minister, thanking them for all the kindness which I have met with at their hands. I go to those who have already left the Establishment on grounds similar to those on which I now leave it. I go with those of you who may now leave it along with me to minister in freedom, and, by the grace of God with fidelity and affection. I declare to you with all solemnity, that I regard the principles involved in this controversy to be of deep and vital importance.

Some of you, I know, differ from me on these matters, and may speak of my conduct with blame and bitterness. I trust that I shall not imitate them in that. I firmly claim the liberty to judge and act for myself, under my responsibility to the Lord Jesus Christ. It is a small matter to me to be judged of men's judgment; when having a regard to Him who bought me with His blood, and into whose awful presence I have soon to pass to give an account of my stewardship. It is painful to part with any portion of my people, and especially to part with them in such a way as this; but it would be more painful to be disloyal to my Saviour,—to pervert His glorious way of salvation, and thus incur His displeasure and mar His work.

I conclude by asking you to read with me, Matthew x. 32-39. I beseech you to consider this most solemn passage, so applicable to ourselves and our country in present circumstances:

"Whosoever therefore shall confess ME before men, him will I confess also before my Father which is in heaven.

But whosoever shall deny ME before men, him will I also deny before my Father which is in heaven.

Think not that I am come to send peace on earth: I came not to send peace, but a sword.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

And a man's foes shall be they of his own household.

He that loveth father or mother more than me is not worthy of me : and he that loveth son or daughter more than me is not worthy of me.

And he that taketh not his cross and followeth after me, is not worthy of me.

He that findeth his life shall lose it : and he that loseth his life for my sake shall find it."

II.—AN INDIAN CHAPLAIN'S PLEA, FOR REMAINING IN THE SCOTTISH CHURCH ESTABLISHMENT:—OR NOTES ON A LETTER OF THE REV. DR. STEVENSON OF BOMBAY.

"What doest thou *HERF*, I *hjah*?"

EVENTS OF PROVIDENCE, when so designed of God, try men, in character and system, to the uttermost. Coming, like the rolling *avalanche*, with the force of a present, urgent and irresistible necessity, they compel men to say yea or nay, to flee or fall, to escape or die :—deeds, not words—action, not theory—conduct, not profession, must be and then are the sure result.

Such an event pre-eminently has been the late disruption of the Established Church of Scotland. It has accomplished a separative and discriminative work, such as no insight of man could have planned, and no human convention could have executed. After gathering for years, and incorporating elements bearing on every class of society, it at last came irresistibly down and spared no one—it has tried *every one*. It has tried the Governor and the governed ;—it has tried the Judge and the judged ;—it has tried the Nobles and the populace ;—it has tried the Landlord and his tenant ;—it has tried the Minister and his congregation ;—it has tried members of the same family, communicants of the same church, elders of the same session, brethren of the same bonds. No such event, in searching power, in discriminative effect, in separative result, has occurred in our day :—none such may again happen in the days of even our children. It was thus mighty, because God made it so :—and the work which it has begun, has yet further to go on ; the end of it is not yet.

In India has its power been felt : and that to a degree beyond what was expected by some. Yet how could it be otherwise ? Whatever *other* Colonial Presbyterian churches might do, those of India could not escape the necessity of a direct and plain decision—and why ? because both by act of Church, and by act of Parliament, the Scottish churches in India, were part and parcel of the Ecclesiastical Establishment of Scotland—identified with it in every point, except territory. There was not one single moral, spiritual or ecclesiastical reason demanding decision, at home, which did not equally demand decision here :—the ministers here were sworn into the Scottish Establishment, into its constitution and procedure in all departments,

by solemn subscription—and were all, in virtue of such subscription comprehended as an integral part (however distant) within the same Ecclesiastical Establishment. The Kirk-sessions also had the gift of full representation in the General Assembly of the Church, a privilege actually realized by them whenever practicable. The members, communicants or adherents, of these Scottish Congregations, adhering through their ministers and elders to the Church of Scotland, were also bound in private judgment, and by christian honor to form their opinions, and adopt whatever steps they might think proper on this momentous subject; following the pastorship of those whom they believed to be right in the matter. The crisis came.—The EIGHTEEN Ordained Ministers of the Church of Scotland in India were brought to the test:—SIX remained in the Scottish Church Establishment, as it was constituted after the General Assembly of 1843—these SIX were the *chaplains* of the Honourable East India Company: TWELVE went out of the Establishment as now constituted, joining themselves to the Free Church of Scotland—these TWELVE were the *Missionary Ministers* of the Church.

It is indeed well that so decided a majority (two-thirds) of the Ordained Ministers of the Church of Scotland in India, should thus have been on the right side of this vital and spiritual question, in so far distant a land: but it is not the less remarkable, as a moral phenomenon, that all on the one side should have been chaplains—and all on the other side should have been Missionaries—without an exception as to either class. We have no intention of endeavouring to penetrate into the reasons of this peculiar fact; for we are not possessed of all the elements necessary for its solution. Whilst both these classes of ministers were alike identified, by ordination and jurisdiction, with the original Establishment, the Missionaries in addition, were actually supported from its funds: nor was there any other such separation existing between them, in regard to party or Church-politics, usually, as to account for this vast separative result in the end. Unwise friends indeed have said, that the one class of ministers had a *larger* temporal stake at issue than the other; but we harbour no such insinuations, as being uncharitable, without evidence; and as being that which the parties concerned would at once repudiate, as involving a virtual denial of their own spirituality of mind—a point with which we do not interfere. Such an insinuation would also be most unjust to the Missionary body, as if they had felt free to act, only because they had *little* at stake:—for they had much at stake too, even their *all*; and we know that some of them did, at the very time of the disruption, look for very heavy temporal loss; nor could they have any security, that such might not in the end be their case. One thing however can be said on the one side, that all men know, or (if they care) may know, was the *Missionaries*, individually or collectively, seceded from the degenerate Establishment of Scotland; for they have published their reasons in their “*Statement*” and given them to the world and

to the Church : but no man can say, on authority, WHY the ministers of the *chaplaincy* remained ; for *silence* has been their whole policy—the finger on the lip their only sign. For the conduct of *some* of them, we are indeed sorry ; we have often been sincerely sad, and are still deeply, very deeply concerned, until we shall see what the end may be : they have acted in opposition to the high principles they were formerly understood to avow ; they have given no explanation of the new principles they must be supposed to have adopted ; and they have thus, in the opinion of many whom once they most esteemed, enveloped themselves in a thick and (as yet) unbroken cloud of painful inconsistency. From this may our good and wise and patient Lord deliver them ! For gladly would we see them restored to the place of spiritual honour and power which they have lost ; and gladly would we see them delivered from taking the world's proffered pledges of favour, lest they should by these be bound up in their sad error till the end of their course.

ONE however of this firm and impenetrably careful phalanx has at length broken the ranks of silence and spoken out:—and so an opening has been made into the body. DR. STEVENSON of Bombay, the last who ought to have joined them, is now, probably on that very account, the very first to come out and justify. He was the only one of the Indian chaplains of whom we had ever ventured (perhaps from our ignorance,) *latterly*, to hope, that he would have really in this crisis denied himself for the LORD's sake, and have been on the right side. Considered, as he was, to be a man of evangelical ministry, of spiritual character, and of humble-mindedness—and having by overt and public act shewn his sympathy with the suffering party at home, we had ventured to hope for at least *one* of the Presbyterian Chaplains as “a remnant” in this suffering cause. But alas !—the tidings of MAY 1843, reached us ; and we found the minister of whom we had thus hoped, speaking, and speaking openly, as a member of the Residuary Assembly, an Assembly which shall never be forgotten, and which could not then be misunderstood. Dr. Stevenson, since that time, has no doubt felt the awkwardness, we should say, the painfulness of his position ; and has written and published, in the *Edinburgh Witness*, a letter of self-vindication, which we now present to our readers. The document is interesting, as coming from a good man following a wrong course ; but it is at the same time a poor production ; so singularly weak in expression, and confused in detail, that we have found it very difficult to hold it in one position, until we should make a few cursory observations on its substance and character : and we notice it only for the sake of the writer, and from respect to the order of ministers to which he belongs. It is a production calculated to humble those who would lean on any goodness that may be in man, apart from Him who is the alone and pure fountain of all spiritual excellence : and yet it is calculated to encourage those who have adopted an opposite course from the writer of the letter—as shewing them how weak in principle, how barren in reasons, how destitute of convincing results, must be

a cause which can furnish so scanty ~~it~~ store, so meagre a train, so flimsy a shew of front as *this*! The writer of it feels himself in an anomalous position; and so long as he does so, there is ground for hope that he may yet make his escape. He will soon find, what others have found, that those whom he has joined will not much welcome him, and that those whom he has left will not much regret him, although he may have much cause to regret the loss of *them*:—let him therefore, and others like him, re-consider the position now occupied, which is more with the dead than the living. A respected Indian chaplain said, but a few weeks before the disruption took place. “If those men do go out, and I think that now they *must*, almost all the *spiritual life* of Scotland will go out with them:”—they *have* so gone out;—and, by his own judgment WHERE IS HE?

LETTER TO THE EDITOR OF THE WITNESS, FROM THE REVD. J. STEVENSON, OF BOMBAY.

SIR,—Since, in your remarks on the prospects of the Free Church in Bombay, you have introduced my name in a way that seems to imply that I have abandoned non-intrusion principles, and acted an unworthy part in not leaving the Establishment, I trust you will allow me the liberty of a brief explanation.

Having come to Scotland for the benefit of my health, after an absence of nearly twenty years, and having been mostly an invalid since I arrived, I have not had much opportunity, publicly, of expressing my sentiments on the subject of the present Church controversy, but all my friends, both in India and Scotland, know that I hold so much of non-intrusion principles, that I neither would accept for myself a pastoral charge, nor have any hand in inducting another into such a charge, contrary to the expressed honest dissent of a majority of the communicants. I have thus always considered that an irreparable injury has been done to the country by those parties, who persuaded the Government not to legalise the Veto Act, though an act not free from imperfections.

I consider, also, that the view of the spiritual independence of the Church of Christ, taken by the seceding ministers, is theologically the only true and scriptural view of the subject; but whether such a spiritual independence was ever established by law, as many of them supposed, or whether it still forms a part of the constitution of the Church of Scotland, as several good men, both among its ministers and members, still think, I do not take upon myself to decide. This much, however, I may say, that I have ever acted upon that view of the spiritual independence of the Church, and am determined, by the grace of God, still to continue so to act, and, if excluded from the Establishment for doing so, I shall cheerfully relinquish all its benefits. But, placed in India beyond the control of the Scottish Civil Courts, and, practically also, uncontrolled by the judicatories of the Church of Scotland, I have not hitherto considered the disruption of the Church as affecting us more than the branches of our Church in Canada and the other colonies.

In this view of the subject I have been confirmed by a letter I lately received from one of the most pious and influential members of our Indian Church, who, in addition to his own valuable suggestions, took the farther trouble of consulting R. T. Webb, Esq.,—the gentleman mentioned in the General Assembly's Mission Report,—as “one of the most distinguished Christians in Western India,” and received it as his opinion, that I should

not separate from the Church of Scotland in Bombay. There are many members of the Free Church who do not go the length of condemning the Established Church, as having renounced the Headship of Christ. I may surely be allowed to pause before I give in to a sentiment which would make all the Church meetings of many excellent and pious ministers, with a large body of devoted Christians, no better than the assembling of so many Mahomedans in a Turkish mosque. The Church of Scotland, both formerly and latterly, has sinned grievously against the Headship of Christ, but she has not yet renounced it. The Jewish Church sinned grievously in permitting Kings, both domestic and foreign, to interfere with the succession to the office of High Priest in the age of our Lord, but neither he nor any of his apostles, ever maintained that such sinful compliance with the will of prince amounted to a renunciation of the Headship of Jehovah, and that on this ground it was incumbent on all true worshippers to secede from the temple service. The Jewish Church excommunicated the blind-born beggar for maintaining the fundamental truth that Jesus was sent by God, and yet neither our Saviour nor any of his apostles deemed it necessary on that account to secede from the synagogue. Christ warned his disciples that they should be put out of the synagogue, but he never commands them to leave it. The pious members of the Church of Sardis,—a Church that had but a name to live, were commanded not to secede, but “to strengthen the things that remain and were ready to die.”

As far as the Secession from which the Free Church originated was forced upon ministers and congregations for maintaining their Christian liberties and the rights of Christ's Church, I approve of it, and honour the excellent and devoted men who have left the Establishment, rather than violate the dictates of consequence; but, in my opinion, the expulsion of some for maintaining the truth, does not authorise others, who are differently circumstanced, to leave the place which Providence has assigned them. Still in regard to this point, I say, let every one be fully persuaded in his own mind.

And in reference to our Free Church brethren in Bombay, so far from entertaining any sentiments of hostility towards them, I deeply sympathise with them, and pray that the Lord may furnish them with a pastor according to his own heart. We have long felt the want of an additional Presbyterian church, in the locality where the members of the Free Church hold their meetings; and more than a year ago, when in India, I urged upon some of the Presbyterians there the propriety of adopting measures for building themselves a church, and procuring a minister. When the disruption did take place, I urged upon the same parties not to be restrained from any feeling of delicacy towards me from procuring for themselves evangelical ministrations in connection with the Free Church; and should Providence permit me again to return to Bombay, I expect to be enabled to co-operate in unity and love with their pastor, as I have all along done with the evangelical ministers of the Episcopal, Secession, Independent, and Baptist Churches.

Let me only add one word to the ministers of the Free Church. Let them not be drawn aside from the simple declaration of the truth, to engage in political agitation, and let them not stop short in their testimony. Let them not only declare that Christ is King of nations by right, but that he will shortly “take to himself his own great power, and reign,”—Rev. xi. 17; that when He appears for the redemption of his people, “His feet will stand,” not metaphorically, but really, “on the Mount of Olives, which is to the east of Jerusalem,” Zech. xiv. 4; that He will not always sit in the heavens, and allow his right to be trampled on by men, as He has done the last eighteen hundred years, but that “He will sit on the throne of David,” Luke, i. 32; on the “holy hill of Zion,” and dash to pieces his unrepentant

foes, "as a potter's vessel," Ps. ii. 6-9. Till then, however, let all sections of His faithful Church lay their account to suffer from the persecution, opposition, and scorn of an ungodly world; nor think this a strange thing, even in our boasted nineteenth century, but bear it meekly and patiently. The sentence has gone forth, "I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it (the diadem) to him," Ezek. xxi. 27. "Surely mean men are vanity, and great men are a lie," Ps. lxxiii. 9. Let us "cease, then, from man, whose breath is in his nostrils," Is. ii. 22, and put our trust in Jehovah.

I am yours very faithfully,

J. STEVENSON,

Minister of the Church of Scotland, Bombay.

Now, we should say of this letter, as a whole, that it neutralizes itself, and furnishes abundant elements for its own destruction from its own contents. This is as it should be in a bad cause; and especially, a bad cause in a good man's hands, who will not lie, although he may err. Dr. Stevenson is in principle a Non-intrusionist—but by present company a virtual intrusionist:—in theory he would have Church-independence, in practice he renounces it:—to a universal ecclesiastical principle, he refuses a special local habitation:—rejecting the mind of the people as a guide to others, he quotes the opinion of a solitary layman as a sanction to himself:—after admitting that there may be cases in which secession is lawful and necessary, he yet pleads the highest example that there ought to be none, even in most extreme cases:—denying the propriety of disruption in Bombay on his own part as a minister, he yet deeply sympathizes in the disruption of his flock in the same place, and under the same Church-constitution:—warning others against "political agitation" when they have just, at an immense price, emancipated themselves from all political relationships, he quietly sits down on the bench of civil connexion which they have vacated, and identifies himself with the party, who yielded to political power as paramount in the Establishment of the Church:—and concludes the whole with bidding those men who have sacrificed all (as he has sacrificed nothing) for maintaining the Kingship of CHRIST over the nations, and the Headship of CHRIST over the Church, to go now and preach His human pre-millennial advent; as if *they* were men who had any occasion to dread their LORD's appearance in any form, or at any time, or were likely to shrink from proclaiming any doctrine concerning Him, that they really believed to be contained in the book of his Holy Will!—Such a letter as a whole finishes itself—its verdict might at once be summed up, as "*Felo de se.*"

But let us look a little more into detail. Dr. Stevenson would be considered so far a Non-intrusionist, as not in his own person to intrude another, or be intruded himself, on a reclaiming Christian congregation—nay, he would sooner be driven out of the Establishment, than be a direct party to any such intruding transaction. He would be considered as a defender of the spiritual independence

of the Church, even in that particular view of it "taken by the seceding ministers," and which is "theologically the only true and scriptural view of the subject;"—although he is not sure whether such independence ever did exist, or does now exist, in the Ecclesiastical Establishment of Scotland. This may sound well; but it works ill. Personally a Non-intrusionist, but officially a member, — representative, of a body which (in the *bona fide* sense of the term) does intrude: personally an advocate for spiritual or ecclesiastical independence, but officially and publicly and by preference (when he had the choice) identified with the Assembly which renounced it— is there consistency in *this*? "I myself," may a certain benign and cautious soldier say, "I myself will not kill in fight, nor would I be killed:"—"Ah, but," says his comrade, "you stand in rank and file, you draw trigger and fire, with those who do slay, and who also expect to be slain—wherein do you differ?" That Dr. S. feels the inconsistency of such a position appears from the fact, that he immediately moves off from this quag-mire of a plea, and endeavours to shew a very different sort of ground for his conduct in the fact, that as a minister he lives in a part of the world that had nothing to do with the question of spiritual independence, or the non-intrusion principle. If he had nothing to do with these things in Bombay, why was he joined with them as a Bombay chaplain, in Edinburgh? And if, as a Bombay chaplain, he had to do with these things even at the distance of Edinburgh, how comes it that when he returns to Bombay, he is freed from all concern in the matter? These things do miserably hang together, even when a good man would tie them.

But, Dr. Stevenson not feeling quite secure in his home-intrenchment, of personal conviction surrounded by a moat of official contradiction, immediately, by rapid transition, takes refuge in his Bombay chaplaincy;—and from the strong tower of *ex-officio* neutrality announces his determination not to surrender—in fact, that *here* he needs do nothing. But, in vain. The question is *not*, as he puts it, whether, "In India he is placed beyond the controul of the Scottish Civil Courts, and practically also is uncontrouled by the judicatories of the Church of Scotland?"—but the question is this, whether a Scottish chaplain, in India, is placed beyond the effect, or reach, of that ECCLESIASTICAL Vow which he took at his ordination or induction—on the ground of which he was deemed a minister of the Church of Scotland, received the Government sanction to his local ministry, and continues ever after to draw his ministerial stipend? Is *that* vow, in all its moral effects, the same in the Edinburgh Presbytery to which he belongs ecclesiastically, and in the Indian presidency where he is domiciled locally? Here is the vow—read, and consider it:—

Question V. "Do you promise to submit yourself willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of *this* Presbytery—and to be subject to them and all other Presbyteries, and superior

judicatories of this Church, where God in his providence shall cast your lot—and that according to your power you shall maintain the unity and peace of this Church against error and schism, notwithstanding of whatever trouble or persecution may arise—and that you will follow no divisive courses from the *present* established doctrine, worship, discipline and government of this Church?”—(Hill, page 61.)

Such is the ordination vow, of thorough subordination, of inclusive jurisdiction, of universal obedience, and of entire ministerial incorporation, under which every Indian chaplain and missionary lay to the Church at home until May 1843. In that month, a crisis came; the General Assembly of the Church of Scotland, to which that solemn vow had been ultimately rendered, was divided into *two* Representative bodies. The **FREE CHURCH** Assembly and the **ESTABLISHED CHURCH** Assembly:—To the former the Missionaries adhered, as to the true Representative of that Church into which they had originally been bound by solemn vow;—to the latter the Chaplains have adhered, as being in their judgment the true representation of that Church to whom the above ordination was by them rendered. What then follows from this? The Indian chaplain, by deliberate choice, is bound by his solemn vow, as interpreted by himself, into the Scottish Church Establishment as it *now* is—that is, as it was declared by decision of the British Parliament, and by submission of its own General Assembly to be, in May 1843:—and wherever he may be, he remains so bound and so incorporated. Whatever he is ecclesiastically in Edinburgh, that is he also in Bombay, Madras and Calcutta;—whatever cause he is bound to espouse in the one, he is bound in principle also to maintain in the other. To take refuge therefore from the honest consequences of holding *Non-intrusion* or *Church freedom* opinions, in the fact of holding an Indian Chaplaincy, is in our judgment inconsistent with the very words to which they subscribed, “*Where God in his providence may cast your lot;*” and further is unworthy of that high-toned and self-denied conduct which ought ever to characterize those who declare themselves to be ambassadors of the Lord of Lords, and the King of Kings. Oh that those brethren who have thus acted (*if* there be more of them who profess the same views with Dr. Stevenson), did but think and realize what a mighty impulse they would have given to the Lord’s struggling cause in India, by such an act of self-sacrifice as their brethren at home and here have yielded to their common Head! How happily, how effectively, how blessedly, might all then have worked together in their common cause, chaplains and missionaries as one: the former with higher influence among their own countrymen—the latter with renovated energy amongst the benighted Heathen of the land!

But our restless apologist cannot feel himself quite safe even in Bombay—he must now go to *Canada*; in order to obtain the aid of “*other*” colonial churches. But we are able to follow him even thither, it may be. Would it not be supposed from Dr. Stevenson’s reference to “the branches of our Church in Canada and in other colonies,” that

these stood in precisely the same ecclesiastical relationships to the Established Church of Scotland, in which, as we have seen, the Indian chaplaincies do undeniably stand? Is it then so? Quite the reverse. The Canadian churches, although supplied by ministers sent out from Scotland, are merely *correspondent*, not *component* churches; they are in no sense a part of the ~~Scottish~~ Establishment, as the Indian chaplaincies and missions are. India is acknowledged by act of Parliament and act of Assembly as part of the Scottish Establishment—Canada is not: India has her jurisdiction in the Presbytery of Edinburgh, and in the Synod of Lothian and Tweeddale—Canada has not: India has her ecclesiastical representatives, to discuss and vote in the General Assembly—Canada has not:—India has her appeal to Scotland, her decisions from Scotland—Canada has not: where then is the community of relationship that can constitute a sufficiency of example? The Church of India is subordinate, the Church of Canada cognate: the former is under authority, the latter (if she pleases) of equal authority: the one is essentially identified, the other is simply recognized:—the first is component, the last is but correspondent. To establish this point, we shall quote the very act of Assembly that declares and embodies the Church's mind as to the relationship of the colonial churches—entitled "*Declaratory Enactment and Recommendation as to Colonial churches*"—where, after laying down certain distinct ecclesiastical conditions on the basis of which ministerial communion might be maintained between the Home Church and Colonial churches, and after giving particular recommendations for furthering the whole matter, the Assembly comes to the following conclusion:—

"The General Assembly further named a standing Committee, to *correspond* with such churches in the colonies, for the purpose of *giving advice* on any question, with regard to which *they may choose to consult* the Church of Scotland, and affording them such *aid* as it may be in the power of the Committee to *give* in all matters affecting their rights and interests."

Contrast, we say, CONTRAST this, the real position of the colonial churches, with that inferentially presented in Dr. Stevenson's plea of example, and it will be seen how gross is the fallacy into which he has (ignorantly or thoughtlessly) plunged in order to escape from the pursuit of his own official inconsistency. Canada destroys his argument, although he may think encourages his course,—and with the former only have we now to do. Were it for edification we might now say a little about the real and very different case of the Canadian churches, that would tell but little for *him*;—but, at present it were only burdening our course, to say more than this, that a *majority* of these very churches of Canada have sent home expressions of sympathy and resolutions, such as have come neither from the lips, nor the pens, nor the courts, of the Scottish evangelical chaplaincies of India, component, subordinate, and dependent though they be:—and more there are, yet to come. But, even if Canada were like India, and Canada had done as Dr. Stevenson

alleges, is it worthy, is it consistent, to plead mere example in a question of pure principle? Or if he would plead example, was it quite right to overlook, as he has utterly done, on the other side, the conduct of twelve Scottish ministers in India itself, on his own very field and of his own church-relationship:—on his own principle, is not example here against him, as *twelve* to *six*? He surely will not say, these twelve are *only* missionaries; for he was once himself a missionary. And if he had carried his plea not to *one* pious *layman* only, but to more, perhaps on that ground also we might not shrink from a comparison of names, or enumeration of persons, such as he was wont most to love, and we doubt not does still most esteem. But we prefer simply walking by principle, without respect of persons or regard to numbers;—leaving men to be tried by truth, and tested by providence, as they are, and have been, and must ever be, when their LORD sees fit.

The reference made by our Apologist to the subject of the Headship of Christ, as involved in the church question now at issue between us, we confess, that we do not understand. He makes mention of some Free Church-men as holding that the Residuary Establishment have so renounced the Headship of Christ, as to be now only in the condition of a “Turkish Mosque”—and this he of course condemns, as false. He does *not* then believe that the present establishment has *renounced* the Headship of Christ. But he admits that “the Church of Scotland *has sinned grievously* against the Headship of Christ,” “both formerly and *LATTERLY* :”—now, to what does the term “*LATTERLY*” apply?—by his own argument, to these present times, and to late transactions;—in other words, to the circumstances which led to the disruption, and gave birth to the position, of the Free Church. For his argument is this (if it be any thing), that he cannot agree with those men who say that the Establishment has “renounced,” for he believes it has only “*grievously sinned against*,” the Headship of Christ. To this result then we come: that Dr. Stevenson holds that the Established Church of Scotland has sinned against the Headship of Christ; but yet, that for certain reasons, he chooses still to remain in corporate union with it as *now* existing. What then are those reasons which induced him to remain in a body thus “grievously sinning”? We gather that the chief reason was this—that he would not be justified in *seceding*—and why not justified? Because *all such* secession is wrong? No—for he makes a very extraordinary admission both as to the principle and practice of duty in the matter of secession, in the context, in the following terms—“*As far as the secession was forced upon ministers and congregations for maintaining their Christian liberties and the rights of Christ's Church, I approve of it, and honour the excellent and devoted men who left the Establishment, rather than violate the dictates of conscience.*” He here admits that secession, in certain circumstances, may be forced upon excellent and devoted and conscientious men; and those

circumstances are, when "maintaining their Christian liberties and the rights of Christ's Church:" and when he also says, "*As far as the (that is the late) secession was forced,*" he in addition grants that those circumstances *did* to a certain degree so operate, as to justify those men in the course they adopted, and make them objects of approbation and honour to the writer of the letter himself. ~~But~~ he does not admit that *he* would have been justified in joining them in that secession of which as *their* act he approves: and why? either because he was in different circumstances from those men, as an Indian chaplain—or because, the Headship of Christ had not been so largely (although *grievously*) sinned against, as to warrant him in joining the seceding body:—that it cannot reasonably (however unreasonably) be for the former reason, we have already demonstrated;—it must therefore be for the latter reason—and that being private and peculiar, depending on a man's conviction of the mere *amount* of sin committed by certain parties against the Headship of Christ, and of his own liability to participation in the guilt contracted in that amount of sin, we must here leave our apologist to his own painful but chosen responsibilities:—Yet with one brotherly hint from the book which he venerates—"Be not partakers of other men's sins!"—We are not now on our defence for our own convictions on this subject;—nor are now on the defence of others with whom in Church-matters we may be associated: but if our sentiments should be required, they may easily be gathered by such as care to know them; for they will be found embodied in the resolutions of the Calcutta Free Church Missionaries, in which we cordially concur; and in the unanswered protest of the seceding Free Church of May MDCCCXLIII, to which we thoroughly adhere as a plain unanswerable matter of fact document.

The further reference which Dr. Stevenson makes for his own justification, to the conduct of our blessed Lord and His Apostles, towards the existing Jewish Church of their day, we are utterly unable to comprehend, save as a piece of involuntary but extraordinary bewilderment.—For (1.) His own construction of that supposed example is contrary to his own previous admission, that circumstances might arise rendering a secession not only necessary but praise-worthy—(2.) *If* his premises in this alledged case of parallelism be right, then it would follow, that if the Scottish Church were as a body to crucify the Son of God and call him a devil and blasphemer, as the Jewish authorities did, we should still be bound adhere to it as a Church of Christ—(3.) He forgets that nationality of the Jewish Church, which consisted in birth and circumcision, from which a man could never depart, in point of actual fact, however he might apostatize even in faith and practice:—and he confounds with this the spirituality of the Christian church, which is in no sort dependent as a Church on nationality or non-nationality, on civil establishment or non-establishment—(4.) He overlooks the fact that the Jewish people as a whole were only a type of the true and catholic Church of Christ—so that, as he formerly, who was cast out of one synagogue, might go

to another ; in like manner, he who now is rejected, or "forced" out of one nominally Christian body for righteousness' sake, may join himself to another and better, and still be a Christian within the Catholic pale, as was a Jew within the Jewish national and theocratical pale—(5.) He forgets that when the Apostles of Christ were sent out to preach in Judea, that is, to the Jewish church, they were commanded to "shake the dust of their feet" against those communities that refused to receive them in His name : and that Jesus Christ himself oftener than once pronounced sentence of "woe" and rejection, that is excommunication, against that impenitent people. (6.) He seems not to remember that Christ came to make himself known to the Jewish Church or Nation as its KING, and that a certain process of kingly manifestation must be gone through and completed, before their fate should be sealed—and that not until that complete process of judgment was perfected, the true church formed and founded and seated, and the false or apostate church marked out by its corporate unbelief, was he to cease, or were his apostles to cease, to minister among them. Is there any analogy here? and if there be, against *whom* does it tell? (7.) Was not the Lord at this very time laying the foundation of a *separate* community, worshipping in his name, and who were holding by Him as their sole Head ; and giving them special promises and precepts—and did he not at this very time of (so called) adherence to the Jewish church, institute new and distinct sacraments, as badges of new and separate communion? Was this no begun separation? (8.) And was not this separation from the Jewish apostate church most fearfully completed *at last*—so that after all, not only did a virtual secession, but even an open and avowed constitution of this new and renovated Church, take place ; and thus the matter turn out at last to have been, not one of mere fact or duty, as to whether a certain thing ought to be done, or whether it was really done ; but simply, of time and mode, as to *when* and *how* it should be done? We have not instituted this parallel between the Jewish church, and the Scottish Church—our apologist has done it, to his own defeat :—yet, if we had *instituted* it, we should not be afraid of being able to shew, that the ministers and elders of the late Scottish secession have most honourably and consistently done all things "decently and in order"—that they made *their* matter, also, one of time and mode as well as of principle ; and when they departed, it was that by departing from the *State* they might cleave the closer to the *Church* ; and we might also shew, that as the early Christians denounced and separated themselves from the *Judaism*, which was the corruption and death of the Jewish nation, so now Free Church-men have been but separating themselves from that *Erastianism*, or political secularism, which is the bane, and will soon be the death of the Scottish Ecclesiastical Establishment. In *this*, where is the *schism*?

Regarding the rest of this letter, we need say nothing. The writer's amiable expression of heart towards the Free Church of Bom-

bay, only makes us regret that so kind a heart should be involved in so great an error—and perhaps also it emits a *small* ray of hope, that we may yet see better days with Dr. Stevenson, and read better writings from his pen than the letter we have just travelled through. His hint in regard to the second coming of CHRIST will be received, with becoming reverence, by all those who love the appearing of the Lord, so far as the *substance* of it as concerned : and in so far as his own peculiar belief of a *pre-millennial* advent is concerned, he may rest assured that so far as the spiritual members of the Free Protestant Church of Scotland are also concerned, if they are able, on sufficient conviction, to adopt that belief in regard to the *mode* of their LORD's coming, they feel that in the principle of their late secession they have done nothing to make them otherwise than glad, most glad, to hail the appearance of HIM for whose sake they have suffered the loss of many things, and are prepared if need be to suffer the loss of MORE. They will join their brethren every where and say, with humble and holy joy, "WELCOME ART THOU, O THOU KING OF KINGS, THOU LORD OF LORDS !—WELCOME ART THOU, HEAD OVER ALL THINGS TO THY WAITING CHURCH—TAKE TO THINE THY POWER AND REIGN, FOR EVER AND FOR EVER !

III.—THE UNANSWERED PROTEST.

When the seceding Ministers and Elders left the General Assembly of the Established Church of Scotland, on the 19th of May 1843, they did so on the ground of certain articles of PROTEST ; and that PROTEST they left on the table of the Assembly, as containing their reasons of departure. Of course the very first and most imperative duty of the Residuary Assembly was to have answered that Protest, against its own constitution and the very being of the Establishment as then declared :—Has any such answer been given ? *Never*. Has it been attempted ? Let the following Extract shew. We believe sincerely, that the reason why it is yet unanswered, is, that it has hitherto been found to be practically *unanswerable*—that it cannot be answered in a manner that will satisfy even the answerers themselves, as worthy of their own cause.

"In the Residuary Assembly, last May, the following proceedings took place, in regard to preparing an Answer to the "Protest" laid on the table by Dr. Welsh before leaving St. Andrew's Church, which Protest set forth the grounds on which the Evangelical section of the Church abandoned the Establishment.

On Wednesday, the 24th May, Dr. Cook, in proposing his resolution as to those who had signed the Protest, observed—

"It will be proper that an examination of the minutest kind should be made of this Protest ; that a formal answer to it should be drawn up, which should be widely circulated throughout the country. That, I need not say,

cannot be done to-day; it will be a work requiring great consideration by men who are competent to put OUR VIEWS IN THE STRONGEST POSSIBLE FORM.

To the same effect,—

"Mr. PROUDFOOT.—I have no desire to trespass on the time of the house; but I am anxious farther to state, that I hope the Committee to be appointed will be careful about the answer they draw up, and that they will send it to every hamlet and district of Scotland, because I know that tracts of various other kinds have been circulated, and put into the hands of every individual, whether he was willing to receive them or not, and it will be necessary to do all in our power to prevent the influence of them."

Thereafter,

"On the motion of Principal HALDANE, a Committee was appointed to answer the Protest given in by the Ministers and Elders who had left the Assembly."

At a subsequent diet (Monday, May 29.)

"Dr. SIMPSON read the Report of the Committee appointed to prepare an Answer to the Protest of the Seceders.

"The Report, of which we have been unable to procure a copy, consisted of replies in general terms, to some of the principal statements in the Protest.

"Rev. J. T. BROWN, Dunfermline, moved that the Report be adopted.

"The Procurator said, he was anxious to say nothing to excite dissension; but while he agreed, with much that Mr. Brown had said, he was not prepared to concur in the motion for approving the Report. *He did not think that the statements of the Protest had been met in such a way as they ought to be met in the face of the country.* He did not think it entered sufficiently into details; and although he had not had time nor opportunity to make out a special report of his own, he had prepared some resolutions, which he would now propose for the adoption of the Assembly.

"After a few words from Dr. Anderson of Newburgh, and Mr. Yair of Eckford, in support of the Procurator's resolutions.

"Mr. NORMAN M'LEOD, at some length, expressed his cordial agreement with the resolutions of the Procurator.

"Mr. JOHN TAIT, advocate, submitted that it would be *most rash* for the Assembly to adopt the resolutions of the Procurator.

"Mr. DAVID MILNE, advocate, said that in the Committee he had agreed with those gentlemen who thought that a *specific* answer should be given to the Protest, for he felt that *there was nothing in that Protest but what could be met with a specific denial.* He was, therefore, glad that the Procurator had tabled a statement of a more specific character than that contained in the Report. *But he could not acquiesce in the resolutions proposed, in consequence of several important omissions with reference to some points in the Protest.* He had drawn up a statement in answer to the Protest, which he would now read, not for the purpose of asking the Assembly to adopt it, but as showing his own views on the subject. Mr. Milne then read *his* statement, which we need not insert.

"Mr. ROBERTSON of Ellon said, he was unwilling to enter the merits of a subject involving questions of such importance. He was satisfied in reference to a document so very important in its bearing on the country and on the future welfare of the Church, that it was not possible for the Assembly, owing to the pressure of business they had had to sustain, to give it that consideration which it demanded. If he thought the motion he was about to submit would be unanimously acceded to, he would say nothing more; but, if the discussion was to go on, he reserved to himself the right of stating his reasons farther on the subject. Mr. Robertson concluded by reading his motion, which, as afterwards slightly altered, was as follows:

—“The General Assembly, having reference to their former proceedings in the case, approve of the diligence of their Committee, and record their obligations for the Report now laid on the table, and also for the resolutions of the Procurator, and the draft of an answer submitted by Mr. Milne to the Protest, *without, however, pledging themselves to adopt all the views set forth in any of these documents; but find that a paper so important as the Protest under consideration requires to be answered with greater care, and with fuller leisure for mature deliberation, than it has been found possible to give it during pressure of business which the Assembly have had to sustain, and also that in questions involving important points of jurisdiction, the bearings of the various judgments which have been recently pronounced by the Civil Courts in the numerous cases that have arisen from the illegal maintenance, on the part of the Church, of the Act on Calls, and of the Act with reference to Parliamentary and Quoad Sacra Churches, should be very carefully and minutely considered,—the General Assembly recommit the whole case for the farther consideration of their Committee, and instruct them accordingly to report on the whole case to the Commission in August; and the General Assembly add to the roll of the Committee the names of the following members.* (Here followed the names of the various members.)

“Dr. Cook said he had paid to the subject all the attention in his power; and he was thoroughly persuaded that every one of the statements contained in the Protest were utterly fallacious. On that point he had no doubt; but after what had taken place in the Assembly, *and the diversity of sentiment in regard to some of the subjects touched on in the Protest, he was anxious that the document in answer thereto should be prepared with the greatest care.* He was, therefore, disposed to go cordially along with the motion of his Rev. friend.

“Mr. GIBBON of Lonmay supported the motion.

“Principal LEE entirely concurred in the motion read by Mr. Robertson.

“After some desultory conversation, Mr. Robertson’s motion was agreed to.”

The three unsatisfactory drafts, which had been the result of as many unsuccessful attempts, by different parties, to answer the Protest, were accordingly recommitted to a Special Committee, who had the advantage of the three intervening months before the meeting of the Commission in August, to make something out of them which should at least bear the public eye, if not answer the Protest. The August Commission met. A full attendance of members appeared. They discussed Lord Aberdeen’s bill, and put off the consideration of the important subject of the answer to the Protest to *next day*. The numerous members who were present, however, did not find it convenient to attend next day; so there was no *quorum*, and the answer to the Protest had to lie over till the Commission meeting in November, when, of course, it was to be given to the world, a cause of triumph to the Residuaries, and of discomfiture to the Free Church. The day arrived. The Synod of Lothian and Tweeddale had met the day before, so that there could have been no difficulty in getting a *quorum* had it been wished, even if the interest of the subject had not been sufficiently great to bring members from a distance. But once more there was no *quorum*, and the Protest remains *unanswered*. We understand they now say that it is *not worth answering*. It is pity for their own sakes, they did not find this out sooner.—(Witness.)

IV.—NOTES ON THE FREE CHURCH.

No. 3.

God works by means. In the natural world, there is, (as in the heart of man) a progressive work, "first the blade, then the ear, then the full corn in the ear." The Lord therein, seldom employs miracles, or sudden agencies; He works gently and gradually, causing constant advances and daily growth, rather than quick and surprizing movements. Just so it is in the Church at large. He wills that Divine truth should act like leaven, and permeate through men's hearts slowly. And if any great events occur, and men, therefore, look for mighty consequences immediately, and think that they see the end coming at once, He baffles their speculations, and by other means than they expected, and at a different time, produces a result, which, perhaps, is itself, not exactly what could have been anticipated. His thoughts truly are not our thoughts, neither are His ways our ways. We have need of patience; it is required of us that we "Be still and know that He is God;" and thus remaining in the posture of faithful hope, we shall see Him effect infinitely more than we could either ask or think; but it will not be in the mode, and it will not be precisely in the circumstances, that we expected His mighty works to be performed.

Let us lay this lesson to heart in the Free Church of Scotland. A great, & wonderful work has been done, and expectation is all alive regarding the future. The mass of the population of Scotland, and the chief ornaments of the Church, have seceded from the Establishment. How long can this movement be resisted by the Episcopal landlords, by the Moderate clergy, by the mere worldly politicians? Too often we put this question impatiently; too often we reply to it as if we expected God to manifest His power by a miracle at once. God sees the end from the beginning. Already He has done more for us, than we expected six months ago; yet now again, alas! we have grown impatient and faithless. We wish to see the mountains made low, and the valleys exalted, now immediately, by decisive and irresistible force; while the Lord will have us first learn our own weakness and blindness, His strength and unsuspected purposes, and, by experience, the great lesson, and that His ways are not our ways, neither His thoughts our thoughts.

We see men remaining in the Establishment, who were declared and earnest supporters of what alone are Free Church principles. They stayed in, expecting a satisfactory measure from Government; none came; what is given, fails in its object; yet they stay in, still, and we feel at a loss how to reconcile these men's conduct with their professions, and with their Christian character; and we long, and long again, for them to cast in their lot with those of whose movements,

almost up to the very last, they shared the responsibility. But the Lord has not yet turned their hearts;—Seeing they see not, hearing they hear not, neither do they understand. We must wait yet longer in faith, and in prayer, for them.

We see others in a still more strange position—men, who were among the warmest in every proceeding that led to the crisis; urging on others; pledging themselves; but finally, when the time of trial came, first shrinking from its sacrifices, and then casting themselves, as though they had nothing to unsay and nothing to undo, into the ranks of the opposite party, and attempting to profit by their own defaults, and by the conscientiousness of their brethren, and seeking to obtain the very vacated benefices of those old associates! To such men do we not expect to hear, as by an audible voice from heaven, the words spoken, “Thus saith the Lord Hast thou killed, and also taken possession?” But no, God is long suffering and of the tender mercy. He bore with us, many (oh how many!) years; He bears much still; and now He bears with these men, and pleads with them by the impulses of conscience, and all the day long, stretches forth His hands, begging them to turn from the world, and to repent and do their first works, to be faithful to their vows, and faithful to their brethren and to Him. Oh that they would hear, that they were wise, and would consider their latter end!

We see the pride of rank, the glitter of wealth, the arrogance of power, arrayed against His Church. Men join hand in hand; they encourage one another; they mock His people, they injure and oppress them; yet He bears with them still, and while we are expecting that the confederacy will be swept away, and utterly destroyed, He, rather, with silent agencies and hidden influence, conquers without violently overturning those who oppose His plans. Nay more, He allows them to gather strength, in order that they may become the more confident, and that the faith and the patience of His people may be tried, and then, He magnifies His own strength by eventually making his own cause more triumphant than it could have been, had the victory been gained over fewer or less potent foes.

Our experience of God's gracious dealings with us in this way, is not new experience. See how it was at the Reformation. Wherefore was the good work delayed, by the banishment, and then by the sufferings of Knox and the reformers? Wherefore, when all was advancing so prosperously under young King Edward, was he cut down, and the Romish Queen elevated to the throne? Wherefore, when the Church in Scotland was in so blessed and flourishing a state at the accession of Charles the Second, was he permitted to carry on his designs of wickedness and persecution, and why were many, of whom the world was not worthy, driven to hide themselves in rocks and caves of the earth? How shall we explain these things? Surely thus: The Lord wills, not only that the tree shall spread its branches abroad, but that its root shall be firmly planted in the soil; and therefore He causes His winds to blow, and so fastens its fibres more and more securely, and more and more deeply in the earth. Just so

it is now. Were we now suddenly to succeed as we could desire, how slight a motion of the elements might afterwards disturb and endanger us !

And again : He has other reasons. It is written "*Not by might, not by power, but by my Spirit, saith the Lord of Hosts.*" We must prosper as He wills, and by the process He appoints ; we must thus recognize His hand in our elevation, or else we shall boast ourselves as the king of Assyria did, and dream that all has been effected by *our* wisdom, *our* power, *our* merit. We must learn also another lesson ; and learn it in the best way of all, by being practically taught our dependence, our feebleness, and our folly. Then, when we know all this, the word comes forth to succour us. "Man's extremity is God's opportunity." Then, we see that *He* has done all things well ; and not merely well, but better, infinitely better, than we could have conceived it possible to do them, and so at last, His glory is promoted by the thanksgivings of many, who acknowledge that He hath truly "abounded" unto His Church, "in all wisdom and prudence."

Lastly, He postpones success, because He *commands* us to pray, and will try our obedience. "Yet for all these things," He says by the mouth of His prophet Ezekiel, "will I be inquired of, saith the Lord." Dear Friends, do you *pray* for the Free Church ? You expect large things from God—will you not then ASK Him to give them ? You want great things from God,—will you not beseech Him to bestow them ? Let us pray more ; let us trust more ; let us look off from man, and towards the Lord our God ; let Him be our strength, let Him be our confidence, and then shall we see, that He giveth not as the world giveth, but richly, as a King ; that He answers prayer ; that He rewards faith ; that He honors patience ; and that His purposes of mercy to His Church must and will be effected, though evil angels, and evil men combine, to resist and defeat them.

"COME WITH US, AND WE WILL DO YOU GOOD."

Such were the words of Israel to the family of Jethro ; such has been the language of the Church in all ages, to all who have not been journeying to the heavenly Canaan. Such is *our* language now—"Come with us, and we will do you good."

There are many, doubtless, whom we shall meet at our journey's end, who now fail to walk—exactly in our road. They are in the Way of Life, and the Way of Holiness,—the narrow way that leadeth to eternal life, but not in our precise part of it. Respecting many of these fellow pilgrims, we may say, that it would be well for them if they did walk in our company ; respecting others we can only say that we judge them not, and wish not to disturb their minds by attempts to make them proselytes. Oh no, Independents, and Wesleyans, Baptists and Free Churchmen, may well consent to obey the apostolic precept, and whereunto they have attained to mind the same thing, and to walk by the same rule, leaving all minor points unmentioned,

rather than dealing with them as essentials. We are journeying to a common home,—let us fall not out by the way. We have differences, but we are brethren ; and shall we hurt and devour one another, and forget that if one member suffer, all the members suffer with it ? And if indeed it be true, that we could wish our friends, to see “eye to eye” with us, shall we despise them if they still differ on non-essential points ? and shall we forget the duty of bearing with one another, walking together in love, and exercising those graces of patience and tenderness, of which differences among believers, are peculiarly calculated to make trial ? No, no, we will not forget the *privilege* as well as the duty, of shewing to the world, “how much these Christians love another.”

Yet we say again, “come with us, and we will do you good. To whom do we say it ? To those, chiefly, who have not at all come out from an evil world, or having come out are entangled in human systems, which serve to chill their spiritual life, and to endanger their Christian freedom. Come with us, and we will do you good ! Think of what an exhibition of Christian grace the Free Church has made, in the sacrifices, the firmness, and the faithfulness of her ministers and people. Think not of Scotland as of a land of cold hearts and rugged minds ; but think of it as a favored land where the Spirit of the living God has condescended to draw on the fleshy tablets of the heart, some of the most wondrous pictures ever seen by human kind, of the image of Him, whose we are, and whom we serve. Look at the marvellous and holy courage, and zeal of Knox and Melvill ; look at the deep, gentle, and seraphic piety of Leighton, Rutherford and Haliburton ; look at the lives of the old worthies, the Welshes, Browns of Priesthill, and the like ; look at the amazing portraits of true nobility (unlike nobility everywhere else), which appeared in the Loudouns and Argyles of olden time, or the Lady Glenorchy of recent years ; look at the covenanting martyrs among the poor ; and then see the power of vital godliness in many who have but lately descended to Scottish tombs—the Haldanes, Andrew Thompsons, and McCheynes, of these latter days. Hear in the cottages of the poor the evening hymn ; and see the Big Ha’ Bible ; look round the Parish schools ; see in the shelves of a thriving peasantry, tales of “Scottish worthies” and “the Cloud of witnesses.” Come with us, then, to the land where so many great and good men have been raised up, to proclaim and to adorn the everlasting gospel.

Come with us also, to partake in the fellowship of living Saints, and to enjoy the sympathies of the Lord’s people throughout the globe. Not a few, who love their Saviour, have spoken in Scotland herself of their earnest affection for the Church, to which, as the most blessed thing in Scotland, they invite you. But *they* have not spoken alone. You may hear the same sounds from the Malans and D’Aubignés of Geneva, from the Monods of France, the Bickersteths, the Shermans, and Buntings of England, the Cookes of Ireland, and the Lenuoxes of America ; from the churches of the Valleys ; from Jewish, and from Gentile Missionaries, from Canada, from the Cape of Good Hope,

from Northern, and Southern, and Western India. Come with us, and enjoy the blessings of the good in all the world, who now rejoice that their eyes have seen that sight of devotion and piety, which Scotland has presented to their view.

Come with us, and learn sound doctrine. There is no compromise with Rome; here is nothing that requires to be interpreted by one in a charitable sense, and to be explained away altogether by another; here is no Baptismal Regeneration, no outward Apostolical Succession, no demand of uniformity in trifles; here are no exclusive pulpits, and here is no affectation of superiority to all other churches, as if *they* were but *sects*, while we alone with the Church of Rome, formed the only Churches indeed. Here is the uncorrupted doctrine of the Reformation, sealed with martyr's blood, unchanged for centuries, appealing for confirmation not to traditions merely, or to traditions and the Bible jointly, but to the law and to the testimony—to that infallible Standard alone.

Come with us to a simple worship. We have no riches, no prelacy, no mastership among our ministers, no "Lords over God's heritage." We have no pomp, no sinecures, no pluralities, no decorations, no ceremonious forms, no elevated altars, no remaining tokens of the Popish leaven in Cathedrals, and Canons, and Choristers, and "Ecclesiastical Courts." The peerage does not make our Church a convenient mode of providing for younger branches; our chief ministers are not titled men of political power; we have no clerical "palaces." The Lord himself is our Head, the Queen cannot claim that dignity.

Come with us, to hear the preached gospel. In England you may hear Arminianism in one place, or Calvinism in another, and then something which is close akin to Popery in a third. In how few comparatively, of all its 13,000 churches, is the plain declaration of God's love, and the Saviour's atonement, and the Spirit's work, heard from the preachers of the Establishment! But in the Free Church, there is, (it will not be denied), a full publication of the doctrines of Grace, and of these doctrines only.

Come with us to wholesome ancient discipline. We have no fox-hunting, no dancing, clergy; no public scandal in our ministry, no men who can openly transgress without fear of discipline. Our services at the Lord's table are guarded by restrictions against open sinners, our baptismal font is not the witness of idle promises from sponsors, who know not what they say, nor whereof they affirm.

Come to a people who are carefully instructed; and who are the children of those, who were taught in useful schools, in days, when education was almost unknown, to the poor in England. Come with us to a ministry that is trained for its work, examined respecting its fitness, and is acceptable to the people; not to a ministry that is trained amidst the dissipation of mere worldly colleges, and is chiefly tested by its acquaintance with heathen writers and Paley's Theology.

Come with us, and we will do you good! We cannot turn the heart; that is the work of the Lord alone. We cannot secure you a heavenly inheritance; that, if obtained at all, must come as the

free gift of Him, who secured by purchase, that glorious possession. But we can say, that we desire to do you good ; that we have cleansed away Popery ; that we supply the word of life as the Apostles taught it ; that we will give you the advantage of a pure system, an unadulterated faith, and diligent ministrations ; all beyond this, must come from Him, who alone bestows good and perfect gifts, with whom is the Residue of the Spirit, and who by that Spirit, joins the voice of His bride, the Church, and says, come. "Hij that is athirst let him come."

But now, let the writer of these words turn to those who have already come ; to those who are Free Churchman now, and to whom, therefore, the exhortation to come, does not apply in the sense in which it has just been used. And to these brethren, he would say, you have come,—then you have great privileges. Oh remember, that you have great duties too ; your responsibilities are great. God has given you a goodly heritage ; the lot has fallen to you in pleasant places, and it becomes you to walk worthily of your high calling. Consider what great gratitude you owe to your Maker, for making your lot so much to differ, from the lot of those around you. You are not born of heathen parents, nursed in fatal prejudices, trained in vice, sunk in ignorance, miserable in outward circumstances, dark in your conscience and mind. No, but God has visited your country, and in that country has visited your father's house, and in that house has instructed *you*, and now what should you render to the Lord for all his benefits towards you ? He has preserved you hitherto in a dangerous climate, He has provided for you a preached gospel, and a pure form of worship, He has caused you to cast yourself among many of His own people who pray with you, and for you ; and after all, will you neglect the duties which accompany these blessings, and having obtained a knowledge of the truth, will you remain contented with *that*, and strive not for a personal experience of the power of vital godliness in your own soul ? Beware, oh beware, of the conviction of the head, without a responding sensation from the heart ! Beware of resting in privileges, as if, in having secured these things, you had attained to all that is to be desired, and all that is needed. Think well, that now in this country, you are as "a city set upon a hill," that men will watch you, and that it is necessary that you should not give occasion to them who desire occasion, in order that they may speak evil of the faith you profess. Your lives must be consistent with your professions ; you must shun even the appearance of evil, you must obey the command and believe the gracious promise : "Come out and Be separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and you shall be my sons and daughters, saith the Lord Almighty."

Hitherto it has been a sad and painful truth, that Scotsmen in this country have very little honored their divine Master. The state of the Scotch Church in Calcutta, when the Free Church was established here was ar, very far worse, than the state of any other body of Christians in the city. It had then no elders left but some of the Missionaries ;

and many of the communicants were attendants also at the Race Course, or were open Sabbath breakers, and profane persons; the week day service was attended, (exclusive of Church of England people) by a small number of individuals. You might look almost in vain, among the lists of subscribers to the Bible, Tract and other Christian Societies, for donations from any of the numerous members of St. Andrews; and there were few, very few indeed, who were not completely in the world, so far as attendance at Balls, and all other scenes of gaiety, was concerned. For the most part they had a name to live, but were dead. But now, the Lord seems to have purposes of mercy to them; for the establishment and the ministrations of the Free Church, I trust, will serve to awaken many of them, to far more serious thoughts than ever they entertained before. My dear Friends, let me exhort you, for the sake of your fellow countrymen around you, to seek peace for your souls in the favor of your Redeemer; and to live as those who know that they are strangers and pilgrims here, and who profess plainly that they are seeking a better country—that is a heavenly. Exhibit to those who observe you, pictures of simple piety, of steadfast faith, of firm non-conformity to the world, and like those they might see, and perhaps have seen in Scotland, and in the absence of which here, they have gradually forgotten the precepts of their early education, their own destiny, and the only end of their creation—the glory of their God. Act thus before them; and then, when they behold you journeying Zion-ward, and shewing forth the praise of Him who redeemed you, they will be won by the influence of your example to do as you do, and will hearken and believe you, when you say, “Come with us, and we will do you good.”

B. A.

V.—CORRESPONDENCE CONCERNING THE MISSION SUBSCRIPTIONS BETWEEN ARCHDEACON DEALTRY AND DR. DUFF.*

(*From the Bengal Hurkaru*).

I.—FROM THE VENERABLE THE ARCHDEACON.

To the Editor of the Bengal Hurkaru.

SIR,—In an advertisement put forth by the Committee of the Free Church of Scotland, published in your paper of this morning, I observe my name put down for one hundred rupees towards the objects of their Mission. If it had not been put down in a manner calculated, as I think, to mislead, I should not have troubled you on the present occasion.

I gave the promise of that sum to Dr. Duff, under the express limitation, that it was for *their schools* and for *their schools alone*. At the same time, I stated distinctly, that I had no sympathy with them in their secession; on the contrary, I thought them decidedly wrong. I further stated, that in

conducting their recent proceedings, there were two things so utterly inconsistent in my judgment with Christian principle, and the spirit of Christian charity, that I considered it my duty as a Christian brother to mention them to him:—

1st.—“That I had read, when in Ceylon with feelings of sorrow and regret, which I could not express, the reason which they had assigned for their secession, viz., ‘that the residuary body of the Scottish Church had renounced Christ as the Head of that Church.’ I said I could understand them well, if they had simply stated that they had determined to follow the fortunes of their seceding brethren at home from affection, sympathy or accordance with their general views, &c., but to alledge that it was because the other party had renounced Christ as the Head, from whom all vitality flows to the body and the members, knowing, as they must do, how many upright and devoted men reniaip; I could not understand him.”

2d.—I mentioned, moreover, “that I thought they had taken a most unjustifiable step in setting up a secession Church in this city, and causing a schism of so painful a nature instead of simply pursuing the Missionary objects for which they came out, and thus occupying the high ground of their appointment; and that if they had thus pursued their important labours they would undoubtedly have created greater sympathy in their noble undertakings.”

Whether I was right or wrong in these views is not the question here, but it will prove that I did not agree with them in the principle of their secession.

I observed, nevertheless, that I believed their schools had been and were one of the greatest blessings to India, that in my judgment there was nothing effecting a greater amount of good in this city, and that it would afford me the greatest satisfaction to lend all the aid I could to keep them in a state of efficiency; and that I would send one hundred rupees for that object without delay, and only wished I could do more.

I confidently appeal to Dr. Duff for confirmation of the above statements.

I now leave the public to judge whether the Free Church Committee are justified in putting my name down, as a subscriber to the *general objects* of the Secession Church Mission, and whether I had any alternative, unless, indeed, I would approve of what I think wrong, than to offer this explanation of my sentiments on the subject.

You will oblige me by so far modifying the advertisement, as to put my donation as “*an offering to the schools alone.*” I will also thank the Editors of the other papers who have inserted the advertisement to follow your example.

I have the honor to be, Sir, yours faithfully,

T. DEALTRY, Archdeacon.

Old Church Parsonage, February 9, 1844.

2.—FROM THE REV. DR. DUFF.

To the Editor of the Bengal Hurkaru.

DEAR SIR,—I was not a little surprised at the appearance of a letter from the Venerable Archdeacon Dealtry in your Saturday's issue; and having now gathered the sentiments of our Mission Committee, I feel the more free in briefly noticing his communication.

The Archdeacon's letter has, I find, conveyed the idea that a Subscription has been given to the Mission, but appropriated to the Free Church Building

Fund, or some other directly Free Church object. That impression may not have been intended to be conveyed : but it has arisen from his speaking of "the Committee of the Free Church," having advertised his subscription. Now, there is really no such Body. There is a "Free Church Building Committee," for the promotion of exclusively Free Church objects, with a distinct and separate subscription list, under distinct and separate management. There is also a "Free Church Mission Committee," for the promotion of purely Missionary objects, with a distinct and separate subscription list, under distinct and separate management. Now, since, apart from the salaries of the Missionaries, the only pecuniary expenditure connected with the Mission hitherto has, in point of fact, been for Christian Educational purposes only, it was all along understood that the simple fact of a name appearing in the Mission subscription list, sufficiently indicated the destination of the sum and the intentions of the donor. No member of the Mission Committee ever imagined, that the insertion of a name in their list implied, *ipso facto*, any approval of Free Church principles or proceedings, *as such*. No ; they knew well the contrary. They knew that subscriptions and donations had been received, for the Mission, from parties who quite as much disapproved of other objects contemplated or in progress, as the Archdeacon himself. But, up to this hour, not one of these has signified any alarm lest the insertion of his name in the Mission subscription list should be construed as implying sympathy with the late Secession, *as such*. The Archdeacon is the first, who has expressed any such fear ; and till his letter appeared, it never once occurred to any one of us that there was the least room for any such fear at all. Since, however, such fear has been manifested on his part,—most groundlessly as the Free Church Mission Committee believe—they have, in order to prevent any such misapprehensions in future, adopted the resolution which has appeared at the head of their subscription list in this morning's *Herald*.

From all this it is abundantly obvious that, if the Archdeacon, when he wrote in the manner that has caused such an erroneous impression, thought that there was but one Committee, or that his money had been appropriated and advertised by a Committee that has anything to do with Free Church building, or any other exclusive Free Church purposes, he was labouring under a pure mistake ; and had he communicated with me *privately* on the subject, I am sure that he would have his misapprehension remedied at once. Moreover, I think that, considering that his letter imputes to me and other members of the Mission Committee something very like a breach of trust, I might have looked for such a *private* communication *prior* to his taking the step of writing as he has done ; and conveying such an imputation on men whom I am persuaded the Archdeacon himself must, on reflection, believe to be utterly incapable of any such low, unworthy, and contemptible artifice as seems to be insinuated in his letter, written apparently in the haste and fervour of an unguarded moment.

In conclusion, while we feel duly grateful for his approbation and support of one great branch of our Missionary undertaking, we cannot but regret that he has assumed such a gratuitous, ungracious, and uncouth attitude of hostility towards principles and proceedings, which have commended themselves to the heads and hearts of thousands and tens of thousands of the wisest and holiest champions of evangelism which the world has yet seen. His doing so, however, may be over-ruled by a gracious Providence, as one of the instrumentalities for accelerating the crisis of spiritual freedom in this benighted land. For, the day has gone by when men's minds, in general, will be satisfied with the bare dictum of any authority however high ; or the bare passport of any name however venerable. Opinions and positions, founded on ignorance, mistake, prejudice, partizanship, or sectarian-

nism, when tried in the furnace that is now heating amid the last evolutions of this world's history, will prove like "wood, hay, and stubble," before the consuming fire. May all right-hearted and right-minded Christians speedily subject their principles of action, not to any fallible standards of mere human devising, but to the infallible standard of Jehovah's holy Oracles! Then, may we expect to see eye to eye, and rejoice in clasping faster and faster the bands of a growing charity that shall ultimately comprehend the world in the embrace of a universal brother-hood.

As to the remaining parts of the Archdeacon's letter, I may, with your permission, have a few words to add to-morrow.

I remain, yours, &c.,

ALEXANDER DUFF.

Tuesday, 13.

3.—FROM THE VENERABLE THE ARCHDEACON.

To the Editor of the Bengal Hurkaru

SIR,—There are two points in Dr. Duff's letter of this morning, on which I wish to remark.

(1.) I have imputed no motives to the Committee of the Free Secession Church, but merely stated matters of fact. Whatever the Committee *may* judge upon the subject, I know that several persons have considered that a name published in the way mine was, without any restriction as to the object for which the subscription was given, left the impression that the individual agreed generally in the sentiments of the Committee on the *secession question*.

(2.) Dr. Duff thinks I ought in courtesy to have written privately to him, before I had addressed the public, I am sorry that he should think so. Discourtesy was certainly not intended, but as the advertisement had been made *public* I thought, and still think, my only alternative was *publicly* to meet it and explain my sentiments.

With regard to the last paragraph in the letter, I would only remark, that when the line of argument is left for declamation, it requires no observation.

I remain, yours faithfully,

Cal., Feb. 14, 1844.

T. DEALTRY, Archdeacon.

4.—FROM THE REV. DR. DUFF.

To the Editor of the Bengal Hurkaru.

DEAR SIR,—The Archdeacon's mistake as to what was intended to be implied by the insertion of his name in our *Mission* subscription list was easily corrected. A simple statement of fact sufficed for that end. It is not so easy to deal briefly with the two propositions in which he has, as I think unhappily, embodied his views of Free Church principles and proceedings. That he has so distinctly embodied them in writing, is indeed a happy circumstance for the cause of truth; since they are thereby rescued from the ever-changing atmosphere of rumour and oral report, and brought within the settled region of historic fact, and, consequently, of definite dealing. Whether his doing so may, in the end, prove an equally happy circumstance for his credit and reputation as a wise, enlightened, and justly respected Christian Dignitary, time alone can shew. At all events, I am sure that, on

reflection, his mode of announcing his views to the public must appear to himself, as it has already appeared to others, as shutting me up into the awkward alternative, either of appearing, through silence, to admit that his propositions passed unchallenged as originally enunciated, or of appearing to violate the courtesies of private and confidential intercourse by being forced, in self-defence, to blazon before the world more than is desirable in itself or profitable for edification.

As far as my memory serves me, I am bound to say that the propositions, as they appear in writing, are *substantially* the same as when orally delivered. But then I am bound to add that, at the time, I *did not admit the justness or the accuracy of either*. On the contrary, I distinctly declared, that I considered them both wrong—as being both founded on erroneous or inadequate apprehensions, alike of the facts and the principles of our cause. Attributing these mistaken apprehensions solely to imperfect or inaccurate information; my endeavour was to supply what I thought wanting in that respect—adding, that I felt assured, that if the Archdeacon had only time and leisure, thoroughly to examine into the scriptural and historic foundations and bearings of the whole subject, he would find abundant reason for at least altering or greatly modifying his views and impressions. Indeed, before we parted, my own impression was, that, in reference to one or two main points, he already felt that we had more of reason on our side than he was previously aware of, from his inacquaintance with the precise facts of the case. And the readiness with which he agreed to peruse any statements on the subject, which I might forward to him, left on my own mind the most pleasing convictions relative to his fairness, his candour, and his straight-forward honesty of purpose. Hence, in part, my surprize at finding the original propositions put forth in their primitive undiluted and unmodified form—without any reference to the fact, that their correctness was distinctly denied, both as to substance and expression—and without any reference to the fact, that explanatory statements were offered, well fitted to lead to their modification, if not withdrawal altogether. But, as nothing can prove more unsatisfactory than a reference to *oral conversations*, of which *no notes have been taken*, and respecting the specialities of which memory is so apt to be treacherous, I deem it better to waive, as far as possible, the consideration of what passed in private, and take up the propositions as they now stand on their own merits.

His *first* proposition is as follows:—

“That I had read, when in Ceylon, with feelings of sorrow and regret, which I could not express, the reason which they had assigned for their secession, viz. ‘*That the Residuary body of the Scottish Church had renounced Christ as the Head of that Church.*’ I said I could understand them well, if they had simply stated that had determined to follow the fortunes of their seceding brethren at home from affection, sympathy or accordance with their general views, &c.; but to allege that it was because the other party had renounced Christ as the head, from whom all vitality flows to the body and the members. Knowing as they must do, how many upright and devoted men remain, I could not understand him.”

Now, the only reason for our secession which the Archdeacon could have read, when in Ceylon, must have been that contained in the series of resolutions published in our explanatory statement. It is but fair, therefore, to refer to the reason as briefly embodied in these resolutions. It is as follows:—

“That the Church of Scotland has uniformly in its ecclesiastical constitution, as derived directly from the New Testament and explicated in all its accredited standards, held forth and embodied as its fundamental, ecclesiastical principle, that the Lord Jesus Christ, not only as the co-equal and co-

eternal Son of the Father, hath a universal kingdom of which all created beings are subjects, but also as Messiah—the Mediator and Redeemer, the eternal Word become incarnate in order by His perfect obedience and sufferings unto death to conquer sin, and death, and hell and the grave,—hath obtained, as the fruit and purchase of this mighty conquest, a kingdom concerning which He Himself testified, saying, “My kingdom is not of this world,”—a *spiritual Kingdom or Church*, of which, as redeemed by His own precious blood and constituted by His express authority, *He is the sole Head and Monarch, holding and exercising therein an exclusive Supremacy in all matters relating to doctrine, discipline and government,—the qualifications, functions and appointment of the office-bearers, and the rights and liberties of its professing members.*

“That the contest, which for some time past has been carried on between the Ecclesiastical Establishment of Scotland on the one part, and the Civil Courts of the kingdom, whether subordinate or supreme, on the other part, has been one which *directly and truly involved, its fundamental principle and ultimate issues, the exclusive and supreme Headship of the Lord Jesus Christ over His Church in all things spiritual as well as the rights and duties of his ministers and people with respect to all those acts and privileges which are purely ecclesiastical, or which belong to the internal economy and management of His House and Temple in the world.*

That the present subsisting Church Establishment of Scotland, by the part which it has taken in the last General Assembly (not to refer to any former proceedings of its leading members) has, in our clear though sorrowful conviction, *unduly and unscripturally submitted itself to the unconstitutional dictation of the merely Civil power, in regard to acts and privileges purely spiritual and ecclesiastical,—and that, to such an extent, as injuriously to compromise and sadly to obscure both those glorious points, the supreme Headship of Christ, and the spiritual freedom of His body the Church, and thus to leave it almost entirely at the disposal of the State or secular power in many of its most vital and distinctive actings as a constituted branch of the Church Universal.*

“That, on the other hand, the Free Protestant Presbyterian Church of Scotland, as represented in the acts, declarations and resolutions of its first Assembly, (without referring to the course previously pursued by its leading members,) does fully sustain and carry out the faith which we now hold, and have heretofore held, during the painful contest which has now come to a close, on those grand important articles already referred to, viz., the royal prerogatives of Christ's crown and covenant, and the dear-bought privileges of His Church, which may never be yielded up—however they may be resisted or gainsayed—in any circumstances, without sin,—*without a virtual renunciation of the Great Head, and an actual surrender of the birth-right of His people.*”

Now, I confidently appeal to any candid and intelligent reader to say, whether the laconic expression of the Archdeacon, viz. “*renounced, Christ, as the Head,*” without any explanation, qualification, or reserve, be a fair or legitimate representation of the reason as stated by ourselves? or whether the impression naturally conveyed by his brief and *unqualified* expression be precisely identical with that conveyed by our own *guarded and qualified* statement? I do feel that, by his curt and summary mode of expressing our views, he has proclaimed to the whole world, that he has utterly misapprehended them; and has thereby, most unintentionally, I am sure, done the greatest injustice to us and our cause. The subject is vastly too extensive in its foundation, connections, and bearings, to admit of such summary and unceremonious treatment. Will the Archdeacon, instead of giving expression to his own misapprehensions of our views, take up these views as embodied in

our own resolutions, or more largely expounded in the volume of Lectures, recently published by Rushton; and, if he *think* us still wrong, will he then shew us *from Scripture and Ecclesiastical History*, how, or why, or wherein we are wrong? Till he do this, or something equivalent to this, such unsupported propositions as he has now put forth, can only have the effect of proving, *not that we are wrong in our views, BUT that he is wrong in his mode of apprehending them.*

In his 1st proposition, as it stands at present, the Archdeacon either wholly overlooks or altogether confounds the marked and important distinction between the *Supreme Spiritual Headship* of Christ and His *Supreme Ecclesiastical Headship*. He overlooks or confounds the grand and vital distinction between a *formal* and *absolute renunciation* of Christ as the Head, and what we have more accurately and discriminatingly designated, a "*virtual renunciation*" of the great Head.* Who is not familiar with the difference between *formal* and *absolute* Atheism, and *virtual* or *practical* Atheism? We scruple not to charge men with the latter, whom we would never think of charging with the former? Again, he speaks strangely and vaguely about "*sympathy of accordance with their (Free Church Ministers at home) general views*;" as if it were morally possible, honestly to sympathise or accord with their *general* views, without sympathising or according, or at least without manifesting: *by appropriate overt acts*, any sympathy or accordance, with the *grand central and specific principle*, around which all the *general* views do revolve as truly as the planets round the sun!—and that is, the *exclusive and Supreme Headship of the Lord Jesus Christ over his own Church*, NOT IN ABSTRACT CREED OR THEORY MERELY, BUT AS SCRIPTURALLY AND CONSISTENTLY REDUCED TO PRACTICE! As if it were intellectually possible, honestly to accord with Sir Isaac Newton's *general* views on the system of the heavens, and yet not accord, or exhibit any palpable signs of accordance, with the *grand central specific principle* of gravitation, around which all his other general views do naturally and inevitable revolve! Once more, the Archdeacon singularly overlooks the notorious fact that the existence even of "*upright and devoted men*," in connection with any system, does not *of itself* prove anything respecting the integrity or soundness of *all* the parts of the system, viewed *as a whole*. Who can doubt the existence of "*upright and devoted men*" in connection with the system of *Romanism*?—and yet, will the Archdeacon himself scruple to denounce the Romish system as *Anti-Christian* and *Apostate*?—or, will he scruple to pronounce its adherents, *as a body*, as guilty of upholding *Apostate* and *Anti-Christian* error?

It grieves me exceedingly to be obliged, in *self-defence*, to write thus plainly, respecting one whom we have been so long accustomed to admire, esteem, and revere as one of the most faithful and fearless of the advocates of Protestant Evangelical truth, which India has yet seen. And my earnest prayer to God is, that, on mature re-consideration he may be led to see that he has written under the misapprehension and confusion of ideas, that are inseparable from a partial and imperfect acquaintance with the *Scriptural, Historical, and Ecclesiastical* merits of our cause; and that, when these merits are better understood and appreciated, he and his friends, as evangelical members of the Episcopal Church of England, and we and our friends, as evangelical members of the Free Presbyterian Church of Scotland, may still be privileged to reciprocate the sweet interchange of brotherly fellowship and affection, on the broad and Catholic basis of our common Christianity.

I remain, yours' very truly,

ALEXANDER DUFF.

(5.)

To the Editor of the Bengal Hurkaru.

DEAR SIR,—You declined inserting the communications of “anonymous backers,” in the recent discussion about the principles and proceedings of the Calcutta adherents of the Free Church of Scotland. In this, you acted wisely, and in a way calculated to promote the sacred ends of peace and charity. “So long as human nature is, what it is, *differences of judgment* will arise among even the wisest and the best of men. But such differences, except on essential and fundamental points, ought never to interfere with the grand law of Christian forbearance, and Christian love. On this subject there is a precious tract by the Honorable and Revd. Baptist W. Noel, entitled, “the Unity of the Church,” which pre-eminently deserves to be perused by every Member of the Church of Christ.

As regards the discussion which lately arose from the publication of the Venerable Archdeacon Dealtry’s letter in the *Hurkaru* of the 10th instant, I beg to state, that, after mutual explanations given and received, we are thoroughly persuaded that, on neither side, was there the remotest intention to do or say any thing calculated to mislead or unnecessarily to offend.

While differing in judgment as to the intrinsic merits of certain ecclesiastical principles and proceedings that distinguish our respective Churches, or Christian communions, we yet feel assured that, in upholding such principles and proceedings, each has been, and is, actuated by the purest and most conscientious motives.

Strongly cherishing such mutual convictions, we feel that, without any injurious concessions or any unworthy compromise of our peculiar views and distinctive opinions, we can, on the broad Catholic basis of our common Christianity, cordially unite in the bond of faith and love, and cordially wish each other “God speed,” in our several efforts within our respective spheres, to advance the cause of pure evangelical truth, among the people of this benighted land;—all, in the spirit of the “*new commandment*” of brotherly love, and of the Divinely prescribed prayer “thy kingdom come; thy will be done on earth as it is in Heaven.”

I remain, yours, very truly,

ALEXANDER DUFF.

Monday, February 26th, 1844.

VI.—CAN I CONTINUE A MEMBER OF THE CHURCH OF ENGLAND?—A TRACT BY ONE WHO HAS JOINED THE FREE CHURCH IN CALCUTTA.

THE CAUSE OF CHRIST is the cause of “Truth, meekness and righteousness.” Where these graces are combined in manifestation, however painful the circumstances that call for their exercise, the Church towards which they are exercised, can have no cause to complain. This remark we apply to the Tract before us—written as it is with much regard to truthfulness, and imbued with a most calm and tranquil spirit. The circumstance however which has specially introduced it into *our* pages is, that the estimable writer of it, whose pen has so often and acceptably helped us, has joined himself to the humble and despised, but yet active and glad some fellowship of the FREE CHURCH in Calcutta. Our worst feeling towards our Anglican Sister is, that SHE may be as

we now are, "except those bonds," except the troubles and contradiction we endure: and surely if we had any *less* wish, we should not be fulfilling the law which says, "LOVE THY NEIGHBOUR AS THYSELF."—ED. F. C. M.

CAN I CONTINUE A MEMBER OF THE CHURCH OF ENGLAND?

What is the present state of the Church of England? I desire to bear no false witness; I desire to speak the truth, and to speak it in love. And what, then, must I reply to the serious question, "what is the present state of the Church of England?" There are pluralists, non-residents, sinecurists, and preachers of false doctrine in her; and these are not restrained. There are some clergymen with three, some with four, some with more livings; and the system of pluralities, though it has, of late years, been modified by act of Parliament, has not been abolished. Far from it. The present generation of pluralists remains undisturbed; and provision has been made for *mitigating* only, not for preventing the evils of pluralities, for the future. Still less has the non-residence of ministers in their livings been prevented. These old evils, therefore, still remain, as matters of just complaint, and of deep sorrow.

Other evils of great magnitude exist in all their ancient force. This is especially the case with Church Patronage. More than a thousand livings are in the gift of the Crown; that is, of the Prime Minister and Lord Chancellor for the time being; either of whom may be, as the Duke of Grafton was, when he was Prime Minister, an avowed Socinian, or like Lord Thurlow, a man of known dissoluteness of character. Among whom are the Crown livings dispensed? Chiefly among those who have political influence, or have rendered political services.

A large number of livings are in the gift of the Bishops. Who appoints the Bishops? The Crown; and let the fact of such men as Lords Bristol, Bridgewater, Cornwallis, Decies, Rokeby, Normanton, having been Bishops, and the long list of sons of peers who, in the last century and a half, have been made Bishops, speak to the truth, that a very common road to Bishopricks, is political influence. And here I must observe, that there has been little or no improvement of late years, in the system of appointing Bishops. Within the last few years, brothers of Lord Stanley of Alderley, Cottenham, Riversdale, Ponsonby, and Ranfurley, and of Earl Grey, the brother of Mr. Evelyn Denison (then the influential member for Nottinghamshire), and the son-in-law of Lord Colington, and the cousin of the Earl of Courtown (very recently) have been made Bishops. Besides these, there are now on the bench, uncles of the Marquis of Waterford and Lord Ellenborough, cousins of the Marquis of Waterford, Lord Vernon, and the Duke of Atholl, and brothers of the Marquis of Ely, Lord Bagot, the Earl of Beverley, and other persons of interest. Of the evangelical Bishops, the late excellent Bishop Ryder, owed his preferment to the exertions of his brother Lord Harrowby, who, as Mr. Wilberforce narrates, threatened to resign, if he were not appointed; and the Bishop of Winchester was appointed through the interest of the Marquis of Conyngham's family, in which he was tutor. Of the Bishops who have died since 1800, I may add that the names Manners, Sutton, Jenkinson, Barrington, Legge, Yorke, Courtenay, Pelham, Brownlow, North, and Lord George Murray, will be recognized as the names of near relatives of noble families; and among the Irish Bishops who have died in the same time, many similar names might be found. Of the present Bishops the Bishop of Ely was Lord Spencer's tutor; the Archbishop of Canterbury was tutor in the Marquis of Abercorn's family; the Archbishop

of Dublin was Lord Stanley's tutor; and of late Bishops, the late Archbishop of Cashel was Sir Robert Peel's tutor; *very many* other facts of this kind might be here mentioned, but enough has been said.

Then, among whom, is the patronage of the Bishops dispensed? I answer, principally among their own relations and personal friends. To *them*, have favorable leases of Church lands, and wealthy livings, and Prebendal stalls, been granted, to a degree, that has often-times excited shame.

Look at the list of eminent Christians, who have, in the last hundred years, adorned the ministry of the established Church. I allude not to Wesley, Whitfield, Charles of Bala, or Rowland Hill, or any men, who by the conduct of the Bishops and clergy, and patrons, were driven from the pulpits of the establishment altogether; but to Venn, Grimshaw, Newton, Scott, Hervey, Toplady, Romaine, Cecil, Biddulph, Simeon, Joseph Milner, Henry Martyn, David Brown, Goode, Bickersteth, Bridges, Blunt, McNeile, McGhee, Stowell, Haldane Stewart, Close, and others. What has the patronage of the Crown or of Bishops done for these men? How few such men have ever met the smiles of regal or episcopal favor!

Turn then to private patrons. A very great proportion of all the livings in England, is in the hands of private persons. And is it not a fact undeniable, that these livings are generally treated as family provisions; and is it not also true, that they are very commonly sold to the highest bidders, at public auctions? It may be averred without hesitation, that few, very few, of the nobility and landed gentry, fail to provide for one or more of their sons in the Church, as a matter of course, and with little or no reference to the question of fitness for such employment.

It may be said, however, that none can be presented to livings, except men who have previously been regularly examined and ordained. That is true. But what security is hereby afforded? What may be expected to be the fitness of men who have been ordained by Bishops, like the late Earl of Bristol? What sort of confidence could be placed in the ordinations of Bishops Hoadley, Lavington, Warburton, Herbert Marsh, and the like? And now-a-days, what is the security for sound doctrine, afforded by an examination conducted by the Bishops of Oxford, Salisbury, or Exeter, who are favourable to Puseyism; and by others who are far from being opposed to many of its fundamental errors? Look even to the Diocese of Calcutta, with an evangelical Bishop, and there see and hear what I have seen and heard, a man ordained by evangelical Bishop Wilson, (after a sermon in which the Bishop lauded Bishop's College, and boasted of the fact that all the candidates for ordination then before him, were its students;) and then see the minister of whose ordination I am now speaking, just two weeks after, rise up and preach plainly those doctrines, respecting baptism and apostolical succession, which the Bishop is known to condemn. I say then, what security is there? None or next to none, in ordinations and examinations. And if so, is there any, in the character of the patrons? Alas! a patron of livings in England, may be a jockey nobleman; or a gambling gentleman; an infidel; a socinian; a concealed Papist; or a mere idle jester. There is *nothing* to prevent these men being patrons.

And coming to the plain matter of fact, I ask, if the necessity of patrons appointing only such men as have been ordained, has really been any security for sound doctrine, either in this age, or in ages past? It is simple truth, that there are now men in the Church of England, who are scarcely short of actual Papists; and yet these men preach and teach without restraint. Their organ the British Critic, declares, that its object is to "unprotestantize" the Church of England. Not only do these men hold Dr. Pusey's views on baptismal regeneration, apostolical succession, reserve in communicating religious knowledge, and the like; but further, they pub-

lish and use Popish books of devotion; they slander and revile the great reformers; they speak highly of prayers for the dead and intercession of saints; they hold a doctrine scarcely distinguishable from transubstantiation; they use and they recommend the use of crucifixes, and of many popish mortifications; they "sigh for union with Rome." Such men may be, such have been, such men constantly now are, presented to livings, and where is the necessary discipline to prevent their induction?

I answer to the question, what is the present state of the Church of England? by saying; that in fact, *ministers like these, and ministers who are not far removed from these, (like Mr. Newman); ministers also, who are fox-hunters; card-players; fashionable dancers; novel writers (like Mr. Maxwell, Mr. Gleig, Mr. Puget, &c.,) ARE NOW ACCREDITED BY CHURCH AND STATE, AS INSTRUCTORS OF THE PEOPLE.* Oh! what is the value of a human soul; and what must be the danger of such men's teaching! If the blind lead the blind, they must both fall into the ditch. Our Lord says to his people "take heed what ye hear;" but in how many hundreds of parishes of England there is nothing at all to hear, from the Church of England, but *error*! "The leaders of this people cause them to err, and they that are led of them are destroyed."—(Isaiah ix. 16.)

To this there is, I know, a common reply. Observe, it is said, what may be said on the other side—what good men there are in the Church of England. This witness, no doubt, is true. I know and I love some of these men; I love and honor them all. But what is the worth of this argument? Fenelon, Pascal, Nicole, Quesnel, and many other good men were at one time in the Church of Rome, blind to many of her errors, and sanctioning tacitly by their presence, her deeds. Was the Church of Rome at that time pure, incorrupt? Was it not then, as now, a solemn duty, to come out and be separate?

The present evils of the Church of England are indeed immense; Missionaries are sent out by her who preach "another gospel," and disturb, as among the Nestorians, and here in India, other Protestant Missionaries; there is a spirit of pride, and sectarian exclusiveness in her Bishops and Clergy; too much wealth; too much pomp; no effectual, no sufficient discipline; the extremes of differences among her Clergy, from the highest Calvinism to the next thing to Popery; and in her Cathedrals and College services, the form of religion without the power, regulated attendances of hired singers, and compulsory attendances of disorderly students.

I am told, however, to look at the Prayer Book; to see how beautiful is its language, and how pure are its doctrines. To a great extent I admit what is thus said. The prayers are, many of them, beautiful indeed; some of the Articles of religion are very admirable statements of divine truth. But much, very much, must be admitted on the other side. The Articles and Homilies, for instance, contain most scriptural truths respecting election and justification by faith alone. But are those truths *preached* in the Church? Look at the Puseyites! They not only preach against them, but can and do show you, that what they say on these points, has been said before, not merely by Archbishop Laud, and Thorndike, and such divines, but by Bishop Jeremy Taylor, Bishop Bull, Bishop Van Mildert and many many more. Look at the "great Church Societies." Are sound doctrines taught in the tracts of the Christian Knowledge Society? No, certainly not. Works like those of Bishops Mant and Mann, Bishop Thomas Wilson, Crossman's Catechism, the Whole Duty of Man, and Nelson's Fasts and Festivals, do not teach such doctrines; while they do either teach, or plainly take for granted, the doctrines of Apostolical Succession and Baptismal Regeneration. What is the use of having Articles and Homilies ever so sound, if they are not preached? What is the effect of teaching

one thing in the prayer book, and another thing in the pulpit? "If the trumpet give an uncertain sound, who shall prepare himself for the battle?"

But a word more as to the Articles. I have freely admitted that there are many sound things in them. But on the other hand they tell us (Article XX) that the Church hath power to decree rites and ceremonies, so long as they are not opposed to scripture. What a convenient sentence is this to Puseyism! But surely, it is very unscriptural. What power do we find given or assumed in scripture, to decree rites and ceremonies? "Let all things be done decently and in order," is the Apostles' simple injunction. And oh! what wars and persecutions, what torture and evils, has this claim to the power of enforcing an uniformity of rites and ceremonies, occasioned. Men cannot be content with the unity of the spirit, they must have uniformity, and hence come wars and fightings.

Then again as to traditions. It is of little avail for one Article to tell us that the Bible contains all things necessary for salvation, if, immediately after, another Article tells us, (the 34th Article) that "whosoever through his private judgment willingly, and purposely doth openly break the traditions and ceremonies of the Church, which are not repugnant to the word of God, and be ordered and approved by common authority, ought to be rebuked openly." This is just such a sentence as Puseyism wants. It is the introduction of sentences like this, that makes the Articles, what Mr. Newman boasts that they are, "Articles of comprehension,"—intended to include among their subscribers, men of very different and even opposite opinions.

From the Articles, I might go into a consideration of the Canons of the Church and the Rubric. But respecting these I will only say, that it is very well known, that they cannot all be carried into practice, without public scandal. Many a vagary, peculiar as it is thought, to Puseyism, is in fact, well supported by Canons or Rubrics which the Church either will not, or cannot reform.

But I turn from these things to some of the services. I have admitted the great beauty of some of the Church prayers. Generally they are taken from the Romish books of devotion, and the honor of them belongs not to the Church of England. But they are surrounded by great defects. See, for instance, in the morning form of prayers, what "vain repetitions" there are. The Lord's prayers is said *five* times, and if the Sacrament be administered, six times. The Queen is prayed for four times, the Royal Family twice; and the Clergy twice; and there are two Creeds.

Then, for about two months of the year, and on certain Holydays too, there are "first lessons" taken from the Apocryphal books. Thus, from the 27th of September to the 23rd of November, the appointed first lessons are taken from Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, Bel and the Dragon, and Susannah and the Elders.

And what doctrines are unveiled in these services? Take the doctrine of Apostolical Succession. This is a most vain and dangerous figment. If we believe that there is a line of ministers descended from the apostles, and that the ministers who are in this line, and those only, are duly ordained ministers, we in fact deny, that John Bunyan, and David Brainerd, that Carey and Williams, that Owen and Matthew Henry were true ministers. We must go further, and say, that Apollos, who preached without having been ordained, and who "nightly convinced the Jews," should have been silent; and that all the disciples who were scattered abroad after the death of Stephen (Acts viii. 1-4) and went preaching the gospel everywhere, should have held their peace, and proclaimed not at all the way of salvation. We must go further still. We must add, that we are content to trace this ministerial lineage through the apostate Church of Rome!

Now, what says the Church of England on this important subject? She

speaks thus: when a man comes for ordination the Bishop says to him "*Receive the Holy Ghost, for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain they are retained.*" What does this imply, but the conveyance by and through episcopal hands, of some mysterious and some apostolical powers? The Church of England, however, speaks also by deeds. If a Roman Catholic priest join the Church of England, he is not re-ordained; his orders are recognized as good. But if a dissenting minister join the Church of England, his previous ordination is deemed invalid and totally null; he must be ordained, and admitted into the ministry!

Here, let us think, what countenance is thus afforded to Puseyism! How much, indeed, of what is called Puseyism, is nothing more than the actual doctrine of the Church of England, plainly disclosed and developed!

In the words which I have quoted from the ordination service, it is evident that the doctrine of priestly *absolution* is involved. This is with equal distinctness discovered in the service for the Visitation of the Sick. When the sick man professes penitence, the Priest says to him "Our Lord Jesus Christ who hath left power to his Church to absolve all sinners who truly repent, and believe in Him, of his great mercy forgive thee, thine offences: *And by his authority committed unto me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.*" I know very well, that these expressions, as well as the expressions in the Baptismal service, to which I shall come presently, are explained away; but I must say, that the manner in which this is done, is not ingenuous, and is far from satisfactory. Indeed, little less ingenuity is used in these explanations, than was employed by Mr. Newman, on the other side, with some of the Articles. To interpret these and other words, as some men interpret them, is to do that, which both betrays and encourages a dangerous habit of mind. If these things can be explained away, then, I can understand how some of the Lord's people remain in the Church of Rome, (for such there are, to whom the words are addressed "Come out of her my people,") and continue deceiving and being deceived; explaining away some things, and shrinking from fairly examining others.

I pass on to another point, Baptismal Regeneration. This, I take to be one of the most *dangerous* errors conceivable. If a man be taught that he was born again in baptism, how much, how fatally he may be deceived regarding his own present standing before God, and his present urgent duties! Many, many souls we may fear, have, on this rock, been shipwrecked for ever! Now, is this error held by the Church of England? I have been convinced that it is. In the Baptismal service there are indeed *many* objectionable things; as, for instance, Godfathers and Godmothers, therein, take upon themselves to promise, on behalf of their Godchildren, a renunciation of the devil and all his works, and an obedient keeping of God's holy will and commandments; and they do this in most cases, on behalf of children over whose education they have little or no control, and over whose hearts they have no influence whatever. This is very bad, especially when we know that few godfathers and godmothers who make this promise ever think of even endeavouring to secure its fulfilment by their godchildren; and when the clergy in nearly all cases allow any sort of persons to come forward, and make this promise. But there are still worse things in his service. There is, I am persuaded, Baptismal Regeneration. Towards the end of it we find these words: "*It is certain by God's word that children which are baptized, dying before they have committed actual sin, are undoubtedly saved.*" And the Priest, when he has sprinkled a child, is commanded to say, "*Seeing now, dearly beloved brethren, that this child is regenerate, and*

admitted into the body of Christ's Church, let us give thanks into Almighty God, for these benefits, and with one accord make our prayers unto Him, that this child may lead the rest of his life according to this beginning." At a subsequent part of the service there is a special thanksgiving to God in these words: "*We yield thee hearty thanks most merciful Father, that it hath pleased thee to regenerate this Infant by the Holy Spirit, to receive him for thine own son by adoption, and to incorporate him into thy Holy Church.*"

Here, if words have meaning, I think, is the Doctrine of Baptismal Regeneration. But we are told that this is "the language of charity." Give me the language of truth; speak the truth in charity, but let what you say, be truth! But really, is this indeed intended for the language of charity? Observe to what extent this theory may be carried. In the Burial Service, a clergyman in burying a man, must say over his grave, that the departed is his "dear brother," and must add "we commit his body to the ground, in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ." And this is constantly said over the graves of men, who have lived and died in open sin. Here we are told again, "this is intended as the language of Charity." Yes, but in innumerable instances, it must be charity as opposed to *truth*. And what a solemn consideration is this! If this really be the spirit of the Baptismal service also, I do think, that the faithful men in the Church of England, should plainly demand its reform or come out from a Church in which they are compelled to adopt this service. But I say again, is the language of the service actually *intended* as the language of Charity? In other words can that defence be truly made? I believe not. Turn to the catechism, and you will find these questions and answers:—

Q. "What is your name?"

A. _____

Q. Who gave you that name?

A. My Godfathers and my Godmothers in my BAPTISM, WHEREIN I was made a member of Christ, the child of God, and an inheritor of the kingdom of God!

Again:—

Q. What meanest thou by this Word Sacrament?

A. I mean an outward and visible sign of an inward and spiritual grace GIVEN UNTO US, ordained by Christ himself, as a means whereby we receive the same, (i. e. the inward and spiritual grace) and a pledge to assure us thereof.

Q. What is the outward and visible sign in Baptism?

A. Water, wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost?

Q. What is the inward and spiritual grace?

A. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

I ask, is this the language of charity? These questions and answers, I believe, were prepared by Bishop Overfall: and so far from his having been shown to be *opposed* to Baptismal Regeneration, there is good reason to believe him to have been a supporter of it. He was not one of the Reformers, but of another School. How then can it be said, that the words were *intended* as the language of charity only? But, further, how can these words be held to be the language of charity, when they are spoken not by others of baptized children, but by baptized children of themselves? Surely no one has a right to speak what is not true of himself, and then call his words the language of charity?

Here then, let us pause and calmly consider. I would here inquire, how

the battle of Evangelical truth, against Puseyism, *can be fought on the platform of the English Liturgy?* Is it not very plain, that the Prayer Book has, at least, so much in it, favorable to Puseyism, that the few Evangelical Bishops may be acting discreetly in not pressing their differences with Dr. Pusey to this issue, namely, whether there be not quite sufficient in the Liturgy, as well as in Canons of their Church, to justify the Puseyites in teaching their doctrines, as the doctrines of the Church? It is true, at least I think so, that there is very much in the Prayer Book that either in express words, or by inference, opposes Puseyism; but if there be much also, in favor of it, what then? How can any one call on Dr. Pusey to retire from the Church, when *he* can show that as to many of *his* chief doctrines, the Prayer Book sanctions him; and that as to these doctrines he has as much sanction from the Prayer Book, and from the writings of the principal Bishops of the English Church, as the Evangelical clergy have for some of *their* doctrines?

I must proceed, however, to other points. In addition to the matters I have mentioned, some objectionable things remain to be noticed. The appointed fast days, and Holydays of the Church, the rules for observing forty days in Lent, and for observing certain days as Saints days, are rules based merely on traditional authority; and as being compulsory on the members of the Church, appear to me unscriptural.

Some of the occasional services of the Church also, are very wrong. Sometimes by royal or other secular authority only, a new form of prayer is set forth; as for instance, there is a command issued, that a certain form of prayer be used for success in this or that war, it may be (as in China or Afghanistan) an unjust war. It is difficult to understand by what *scriptural* authority, the right to *command* the Church to pray in this or that manner or for this or that thing, is justified.

The service for the commemoration of "*the martyrdom of the blessed King Charles the First*, to implore the mercy of God, that neither the guilt of *that innocent blood*, &c., may be visited upon us,"—this service, is a specimen of the evils that may result from recognizing this authority. In the introductory sentences, we find these:—

"The breath of our nostrils, the anointed of the Lord was taken in their pits, of whom we said, under his shadow we shall be safe." (Lamentations, iv. 20.)

"How is he numbered among the children of God and his lot amongst the saints." (Wisdom v. 5.)

In the form of evening prayer for the day, is this passage. "Almighty and everlasting God, whose righteousness is like the strong mountains, and thy judgements like the great deeps, and who by *that barbarous murder* (as on this day) committed upon the sacred person of thine anointed, hast taught us that neither the *greatest of kings*, nor the *best of men* are more secure from violence than from natural death, teach us also hereby to number our days that we may apply our hearts unto wisdom. And grant that neither the splendour of anything that is great, nor the conceit of anything that is good in us, may withdraw our eyes from looking upon ourselves as sinful dust and ashes, but that according to the example of *this thy blessed martyr*, we may press forward to the prize of our high calling that is before us, in *faith and patience, humility and meekness, mortification, and self-denial, charity, and constant perseverance unto the end.*"—There are other expressions in the service, to much the same purport; and one of the proper lessons for the day is the 27th chapter of St. Matthew, which contains an account of our Blessed Lord's trial and crucifixion.

Let me here premise, that I am far from desiring to justify the execution of King Charles the First; and that I can quite sympathize with those who

admire the dignity and courage with which he met his death. But, is the language used in this service, appropriate to him? In his youth and his manhood he was the friend and companion of the dissolute and vicious Duke of Buckingham; he arranged a marriage with a Spanish princess, one of the conditions of which was, that their children should be brought up as Papists; when that treaty of marriage was broken, he married another Roman Catholic; he published and enforced a book of Sports, which required all persons to desecrate the Lord's Day, and he ordered his commands on this subject to be read by the clergy in their parish churches: he endeavoured to rule without Parliaments: his Court was a nest of Popery; by means of the Star Chamber he persecuted the Puritans, in a most cruel manner—as in the cases of Prynne, Burton, Bastwick, and Leighton; by means of shameful oppressions he endeavoured to abolish the Presbyterian religion in Scotland, which he was pledged to uphold; one of his chief chosen advisers was Archbishop Laud; and more than once he broke his plighted faith with his Parliament and his people. And yet he is held up to admiration as a blessed martyr; his blood is called innocent; and we are told to pray that we may follow his example. It is well to observe that this service was drawn up by the Divines, and issued by the Ministers of state, who succeeded by unfair means, in forcing out of the Church of England, on the famous Bartholomew's Day, two thousand of the most pious ministers that ever preached in her pulpits—Howe, Owen, Baxter, Philip Henry, Flavel, Alleine, Bates, &c. &c.

From this allusion to the contents of the Prayer Book, in which I think I have shown that, instead of having cause to boast, there is much more cause for regret and much need of reform, I pass on to another point of great importance. I mean the connection between Church and State. I once thought, that as it was the duty of Christian rulers, as such, to promote the truth, it followed, that an alliance between Church and State, was justifiable. But when I consider that the practical question really is this, “are then, Popish or Puseyite rulers justified in giving all the strength of the Civil power to the support of what *they* call truth?”—I am compelled to hesitate respecting the principle I once held, and to doubt if a Christian ruler should use his power in the present state of the Church and of the world, to secure a *national* establishment of religion. What he should do as a private Christian is another matter. I will not however, now enter on these points; but will come to the question as now presented to view.—“*Is the present alliance between the Church and State of England beneficial?*” The results of it are, that if a Bishop wish to suspend a clergyman for preaching false doctrine, he must proceed with his cause in an “*Ecclesiastical Court*,” before a lay judge; that Bishops and Deans and others are appointed by political Ministers of the Crown; that the Church has acquired great wealth,—so much so, that the clergy have been unduly exalted and much worldliness has been introduced; and that the Church cannot now meet in convocation, to make any effort to procure necessary reforms, without the consent of the Crown; and above all, that all spiritual independence is reduced to a mere empty name. Behold the question tried in Scotland! When the establishment there, was comparatively torpid, the State gave her its help; but when true religion revived; when efforts were made to restore to the people and to the Church Courts their ancient powers; see how quickly the Civil Courts interposed with interdicts, interfering with ordinations, depositions, the administration of the Lord's Supper, and private cases of Church discipline; and at last as Lord Moncrieff declared from the bench,—leaving the Church, “not one shred of spiritual independence.” Look too, at the *working* of the establishment. With too many of the clergy, the sacred ministry becomes a “profession”—a trade; with too many of the laity, religion is

made a fashion and a form. Men in general, are led to think that their loyalty should lead them to the Parish Church; they accordingly go to hear the State's accredited ministry. But in how many hundreds of parishes do they hear "another gospel!" Then, if they are warned to take heed what they hear and to go where the gospel really is preached, their old prejudices and habits are used by Satan, as means of deluding them, and they are led to fancy that it is a duty and a merit to attend still their Parish Church, even though mere cold morality or even false doctrine, be preached in it.

The question then is, *Can I continue a member of the Church of England?* This question I must fairly meet. Before doing so I might enter into other points that have from time to time had some effect upon my mind. I might show how different Diocesan episcopacy as it now exists, is, from that sort of episcopacy (whatever it was) in Ephesus, in the Apostle's day, when there were in one single city, many Bishops or overseers. (Acts xx. 28.) I might exhibit the Church of England in the days of Charles the 1st; Charles the 2nd, and Queen Anne, proscribing and oppressing true people of God. I might show the opposition of her Bishops and clergy to the revival of religion in the days of Wesley, and afterwards to the causes of the Abolition of the Slave Trade, the Emancipation of the Slaves, Bible and Missionary Societies, and Popular education. But I need not enlarge now, on these points. I recur to my practical question, can I continue a member of the Church of England? No, I cannot, *unless* there be a reasonable prospect of speedy and satisfactory reforms. Where is this prospect? Is it at all likely that the Prayer Book will be altered in one word? Certainly not. It is not even likely that a convocation will be summoned to alter it, or for any other purpose. What other reform then, can we expect? A practical one? Alas! how long have we waited for this! Had I been considering this question twenty years ago, when Evangelical religion was making way in the Church of England, I think that I should then have said: "True there are many things to be remedied, but gradual advances are being made, there is every encouragement to hope; this is the time to stay in, and expect better things to come." But *now*, all is changed. Evangelical ministers are in many cases becoming Puseyites:—I could name some who once ran well; (how is the fine gold become dim!)—and a new class is growing in the Church, which teaches and publishes Semi-popery. Things that are wrong are not reformed, and exposed, but, in many cases are excused or "hushed up." Too many of the clergy who see the evils of the present state of things, fear to move in England, for political reasons; this or that administration, or this or that political party would be helped or injured. And amidst all that is distressing, what is there to encourage us? I see no body of clergymen preparing to act with faithfulness in concert: I cannot discover any body of laymen to whom I can join myself to make one bold honest protest, and one sincere earnest effort, to procure the reform which we require. No, I see a tendency to worse things, not to better; I see the young students for the ministry tainted at the seats of learning; and no one, no one at all, raised up as a leader, to proclaim the evils and to procure the reforms to which I have alluded. Well then I cannot continue a member of this Church. I have been her zealous son; I have done what I could for her; but now I must choose between remaining in her, a party to evils which I cannot hope to see amended, and—separating myself altogether! I must leave her communion. I must not deceive myself, and wait to move with a large body; God looks to each man for personal faithfulness and sincerity. If I wait on man I may be deceived after all: and I may be misled by pride, and by a wish to be a party to an effective movement, instead of simply discharging the obligation of my own conscience. But then, if I separate, old friends will look cold; misrepresentations or misapprehen-

sions respecting motives will be circulated ; and the Cross must be taken up and borne. Yes! but the Lord is the same. Him I must follow, whithersoever He goeth ; His will I must faithfully obey. My course therefore, and my duty, are made clear ; I desire to live in peace with those from whom I separate ; I desire to pray for their Missions ; to love all who love the Lord Jesus Christ in sincerity ; and to trust to the Lord, that hereafter, if it be His will, he will remove from the minds of those who may speak evil of me, any errors and harsh judgment which they may entertain ; and if not, yet I hope to wait patiently on the Lord, and at last to find that God, to whom all hearts are open, will make it known, that I did not leave the Church with unchristian feelings, or under any other influence than the constraining motive of conscientious conviction. May all be done, to the glory of the Redeemer ! May faithfulness be given to His people, with love and unity ; and may the day soon come, when we shall all be one, and when divisions and unkindnesses shall be known no more !

VII.—THE BENGAL FREE CHURCH MISSION.—OFFICIAL
LETTER FROM THE REV. DR. GORLON, OF EDINBURGH, TO
M. WYLIE, ESQ., JOINT SECRETARY OF THE FREE CHURCH
MISSION COMMITTEE.

Edinburgh, 1st Jan., 1844.

MY DEAR SIR,—It is with very peculiar pleasure, that I acknowledge your kind and christian letter of the 20th of October, written in your official capacity as Joint Secretary with Dr. Duff, of “the Committee of the Bengal Mission of the Free Church of Scotland.”

I am instructed by our Committee to tender to yourself, and to the other members of your Committee, who have so kindly and promptly come forward to strengthen the hands of our beloved brethren the Missionaries in the hour of their trial, their warmest and most grateful acknowledgments. The Committee, while they cordially offer their thanks for the valuable services which you have already rendered to the Mission, request permission to nominate, as they hereby do nominate, and appoint yourself, Simon Nicolson, Esq., J. A. F. Hawkins, Esq., Robert Williams, Esq., J. Calder Stewart, Esq., and J. Buchanan, Esq., together with our Missionaries in Calcutta, a Financial Board in connection with the Foreign Mission Committee of the Free Church of Scotland at home, with power to the Board to elect their own Chairman, Secretary or other office-bearers, as well as to add to and perpetuate their number : and to the Board so constituted the Committee hereby commit the management of the Financial, and other secular affairs of the Mission of the Free Church of Scotland in Bengal.

The Committee fondly hope that they may long enjoy the co-operation of a Board from whose Christian labours they may, by the blessing of God, look for so much advantage to their great cause.

I am further instructed by the Committee to say that they do most cordially acquiesce in the proposed arrangement of the Board, that the salaries of the Missionaries should be paid from home, and that whatever funds the Board may be able to raise in India, such funds

should be entirely expended on the other objects of the Mission. The Committee feel much satisfaction in having your assurance that such an arrangement will facilitate your efforts for procuring subscriptions in India—for they could not have desired a better arrangement as it regards their own operations at home. They will now know precisely what the amount of their engagements is, and they are very sanguine as to their being able to meet these. So much indeed, are they convinced that the Christian people will support them, that they have instructed me to say, for the information of Dr. Duff and his brethren, that for the present no change whatever is to be made in the amount of their former allowances. We have not yet had a reckoning with the old Committee as to the salaries paid by them since the date of the declaration of adherence to us by the Missionaries.

You will therefore draw on Archibald Bonar, Esq., Manager of the Edinburgh and Leith Bank, Edinburgh, for the salaries of the Missionaries till further advice.

Our negotiation with the old Committee for a share of their funds, and for retaining the Mission Buildings, has, as we anticipated, utterly failed. They will not even leave Dr. Duff his apparatus, if they can help it. I hope to be able by this mail to send a copy of our correspondence.*

Allow me now, My Dear Sir, in my private capacity to express the great pleasure which I feel in commencing a correspondence with you. Your zeal in the great cause of Missions, as well your kind interest in our poor Church in her present struggle, is fitted greatly to encourage and animate us in our labours—and while you are thus contributing to strengthen our hands, and encourage our hearts, I trust that you will enjoy in growing abundance the peace of God, that passeth understanding.

I am, My Dear Sir,

With sincere esteem and regard,

Yours most truly,

ROBERT GORDON.

MACLEOD WYLIE, Esq.

VIII.—HOME CORRESPONDENCE.

1.—EXTRACT OF A LETTER FROM A FORMER CORRESPONDENT.

D———, December 12th, 1843.

I can truly say, we have *only* cause of gratitude and praise; for every day and every event makes it more and more manifest, that we have been led by a right way, and will come at last to a peaceful city of habitation.

* This Correspondence will probably appear in our next number.—ED. F. C. M.

My last letter would inform you, how comfortably we are settled, and how good, (infinitely beyond our deserts,) the Lord has been to us. Outwardly all things seem prospering with us. We only desiderate and long for a refreshing shower to moisten our dry fleece. As winter advances—the Free Churches are fast opening every where, and crowded with devout and attentive audiences. I have been preaching under the roof of mine for seven or eight weeks, and hope to have it completed and be comfortably in it in six or seven weeks. The winter has as yet continued singularly open and mild,—thus most providentially permitting ministers and people even in persecuted Sutherland, to assemble themselves for divine worship. My new sphere is much greater, and the people attend in crowds and listen attentively. I hope we all begin to feel a little of that *Freedom* which “the Jerusalem that is above” enjoys. The *people affirm*, the Free Church ministers preach better. The *ministers affirm*, the Free Church people hear and attend better. We get credit *now* for sincerity, in the declaration of our message, and the people hear as if what was told them was *really true*. If “the Lord but give the word, great shall be the company of them that gather into His true Church.”

I have been much impressed during the remarkable events, which have been transpiring among us, with God’s dealings, contrasted with man’s wisdom, and human expectations. Our faith, like our bodily vision, seems only capable of exercising itself in this world, within certain fixed limits;—and these limits seem to be chiefly determined, by the power of our mental faculties, just as reflectors of various dimensions, are measured by their focal distance. Our little minds and weak faith, fancy that *true greatness* consists in the *magnitude* of the object regarded, or anticipated, and thus *we* are always looking to *great* events,—while the microscopic eye of *omnipotence* equally regards the invisible insect that sports its momentary existence in the sunbeam, and the mightiest sun, with his attendant orbs teeming with pure intelligences. What *we* call *little* incidents, coincidences, and minute arrangements of providence, are *full of God*. The wisdom and harmony of these are seen in the results. Few events seemed darker to our hopes, or excited more forebodings, regarding our devoted Missionaries than the loss of the “Meggon,”—all wondered why no intelligence came from India. Our faith had to be tried, and when the news arrived of the adherence of our Missionaries successively, and that too at the very time, while we were sitting in our solemn Assembly in Glasgow—the repressed breath of anxiety and fear, so long pent up, breathed forth its full volume of gratitude and praise to God, which I am confident issued in a far greater amount of liberality to our Missions, than could have been produced by any other means. And while the mighty tide of opposition has been apparently swelling to swallow us up,—a thousand little under currents, have been slowly, quietly, but securely leading us severally and individually into a quiet haven, while the rising tide has borne us above the sunken rocks on which we might have been shipwrecked. What hath God wrought ! You will observe the correspondence which has taken place between

Dr. McFarlane of Greenock and the Duke of Sutherland. All agree in wondering at Dr. McFarlane's easy credulity, and blame his concessions—while the Duke has done nothing, and is not likely to *do* any thing in the way of granting *proper* sites to justify Dr. McFarlane's amiable and lenient construction of his promise.—Vide *Guardian* of November 28th, December 1st and 5th. In these Nos. also you will observe a *curious* discussion in the Edinburgh Residuary Presbytery on the presentation of Mr. Smith of Penpont, to one of the Edinburgh churches—or the construction to be put on Lord Aberdeen's Bill. The remarks of the editor of the *Guardian* and of the Dundee *Warder* are excellent. A continuation of this case appears in the “the *Witness*” of the 10th December. As one might expect,—it is now in the Establishment: “What saith Lord Aberdeen” and the act of Parliament, not “What saith the Lord” in his word.

Our deputations to England have come home delighted with the reception they met with from all evangelical dissenters, and a few Episcopalians in England. “The smoke” of our suffering Church, “is infecting all on whom it blows.” An immense meeting was held in Edinburgh in Canonmill's Hall, the scene of our first Assembly, to hear the report of the deputations to England. You will see the account of it in the *Witness* of the 16th December. The crowd was so immense, that a second meeting is demanded and to be held next week.

I send you a copy of a tract drawn up by Horatio Bonar of Kelso—for the ten days, on which our “Union of Prayer” was held. I trust it was a season of much communion with God,—when strengthening showers of blessing fell. You will relish on this subject the remarks of Dr. Candlish, in his speech at the great meeting the other evening. By the bye Dr. Candlish's speech at the *Bradford Meeting*, seems to have been one of his happiest efforts or perhaps his highest flight of true eloquence. It is very feebly reported. It must have made a powerful impression. He is truly a wonderful man. He is every where—doing every thing.

I find in this new and large field of labour, where I am only beginning my labours,—that it will take a very considerable time before I can get them organized and trained to the various duties of a Christian people, to which they have been so much strangers. Establishment ministers and people are engaged in the Free Church, in the difficulties and solution of a new problem, to which both were comparative strangers, viz. *voluntary liberality to the cause of Christ*. There is very much of practical wisdom—and certainly of *theoretical*, in the plans of our great Financier Dr. Chalmers. His system is based on the operation and power of Christian principles,—which however in many dark “moderate” places, such as this, have yet to be called into exercise, and do not exist. Those congregations in towns and country, whose connection with their ministers still continues, are, generally, as might be expected, most alive to the importance of their duty. Our church here is fast advancing to completion;—at present, now that it is more comfortable, it is crowded, about 7 or 800 present.

It will be seated for about 500, and is rather small. We shall have a debt amounting to about £100 upon it, which I fear can only be liquidated by seat-rents, which we are anxious to avoid.

Dr. Gordon's and Dr. Candlish's congregations—distressed at the smallness of the dividend of £40, allotted to their ministers for the half year since the disruption—came forward and handsomely made up their livings, to the amount of those which they had demitted. And the Revd. Gentlemen thankfully accepted of as much of these sums as was absolutely requisite to meet the necessary expences of their large families, and remitted the rest to the General Sustentation Fund, determined to share what they received with their poorer and more needy brethren. Dr. Gordon's congregation have resolved to raise annually at least £2,000 for all their *home* and foreign objects. Our first great aim and effort must be, to have our churches free of debt,—and then to proceed in the work of extension as our income will allow. We expect considerable help yet from England and America. We have already got from England about £25,000.

Your claim for help from our Colonial funds is certainly strong,—but we cannot sacrifice those already on the field, who have seen it their duty to join us. It will also be difficult, in our present want of labourers, to find suitable pastors for Calcutta and Bombay.

The aristocratic system of persecution, and intimidation still rages:—as our cause advances and prospers, as it manifestly does,—to the bitter annoyance of our enemies. The Residuary clergy are maintained solely by the *fungus* support of the aristocracy, without which they would go to pieces. Many among them are beginning to evince their evil propensities,—even when a little self-control in these points would be but prudent. You will see in an excellent letter addressed to Dr. Chalmers by a Mr. George McCallum in the *Witness* of the 23d December, an account of the state of things in Mr. Drummond's and Cumming's parishes, Forgardenny and Dunbarney—both have been much persecuted, especially the former.

The case of Mr. Smith (Presentee to one of the Edinburgh churches) in the Edinburgh Established Presbytery, is exciting much interest and speculation. Dr. Muir and his party, who have had the Government patronage in their own hands exclusively, and have employed it (to the disgust of the old honest anti-puritanic moderate party) in advancing renegade non-intrusionists and doubtful evangelicals,—are very anxious to make Lord Aberdeen's bill appear a non-intrusion measure, and that the *objections* of the hearers will be regarded. Dr. Bryce and his more moderate party are determined to bring the case before the "*Supreme Court*," i. e. the *Civil Court*, and to try whether Lord Aberdeen's act and the Presbyterial veto, can nullify the civil rights of patrons and presentees. They are in a pretty "*fix*."

2.—EXTRACT LETTER FROM ——— ONE OF THE FREE CHURCH
MINISTERS, GLASGOW,—DATED 26TH DEC. 1843.

“You have no idea what sort of a world we have been living in for the better part of a year ; particularly for the last seven months. I cannot tell you how happy we were to receive the Indian adherence. Not that I, from your known character, had any doubts about your sentiments ; but the Establishment party gave out industriously, without I am sure the shadow of a ground except their own earnest wishes, that you were to remain with them, and not a few friends were non-plused. Judge then of the general joy when your despatches came, just in time to give fresh interest to the proceedings of the General Assembly here, last October. The clearness and unanimity of the Indian testimony not only gave great joy, but was of great service here. It strengthened our friends, and quickened new Missionary zeal, of which *your* collection now on the stroke of £5,000, is, all circumstances considered, some proof. Of the Free Church, as a whole, I may truly say that it moves forward to our wonder and admiration, mingled with gratitude. Already the result, in numbers and character and spirit and zeal and liberality, far exceeds the expectations of the most sanguine friends as much as foes are amazed. As we look on, we are constantly forced to exclaim, behold what hath God wrought ! In six months from the disruption, the money collected for the Missionary schemes of the Free Church, including £1,400 for the Ross and Sutherland sufferers, has amounted to £15,000. Looking to the future ministers and Missionaries of the Church, you will rejoice to learn, that the Free Church numbers not less than 220 students of divinity—145 of these for the *first* year. Dr. Duncan is teaching oriental languages to 120 (while your old friend Dr. ——— has only eight or ten in the corresponding University class) with the utmost enthusiasm. And the spirit of the students—their earnestness in study—attendance on prayer meetings—and, in short, active devoted character, is more wonderful than even their numbers. As to building churches, that is a *tremendous* work, and meets you wherever you turn. The only thing which is a little behind is the *general* sustentation fund ; and the immediate pressure of circumstances goes far to explain it. The building at present absorbs the sustenance. Still a good deal is doing ; and the Church is about specially to apply herself to this wheel of difficulty, and I have no doubt, will to a great extent, overcome it. To turn to Glasgow ;—you will be glad to learn that we have a Presbytery of 33 strong, and that Free St. ——— is to be opened in a better situation than the old, on Sabbath week, the first of the year. It is to hold about 900, and will cost £1,000, of which nearly the whole has already been raised by the congregation. Though a few remained behind, the great body, and especially

the serious and useful came out at once with me; and others have joined since. So that in the Assembly Rooms of Glasgow I dispensed the Lord's Supper to a larger number of communicants than before. What is better, there is a great spirit of hearing abroad—deep concern—and much brotherly kindness and love. The people everywhere say, “that the ministers are preaching better since the disruption,” and the ministers every where say, “that the people are hearing better.” And thus it is, that I believe in common with the rest of my brethren, I was never happier or more useful.

FROM ANOTHER FRIEND.

Dated Perth, 26th Dec., 1843.

“The testimony of so many devoted men (the Indian Missionaries) in behalf of the freedom of sacred things from the control of civil courts—men, removed thousands of miles from the scenes of strife, from all bias by party-feelings, partialities, or prejudices—has told with great power on the minds of many, who would not take the trouble, or were incapable of investigating the subject for themselves. I am truly glad to tell you that our friends are strong here. All our Free Churches are now opened, and all well filled. We have few of the great ones of the earth; but many, many who, I trust, are God's own dear children. The movement has been a most astonishing one in all its features; and though no pillar of cloud by day, and no pillar of fire by night, led our pastors in the path they should go, yet assuredly they have both asked and obtained a gracious guidance. It will give you pleasure to hear that Mr. Thomson of Monedie has got an overflowing congregation at Pitcairn green; only *seven or eight* of his old flock have remained in the parish church, and his new place of worship is most comfortable. Mr. Omond is likewise in very happy circumstances; but then he is blessed with such an heritor, in Mr. Campbell of Monzie, as few ministers can boast of—a man, whose highest aim is to advance the cause of truth and righteousness among men. Dr. Thomson, (Perth, and brother of the late Dr. Andrew Thomson,) has now no assistant. Every young man is now employed in some independent sphere of action; but I bless God, he has strengthened his aged servant hitherto for his labours; and I trust he will be able for his work, till circumstances enable him to get a colleague. I bless God the India Mission is very popular in all this country, and is regarded by all who long for the establishment of Messiah's Kingdom, as one of the lights destined by Providence to penetrate through the darkness of Asiatic superstition.”

As a proof of the interest taken at home in the movements of the Indian Branch of the Free Church, it may be stated, on the authority of an Edinburgh bookseller, and one of the parties concerned, that the sermon preached by Dr. Duff in August last, at the opening of the Free Church, Calcutta, was reprinted by two Edinburgh booksellers,

at the same time, without any cognizance of each other's intentions. It is added that the result has been "that public attention was more particularly excited by the simultaneous appearance of the separate editions—and that both have not only sold well, but have almost been bought up at once."

3.—EDINBURGH FREE DIVINITY HALL AND DR. CHALMERS.

(From a Home Correspondent.)

On the memorable 18th of May last, our beloved Church burst asunder the bonds in which the Civil Courts would have degraded and fettered her—and bent her struggling neck down to the very dust. We believe that her glorious Head said on that deeply interesting and solemn occasion, "Loose her and let her go," and now we trust she is "*free* indeed." Every thing connected with the internal machinery and movements of our Church must be received by her faithful children at home and abroad with intense interest and filial favour. To her sons and daughters in a far land, tidings of her successful progress must be "like cold water to a thirsty soul." Her Divinity Hall is the most important branch of her economy, as on that under the divine blessing and influence depend her very existence—her growth and her triumph. This theological school, under the auspices of the venerable *Chalmers*, has opened under the most favourable and promising circumstances. The dear Doctor, always full of solicitude and noble enthusiasm, cheered by the triumph of his principles and views—supported by his estimable and like-minded colleagues, renewed in youth and strength and fire, by the asserted spiritual independence of his Church, has drawn around him from all quarters of broad Scotland, much of its youthful piety, talent, literature and devoted excellence—to be trained as the future hope and strength of the Church, and to be sent forth as honoured heralds with the glad tidings of salvation over the length and breadth of the land.

Perhaps the most graphic description of this young and flourishing institution is to be obtained from the simple picture furnished by some of the students themselves. One young man, writing to his minister in the country, says, "The FREE HALL is getting on admirably. There are above 150 students, and the great Doctor appears to be in his very element. One would almost think that he is renewing his age—so fresh and vigorous does he seem. He is in high spirits about the numbers who attend; he says it cheers his very heart, and he assures us that the work of the session, though apparently formidable, will not be so in reality, and that we shall soon experience the felt charm of growing facility; provided, he says, we study with method, and do not indulge in the random sallies of the man, who lives without a plan; reminding us of *Newton*, who did not write his *Principia* in a day, but who slowly pioneered his way by the steps of an ascending geometry, till he arrived at discoveries which place his fame on a more enduring basis than the pyramids of Egypt.

"We are very fond of Dr. Welsh. * Every time I see him I think of the "Protest" (which he as Moderator read and laid on the General Assembly's table, previously to the disruption in May.) He does not look or seem to feel as if he cared over much about his treatment by the Downing Street officials. *His class is overflowing.*"

These natural, unpremeditated remarks that never dreamt of reaching India, bring us inside those interesting class-rooms, and give us a more vivid—and genuine impression of the interior, its occupants and occupations, than the most laboured description could accomplish.

The same ardent youthful writer adds, that "at the first Public Meeting of the University Missionary Association, which met in Sir W. Hamilton's class-room (the class-room of the venerable Professor of Oriental languages being previously denied them for devotional purposes!) the few *Residuary* students made but feeble fight—and that after a good deal of good speaking on the right side—the words "in connection with the Establishment" were erased from the records—and the words in connection with the "Free Church of Scotland" inserted, thereby transferring the Record itself, funds and library thereto appertaining, from the University to the New College, and this by a majority of six to one." The mercury in that Frigid Zone the Residuary Hall is scarce 3° above the freezing point, the number of students about 35, one half of whom are said to be private students." So concludes our young divine, exulting in the liberty of freely expressing his sentiments and feelings.

Another Divinity student of more sedate cast writes to the same clerical correspondent. "You are already I presume acquainted with the state of the Free Hall in general, so that it is unnecessary for me to repeat, that it is indeed in a most flourishing condition. Yet there may be some particulars, which have not hitherto made their way to you. The number of students enrolled in Dr. Chalmers' class amounts to 185, including about 40 general or non-professional students. No bad contrast this to the state of the Moderate Hall. For the number there I may give 25 as the average result of several discordant statements. You will at once perceive that the precise number is not easily ascertainable. It is delightful to witness the mutual warmth of feeling and perfect harmony of sentiment that reign among the students of the *Free Church!* and the good understanding which subsists between them and their professors. The eminent talents of the latter indeed would force respect and admiration from any one capable of appreciating them. The sublime and flowing eloquence of Dr. Chalmers, and the extensive erudition, deep penetration, and solid judgment of Dr. Welsh were formerly well known—but the endless lore of Dr. Duncan, commands perhaps most wonder and admiration. Dr. Chalmers, well aware of Dr. D.'s superior ability in that department, requested him to hear and criticise the *(latin)* *Exegesis*—and the "Exercises and addition." This evening for the first time Dr. Duncan criticised an exercise and addition, in English (the criticism in English), and an Exegesis in latin. You would have thought that one of the old Romans left his tomb to give

a specimen of his latinity, such was the perspicuity, elegance and ease with which he spoke, to the no less astonishment than delight of a gaping breathless audience. The students feel a lively and growing interest in him. We meet with him in his own class-room (the Hebrew and other Oriental languages in which he is learned and ready as a Rabbi,) every Saturday morning for religious exercises. At this meeting he is occupied in explaining the nature of the gospel ministry—and the qualifications of such as ought to be engaged in it. His remarks are accompanied with a peculiar solemnity of manner, and are very instructive. I may say to the credit of the students that they would not, for a trifle, forego the pleasure of attending this meeting."

Such are the spontaneous and ingenuous remarks made by some of our young men attending the Free Hall, from which we easily and readily learn to estimate the amount of privilege they enjoy in that *infant* institution of yesterday, but hastening at once to a *maturity* of intellectual vigour and mastery and influence: and when the Aberdeen Divinity School is opened with Dr. Alex. Black at its head—one of the first Linguists in Europe—and as excellent and pious, or modest and amiable a man, the young divines of our Church will have facilities for acquirement and improvement unknown in other colleges or churches.

IX.—FAITH IN CHRIST.

(AN EXTRACT.)

[We must always apply to Christ as SINFUL Creatures.]

Beware of ignorant misinterpretations of Scripture texts concerning turning to the Lord; for example, that text, Isa. lix. 20. "The Redeemer shall come to them that turn from transgression in Jacob." I own I have sometimes been kept in bondage by such texts as that, while misunderstood; and perhaps some mistake them the same way, saying, "O, there is no benefit to be expected from Christ till I turn from my transgressions; now I cannot more turn from sin than I can turn the sun: and what shall I do? Indeed, if I were of their opinion, who make turning from sin before faith, I could preach no relief to you in that case; but I know and believe otherwise from God's word; therefore, I only desire you to take this text, and such like, in the gospel sense; see the gloss the Spirit of God gives it, Rom. ii. 28. "There shall come out of Zion the Deliverer, and shall turn ungodliness from Jacob;" expect not from him salvation under the notion of saint, but of sinner. He will not save you on any other terms but as you are a *sinner* and He a SAVIOUR.—R. ERSKINE.

I am very much pleased with your explanation of, "In the Lord have I righteousness." I a *sinner*, not a new or sanctified creature. This is encouraging, this is delightful! it is like the door opened in the ark for me, even for *me* to enter; blessed be God for such truths, such truths make the gospel glad tidings indeed to my soul. These are the very things which I want, and the only thing that can give comfort or do me good.—HEAVY.

THE

FREE CHURCHMAN.

Vol. II.]

FRIDAY, MARCH 15, 1844.

[No. 5.

I.—REVIVALS OF THE CHURCH OF CHRIST IN SCOTLAND.

O LORD, REVIVE THY WORK IN THE MIDST OF THE YEARS — in the midst of the years make known—in wrath remember mercy !” Such was the prayer of the ancient Church ; such is the fervent aspiration, the earnest petition, of the Church now. The Lord’s people desire to see the Lord’s work revived ; they wish to see it universally revived. But a universal revival must include an *individual* revival, both as to persons and churches ;—and this is the first grand point to be laid to heart. A beginning there must be, if it is to exist ;—and it is for every individual member of the whole body to seek and apply to be the subject of that beginning. Revivals, of a truly spiritual kind, almost ever commence in a very humble and accessible manner ; and are marked by a very great, and almost oppressive, seriousness of spirit towards God and man ;—so that they are preceded by what may be called an intense degree of personal piety in some (perhaps very few) individuals out of the many—and these not perhaps looking for any such results as are by the Lord made to follow. A strong love of prayer, and pursuit after its exercise and fellowship among Christians, is generally that which is most consciously or evidently prominent in such serious and intense piety ;—and an insatiable thirst for gospel truth, and for the knowledge of Christ, accompanied by an unwearied use of gospel means and an application for Divine power, is that which perhaps first denotes that the work of life is begun. May the Lord grant us to see somewhat of these things, in our day, and within our sphere !

Scotland has had many such revivals in past times. She has had them of late too, under the ministry of men who have since then sacrificed their all for Christ and His Church’s sake. Some records of such revivals, of more or less modern date, we have now beside us, and we intend presenting our readers occasionally with such a record ; if so be that FACTS may interest, encourage and pledge them in a sub-

ject so sweet, so important, so vital. And may the BREATH OF THE LORD, breathe upon us whilst we read of the LORD's own gracious doings, even in this remote INDIA !

1.—THE CAMBUSLANG REVIVAL.

Every Christian is aware of the descent of the Holy Spirit on the day of Pentecost, and the amazing success which accompanied the preaching of the gospel immediately thereafter; but very many are ignorant that God has since, from time to time, refreshed his heritage, and extended the kingdom of his Son, in a manner almost equally remarkable. This ignorance induces a belief that Zion is to be enlarged only in the silent and gradual manner of our own day; and it is to be feared that Christians, in pleading for the outpouring of the Holy Ghost, have so little expectation of obtaining their request, that they would be astonished beyond measure were their prayers answered. They pray for the outpouring of the Spirit because the word of God teaches them to do so, and yet they are hopeless of succeeding in their suit, although the same word engages that the prayer of faith shall not be in vain. The inconsistency is striking, and it is melancholy; for so long as it obtains, we cannot look for these displays of divine power in the conversion of sinners, which we might otherwise warrantably anticipate. As a means of leading to a better state of mind, it is well to be acquainted with what God has already done in answer to prayer; and that we may the more readily expect the fulfilment of what he has engaged yet to do, the following narrative has been drawn up. The work of which it treats attracted the attention and greatly rejoiced the hearts of Christians at the time, and it may, through the divine blessing, encourage the hopes and stimulate the prayers of Christians at the present day.

Cambuslang is a parish about four miles south-east of Glasgow, and, at the time of this revival, was under the pastoral care of Mr. McCulloch, a man of decided piety and anxiously desirous of the spiritual welfare of his people. In his ordinary course of sermons for nearly a year before the work began, he had been preaching on those subjects which tend most directly to explain the nature and prove the necessity of regeneration; and for some months before the remarkable events now about to be mentioned, a more than ordinary concern about religion appeared among his flock; as an evidence of which, a petition was given in to him, subscribed by about ninety heads of families, desiring a weekly lecture, which was readily granted. This was in the beginning of February, 1742. On the 15th of that month, the different prayer meetings in the parish assembled at his house, and next day they again met for solemn prayer, relative to the interests of the gospel. Although this second meeting was of a more private description, others getting notice of it, desired to join, and were admitted: and on the day following they met a third time for the same purpose. At this period, though several persons had come to the minister under deep concern about their salvation, there had been no great number; but on Thursday the 18th, after sermon, about fifty came to him under alarming apprehensions about the state of their souls; and such was their anxiety, that he had to pass the night in conversing with them.

After this, the desire of the people for religious instruction was so great, that Mr. McCulloch found himself obliged to provide them a sermon almost daily; and after sermon, he had generally to spend some time with

them in exhortation and prayer: and the blessing of God on these ordinances was so great, that by the beginning of May, the number of persons awakened to a deep concern about salvation exceeded three hundred.*

About this time, (June, 1742.) Mr. Whitefield revisited Scotland, and in consequence of earnest invitations, he came to the west country, and to Cambuslang amongst other places, where, with his customary zeal, he preached three times on the very day of his arrival, to a vast body of people, although he had preached the same morning at Glasgow. The last of these exercises began at nine in the evening, and continued till eleven; and such was the relish for the word of life, that Mr. McCulloch preached after him till past one in the morning, and even then the people could hardly be persuaded to depart. All night, in the fields, the voice of prayer and praise was to be heard.

The sacrament of the supper was dispensed on the 11th of July, and the solemnity was so remarkably blessed that it was speedily repeated. The following extract of a letter written by Mr. McCulloch, giving an account of the proceedings at this period, will be read with interest:—

"The dispensation of the sacrament was such a sweet and agreeable time to many, that a motion was made by Mr. Webster, and immediately seconded by Mr. Whitefield, that we should have another such occasion in this place very soon. The motion was very agreeable to me, but I thought it needful to deliberate before coming to a resolution. The thing proposed was extraordinary, but so had the work been for several months. Care was therefore taken to acquaint the several meetings for prayer, who relished the motion well, and prayed for direction to those concerned to determine this matter. The session met next Lord's day, and taking into consideration the divine command to celebrate the ordinance often, joined with the extraordinary work that had been here for some time past; and understanding that many who had met with much benefit to their souls at the last solemnity, had expressed an earnest desire of seeing another in this place shortly; and hearing that there were many who intended to have joined at the last occasion, but were kept back through inward discouragements, or outward obstructions, and were wishing soon to see another opportunity of that kind here, to which they might have access;—it was therefore resolved, God willing, that the sacrament of the Lord's Supper should be again dispensed in this parish, on the third Sabbath of August: and there was first one day, and then another, appointed for a general meeting of the several societies for prayer in the parish, at the manse; but as the manse could not conveniently hold them, they went to the church, and when light failed them there, a good many, of their own free motion, returned to the manse, and continued at prayer and praise till about one o'clock next morning. One design of these meetings was, to ask that the Lord would continue and increase the blessed work of conviction and conversion, and eminently countenance the dispensing of the holy sacrament of the supper a second time in this place, and thereby make the glory of this latter solemnity to exceed that of the former.

"This second sacrament did, indeed, much excel the former, not only in the number of ministers, people, and communicants, but, which is the main thing, in a much greater measure of the power and special presence of God, in the observation and experience of multitudes who were attending."

"The ministers who assisted at this solemnity were Mr. Whitefield, Mr. Webster from Edinburgh, Mr. M'Laurin and Mr. Gillies from Glasgow, Mr. Robe from Kilcuth, Mr. Currie from Kinglassie, Mr. McKnight from Irvine, Mr. Bonner from Torphichen, Mr. Hamilton from Douglas, Mr. Henderson from Blantyre, Mr. Maxwell from Rutherglen, and Mr. Adam from Cathcart. All of them appeared to be very much assisted in

their work. Four of them preached on the fast day ; four on Saturday ; on Sabbath I cannot well tell how many ; and five on Monday ; on which last day it was computed that above twenty-four ministers and preachers were present. Old Mr. Bonner, though so frail that he took three days to ride eighteen miles from Torphichen to Cambuslang, was so set upon coming here, that he could by no means stay away ; and when he was helped up to the tent, preached three times with great life ; and returned with much satisfaction and joy. Mr. Whitfield's sermons on Saturday and Sabbath were attended with much power, particularly on Sabbath night about ten, and that on Monday, several crying out, and a very great but devout weeping and mourning was observable through the auditory. On Sabbath evening, while he was serving some tables, he appeared to be so filled with the love of God, as to be in a kind of ecstacy or transport, and communicated with much of that blessed frame.

"The number of people that were there on Saturday and Monday was very considerable : but the number present, at the three tents, on the Lord's day, was so great, that, so far as I can hear, none ever saw the like since the ~~rev~~ ^{rev}olution in Scotland ; nor even anywhere else, at any sacrament occasion : some have called them fifty thousand—some forty thousand. The lowest estimate I hear of, with which Mr. Whitefield agrees, who has been much used to great multitudes, makes them to have been upwards of thirty thousand.

"The number of communicants appears to have been about three thousand. The tables were doubled, and the double table was reckoned to contain one hundred and fourteen, one hundred and sixteen, or one hundred and twenty communicants. The number of tables I reckoned had been about twenty-four, but I have been since informed, that a man who sat near the tables, and kept a pen in his hand, and carefully marked each service, said that there were twenty-five double tables, the last wanting only five or six sitters to fill it up. And this account seems the most probable, as agreeing nearly with the number of tokens distributed, which was about three thousand. And some worthy of credit, and that had proper opportunities, to know, gave it as their opinion, that there was such a blessed frame upon the people, that if there had been access to tokens, there would have been a thousand more communicants.

"This vast concourse of people, you may easily imagine, came not only from the city of Glasgow and other places near by, but from many places at a considerable distance. It was reckoned there were two hundred communicants from Edinburgh, two hundred from Kilmarnock, one hundred from Irvine, and one hundred from Stewarton. It was observed that there were some from England and Ireland at this occasion ; a considerable number of Quakers were hearers, and some that had formerly been Seceders were communicants.

"There was a great deal of outward decency and regularity about the tables. Public worship began on the Lord's day just at half-past eight in the morning. My action sermon, I think, was reasonably short. The third or fourth table was a-serving at twelve o'clock, and the last table about sunset. When that was done, the work was closed with a few words of exhortation, prayer, and praise, the precentor having so much daylight as to let him read four lines of a psalm. The passes to and from the tables were, with great care, kept clear for the communicants. The tables filled so quickly, that often there was no more time between one table and another, than to sing four lines of a psalm. The tables were all served in the open air, beside the tent below the brae ; the day was temperate ; no rain nor wind in the least to disturb. Several persons of considerable rank and distinction, who were elders, most cheerfully assisted our elders in serving

tables ; such as the honourable Charles Erskine Bruce of Kennet, Gillon of Wallhouse, and others.

"But what was most remarkable, was the spiritual glory of this solemnity ; I mean the gracious and sensible presence of God. Not a few were awakened to a sense of sin, and their lost and perishing condition without a Saviour. Others had their bands loosed, and were brought into the glorious liberty of the sons of God. Many of God's dear children have declared, that it was a happy time to their souls, wherein they were abundantly satisfied with the goodness of God in his ordinances, and filled with joy and peace in believing. I have seen a latter from Edinburgh. the writer of which says, that having talked with many Christians from that city, who had been here at this sacrament, they all owned that God had dealt bountifully with their souls. Some declared that they would not for the world have been absent from this solemnity. Others cried out, 'Now let thy servants depart in peace from this place, since our eyes have seen thy salvation here.' Others wishing, if it were the will of God, to die where they were, attending God in his ordinances, without returning to the world or their friends, that they might be with Christ in heaven, as that which is incomparably best of all."

Such is the substance of Mr. McCulloch's account of this remarkable period ; and as Mr. Whitefield was frequently at Cambuslang about this time, the following observations, given nearly in his own words, will be interesting. "Persons from all parts flocked to see, and many from many parts went home convinced and converted unto God. A brae, or hill, near the manse at Cambuslang, seemed to be formed by Providence for containing a large congregation. People sat unwearied till two in the morning to hear sermons, disregarding the weather. You could scarce walk a yard but you must tread upon some, either rejoicing in God for mercies received, or crying out for more. Thousands and thousands have I seen, before it was possible to catch it by sympathy, melted down under the word and power of God. At the celebration of the holy communion, their joy was so great, that, at the desire of many, both ministers and people, in imitation of Hezekiah's passover, they had, a month or two afterwards, a second, which was a general rendezvous for the people of God. The communion-table was in the field ; three tents at proper distances, all surrounded by a multitude of hearers ; above twenty ministers (among whom was good old Mr. Honner) attending to preach and assist, all enlivening and enlivened by one another."

Amongst the multitudes that flocked to Cambuslang at this interesting period, there were persons who went with a design to find matter of diversion ; and while the bands of such mockers were, no doubt, generally made stronger, others were made happy monuments of divine grace. The case of two young men may be mentioned, as affording a striking example of sovereign mercy. They were very profane, and had gone over to be amused with "the falling" at Cambuslang, as they jestingly termed it ; but in place of being amused, they were both impressed the same day ; and so deep were their convictions, that they were glad to get into a stable hard by, for the purpose of supplicating that grace which they had hitherto despised, and their subsequent conduct afforded reason to conclude, that the word they had that day heard had proved the savour of life to their souls.

As to what these young men termed "the falling," it was a way of speaking among scoffers at the time, occasioned by the bodily distress which, in many instances, accompanied conviction. The work was much objected to in consequence ; but when the intimate connection of soul and body is considered, it will not appear surprising that great outward agitation should mark the emotions of a soul fully awakened to the dread realities of judg-

ment and eternity. The loss of a dear relative, and many of the other painful vicissitudes of life, when suddenly forced upon the mind, affect the bodily constitution so powerfully as, in some instances, to occasion even death. And if such is sometimes the effect of things merely temporal, need we wonder that a vivid sense of the sinner's situation out of Christ, with nothing but the brittle thread of life between him and everlasting destruction, should overpower the body! The wonder rather is, that the preaching of the solemn truths of God's word is so rarely followed by such consequences; and we can account for this only by supposing, that the Spirit of God does not make the sinner at once alive to all the terrors of his condition. With regard to the revival at Cambuslang, the greater number of the subjects of it were not observably under bodily distress and as for those who were, their lives proved that they had been made partakers of divine grace: which is a proof that such agitation is, at least, not inconsistent with a work of the Holy Ghost.

The narrative now given has been fully attested by the most able and pious ministers of the time, and their attestations might be transcribed here did space permit. Amongst others who have borne testimony to this glorious display of divine power, are Mr. McLaurin, of the North-west Church of Glasgow, (now St. David's) well known by his remarkable sermon on the Cross of Christ; Mr. Hamilton, of the Barony Parish; Mr. Hamilton, of Bothwell; Mr. Hamilton, of Douglas; and Mr. Connell, of Kilbride. Mr. Willison, of Dundee, also, has recorded his opinion, and the following extract shows what were his sentiments:—"Seeing some are desirous to know my thoughts of the work at Cambuslang, I am willing to own that I have travelled a good way to inquire and get satisfaction about it. And having resided several days in Mr. McCulloch's house, I had occasion to converse with many who had been awakened and under convictions there; I found several in darkness and great distress about their souls' condition, and with many tears bewailing their sins and original corruption, and especially the sin of unbelief, and slighting of precious Christ. Others I found, in a most desirable frame, overcome with a sense of the wonderful love and loveliness of Jesus Christ, *even sick of love*, and inviting all about them to help them to praise him. I spoke also with many who had got relief from their soul trouble, and in whom the gracious work of the Spirit of God appeared in the fruits and effects of it, according to my apprehension; such as their ingenuous confessing of their former evil ways, and professing a hatred to sin; very low and abasing thoughts of themselves; renouncing the vanities of the world and all their own doings and righteousness, and replying wholly upon Christ for righteousness and strength; and expressing great love to Christ, to the Bible, to secret prayer, to the people of God, and to his image, in whomsoever it was, without respect of persons or parties; and also love to their enemies. I conversed with some who had been very wicked and scandalous, but now wonderfully changed; though some were rude and boisterous before, they now had the meekness and mildness of the lamb about them, and though I conversed with a great number, both men and women, old and young, I could observe nothing visionary or enthusiastic about them, for their discourses were solid, and experiences scriptural; I had heard much of this surprising work by letters, and by eye-witnesses, before I came, but all that made slight impressions on me when compared with what I was eye and ear-witness to myself. Upon the whole, I look upon the work at Cambuslang, to be a most singular and marvelous outpouring of the Holy Spirit, which Christ hath promised; and I pray it may be a happy forerunner of a general reviving of the work of God in this poor decayed Church, and a blessed mean of union among all the lovers of our dear Jesus."

We have likewise the testimony of Mr. McCulloch himself, who, in a letter written about nine years after the revival, and when ample time had been afforded to test the sincerity of the professions then made, writes nearly as follows:—"Setting aside all those that appeared under awakenings here in 1742, who have since remarkably backslidden, there is a considerable number of the then awakened that appear to bring forth good fruits. I do not talk of them at random, nor speak of their number in a loose, general, and confused way, but have now before me, at the writing of this, April 27th, 1751, a list of about four hundred persons awakened here, at Cambuslang, in 1742, who from that time to the time of their death, or to this, that is, for these nine years past, have been all enabled to behave, in a good measure, as becometh the gospel, by any thing I could ever see, and by the best information I could get concerning them." While this letter furnishes such satisfactory evidence of the reality of the work, the following paragraph, from the same communication, affords a beautiful proof of the humility of him who was a main instrument in promoting it. "When I mention such comfortable abiding effects of this work, I would not have it ascribed to any creature, but that the entire glory of it should be given to God, whose work it was. It is true, there were many ministers here, from places near and more remote; and some of them men of great eminence, who preached here at my desire, and who also joined with me in exhortation to souls appearing in spiritual distress, who resorted to the manse. But what could all these avail without the divine power and blessing? Whoever plant and water, it is God that gives the increase. Ministers are but instruments in his hands. No praise was due to the rains' horns, though Jericho's walls fell down at their blast: if God will vouchsafe that his word shall breathe through ministers, it is God, and not the means, must have the praise. It is very fit and reasonable that he that builds the temple should bear the glory: and Christ is both the foundation and founder of the Church, and therefore let all the glory be ascribed to him."

The period which elapsed between 1740 and 1750, forms an important era in the religious history, not of the little village of Cambuslang only, but it may almost be said of Scotland, as revivals were then very general. During these ten years a great multitude of souls were added to the Church; and it is important to remark, that a spirit of prayer was extensively prevalent. In illustration of this, the substance of a letter, written at Edinburgh in 1743 by Mr. George Muir, afterwards one of the ministers of Paisley, may be quoted:—

"The praying societies in this place are, as near as we can guess, between twenty-four and thirty; some of which will be obliged to divide, by reason of too many meeting together, which will increase the number. Amongst them are several meetings of boys and girls, who, in general, seem to be growing in grace, and increasing in knowledge. The little lambs appear to be unwilling to rest upon duties, or any thing short of Christ. There are several meetings of young women, who, I am informed, hold on very well; and there are numbers of young men, who meet for the excellent purpose of glorifying God, and promoting Christian knowledge. A good many old men, substantial, standing Christians, meet for edification, (the glory of their God being always their chief end,) and are thereby often revived and very much refreshed. This is not all; for several country people are beginning to assemble together, in little meetings, to worship God; and I am informed, that, about two miles from this place, several ploughmen, and other illiterate persons, meet, and are going sweetly on, having some added to their number daily. In the east country, also, near Dunbar, many are now meeting for social prayer and conversation upon religious matters, having the Lord with

them of a truth; and in that place, there is a more eager thirsting for the word, and the ministers are learning to speak with new tongues."

Such remarkable manifestations of the Holy Spirit have been, so long withheld from the churches of Scotland, that many who bear the name of Christian are tempted to think, that his affecting operations on the souls of men, through the preaching of the gospel, belonged only to the extraordinary ministrations of the apostles; and that now no more is necessary, in order to make men good Christians, but a mere rational conviction of the deformity of vice, and of the beauty and excellency of virtue. An external profession of religion, with a general assent to the truths of revelation, and a life unblameable in the eye of human laws, are all that is considered needful, though, at the same time, the person be an absolute stranger to the faith of God's elect, and to the indwelling of the Spirit of Christ, having made no particular application of Jesus Christ to himself, nor having been brought to rest upon him alone for the whole of his salvation; and yet it is as certain as God's word is true, that unless the most moral man in the world is "born again, he cannot enter into the kingdom of God," and that "if any man have not the Spirit of Christ," be he otherwise what he will, "he is none of his." Great, and, alas! too successful endeavours have been made to bring men to rest upon a ministry and ordinances without the Spirit.

By nature we love not God, nor the things of God. The Sabbath is a weariness—the Scriptures are without interest, and the ordinances of God's house possess no attraction. In this state we are obviously unfit for the eternal Sabbath, and for the blessed employments of the upper sanctuary. We must be changed if we would ever enjoy these. This change the Spirit of God accomplishes on every soul that comes to Christ. Our tastes, therefore, afford a plain test by which our state may be ascertained. Reader, have you any relish for these things? Have you any sympathy with the hungering and thirsting after God which was so remarkably displayed at Cambuslang? If you have not—if conscience tells you that religion is unsavoury—it is certain that you are without Christ, and consequently without hope. Up then, and flee to Christ: delay not, for "now is the accepted time." The needful change the Holy Spirit will accomplish in you, "to-day, if you will hear his voice." "God now commandeth all men every where to repent." This command is laid as a terror across your path; you cannot proceed one step farther in an irreligious course without trampling it under foot; without practically saying, "God commands me to repent, but I will not repent: the Holy Ghost saith, hear his voice to-day, but to-day I will not hear it." If to-morrow's rising sun find you out of the narrow way of life, it will find you where God forbids you to be on pain of his severest displeasure.—Remember eternity is at hand.—Time speeds away.

"No winds along the hills can flee
So swiftly or so smooth as he;
Like fiery steed—from stage to stage,
He bears us on from youth to age,
Then plunges in the fearful sea
Of fathomless eternity."

Let the faithful in Christ Jesus, into whose hands this narrative may come, be stirred up to earnest, persevering prayer, that the Lord's word may be more fully carried on in Scotland, even the great work of quickening the dead, justifying the guilty, and sanctifying the ungodly. Let Christians throughout the land unite for this purpose. Let congregations unite to implore the divine blessing on the labours of their pastors. It is in this

manner that the arm of the Lord must be awakened; and when societies for prayer are multiplied, we may be assured that a day of power is at hand. The showers which have before refreshed our land will refresh it yet again, and the gospel will anew be preached with the Spirit sent down from above, making ministers divinely wise to win souls to Christ, and sending them forth in all corners and churches of this land, with as full a blessing of the gospel of Christ as Scotland or America has ever before experienced.

II.—A LESSON FROM THE BIBLE.

We are building our walls in troublous times. Bulwarks have been broken down, and the Church of our Fathers has been invaded. Again, however, we are free, and once more we have to build up the walls of our Zion. But like Holy Nehemiah, we have enemies around us, and like him we must work on, in faith. Our case is indeed very analogous to his, in many respects. Let us see to it, that we follow his example, and like him exhibit the strength of our confidence in the Lord God of Israel.

First.—Nehemiah was a man of *prayer*. Even in the King's chamber, he could lift up his heart in prayer. (Nehemiah ii. 4.) When he was engaged in his work, and "the Arabians, and the Ammonites, and the Ashdodites" conspired to come and fight against Jerusalem, and to hinder the building of its wall, what was the resource of Nehemiah? "Nevertheless, we made our prayer unto our God, and set a watch against them day and night." He took precautions as Hezekiah did, when he cut off the water courses from the besieging army (2 Chronicles, xxxii. 3—20,) and like him, he prayed too.

Second.—He was a man of *holy courage*. When he heard that if he would save his life, he must shut the doors of the Temple, and hide there, to the neglect of his work, he replied, "Should such a man as I, flee?"—(Chapter vi. 11.)

Third.—He was a man of *holy resolution*. When tempted by his enemies to leave the work, and to go and meet and confer with them in the villages, he said, "I am doing a great work so that I cannot come down, why should the work cease while I leave it, and come down to you? Yet they sent unto me four times after this sort, and I answered them after the same manner."—(vi. 3—4).

Fourth.—He was a man of *conscious integrity*. When messages were brought to him, that it was reported that he was plotting treason, and when his enemies assuming to be his friends, invited him to come and justify himself, he "sent unto them saying, there are no such things done, as thou sayest, but thou feignest them out of thine own heart."—(Verse 8.)

Fifth.—He was a man of *zeal*. He spent his own substance in promoting God's work; he would not make a profit of his office; he

shrunk not from personal hazard and danger. With his weapon in one hand, he stood on the wall with the trumpeter, ready for action.

Sixth.—He was *desirous of promoting God's glory*. When God's laws about the Sabbath, and His laws respecting marriages were violated, he boldly resisted all *compromises*, and resolved to use all his force, to secure complete obedience.

Many other things might be noticed. Not deterred by threats, not allured by flattery, not swayed by promises, not disheartened by opposition, he persevered to the end. The great of the earth would have helped him, if he would have courted their aid, but no, his words were, "the God of Heaven, He will prosper us : therefore we his servants, *will* arise and build : but ye have no portion, nor right, nor memorial, in Jerusalem." He heeded not the world's scorn. Sanballat "mocked the Jews," and he "spake to his brethren and the army of Samaria, and said what do these *feeble* Jews?" And Tobiah the Ammonite said, "even that which they build, if a fox go up, he shall even break down their stone wall!"—so weak and ridiculous will their work prove. But Nehemiah prayed and worked on. When scorn would not do, then came indignation ; threats of a sudden catastrophe and massacre were uttered ; but what did holy Nehemiah ? "I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be ye not afraid of them ; remember the Lord which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives and your houses."—(Chap. iv. 14.)

And what was the end of the whole matter ? The wall was built ; the city was inhabited ; the Church restored to its ancient customs ; and soon after, the second temple was built, and the Sanballats and Tobiahs, the Arabians, the Ammonites, and the Ashdodites, failed altogether.

Well ! all this was written for our learning. Men now scornfully smile at us ; the great, the rich, the wise, have us in derision ; foolish rumors, wicked slanders, groundless misapprehensions, pass current ;—now we are rebels, anon we are fanatics, then again we are fools—but our Nehemiahs faint not ; they refer all these idle tales to the Judge of all, and to the judgment of the last day, and while men are debating, opposing, criticizing, flattering, or pitying, the work advances prosperously, and in the holy confidence of faith we can say, "Let them curse, but bless Thou !" It is our lot to bear the burden and heat of the day ; our children will enter into our labors. Ours is an age of strife ; but is it then also an age of decayed piety ? Behold Nehemiah, beset on every side, engaged in what doubtless was then thought to be a foolish enterprize, contending continually with foes without, and treachery or ignorance or backslidings within. Behold also Jeremiah complaining, "Woe is me, my mother, that thou hast borne me a man of strife, and a man of contention, to the whole earth ! I have not lent on usury, nor have men lent on usury to me ; yet every one of them doth curse me." (Jeremiah xv. 10.) See him denounced as a traitor to the monarchy, and carnal policy counselling

the king to kill him, as the only means of saving the state, although his sole offence was the faithful declaration of its guiltiness and its duty. (Chap. xxxviii. 4.) Nothing new has happened to us. Luther, doubtless was held up to indignation, as well by the undecided Erasmus, as by the naughty Henry the 8th, or the bigoted Tetzels, as a firebrand, an agitator, or at least as an enthusiast. So in later days was Whitfield derided. What good cause was ever allowed to prosper without the rage of Satan being provoked, and without his stirring up the "candid," the careless, and the amiable worldlings, and all who are mere professors of religion, as well as his own more determined slaves, to resist, to misrepresent, or condemn it?

Now, if we find that the histories of the Nehemiahs of old, and the example of our own leaders, agree in encouraging us to exhibit more firmness and zeal, let us calmly examine ourselves respecting our own hearts and conduct. Let us see to it, that we "arise and build" in the strength of our Lord; let us not merely avoid courting,—let us go much farther, and carefully *shun* "the friendship of the world" which is "enmity with God." Let us take it as a token for good, that the ungodly, the pharisaical, the worldly wise, oppose us. So they opposed the Lord Himself, so they ever have opposed His cause. Let us not fear; let us not faint; let us not be discouraged. He who is on our side, is greater than all who are against us. We have need of patience; we have much need of faith; in the exercise of both, we have not merely to work on, but to *pray* on. We have to avoid giving offence to the Church of God, or to those who are without; we have to testify our godly sincerity, by our liberality, our self-denial, our consistency. Oh! my friends, lift up your hearts! You have a noble cause, great privileges, a great work to do, high responsibilities. See to it, that you commend yourselves to God, as those who are indeed his people. Without His blessing, you and your church will be ruined together!

C. D.

III. —GREAT MEETING IN EDINBURGH.

(Extracts from the Edinburgh "Witness.")

A magnificent meeting was held in Canonmills Hall, on Thursday, in connection with the recent visits of our deputations to England. The immense hall was filled by half-past five o'clock, and at six was densely crowded in every quarter. We never before saw so crowded a meeting, and the appearance of it from the platform was very imposing. At half-past six, Sir James Forrest took the chair, surrounded by a large company, among whom we observed the Rev. Dr. Muirhead, Rev. Dr. Brown, (Broughton Street Church,) Rev. Dr. Makellar, Rev. Dr. Thomson of Goldstream, Rev. Dr. Candlish, Rev. Messrs. Innes, Elder, Street, Glass, Alexander, Moncrieff, Guthrie, Begg, Tweedie, Nisbet, Ferguson, Davidson, Manson, Elder, Thomson of Leith, Noble, Fairbairn; Bailie Gray, Councillors Lothian, Macfarlan and Wright, M. M. Crichton, Esq., H. D. Dickie, Esq.,

&c. &c. &c. We regret to learn that several ministers, both of the Free Church and of various Dissenting denominations, who had been specially invited to the meeting, were, owing to the crowded state of the platform, disappointed of a seat on it, and that several others could not even obtain admission into the room. After devotional exercises, conducted by the Rev. Mr Davidson of Lady Glenorchy's Church.—

The Rev. Dr. CANDLISH was received with loud cheers. He said,—I believe that I am not expected to stand forth, on this occasion, to speak as a member of the deputations that went to England. I am to be followed by others who will give full details of the interesting and delightful reception we met with. My province I understand to be the introducing of the business of the evening by the following resolution. (The Reverend Doctor then read the first resolution.) I shall not weary this assembly by going over all the principles and the details for which the Free Church contend. My motion has for its principal part this statement, that it is not only our duty to abide by our principles, but that our aim should be to diffuse and to demonstrate those principles through all churches and through all the world. This is the substantive part of my motion; and it will require no argument to convince Christian men, that if they themselves have been enabled to see the truth as it is in Jesus, it is their bounden duty to proclaim that truth to others; and this holds true, not only of that which is commonly understood to be the truth,—that which is called the truth pre-eminently,—but that every portion of Divine truth, every jot or tittle of the truth of God, as laid down in his Word, I am bound to obey. I can recognize no right in any Christian man, or in any Christian Church, to sit in judgment on the comparative importance or unimportance of any portion of the Word of God. I can recognize no rule of our duty but this,—is it a truth revealed? is it a part of God's testimony to me? If so, it cannot be insignificant in my opinion; my duty is to propagate that opinion among all my brethren of mankind. Sir, there may be certain purposes for which it may be all right and reasonable that I should draw the line of distinction between what are called the essentials and the non-essentials of the Bible. As a matter of charity, this may be of importance in my forming a judgment of my neighbours; and it may be a matter of importance that I should draw the line of distinction between what are called the essentials of the gospel of Christ, and those points which are secondary and subordinate. It may be right and fitting that I should show the line of distinction with regard to my duty, to this extent, that I may not put one point on the same level, either with regard to the earnestness and the frequency with which I enforce it, as compared to the earnestness or the frequency with which I enforce the great and leading truths of the gospel of salvation. But, admitting this, God forbid that I should make use of this distinction as releasing me from the obligation of testifying to every jot and tittle of God's will as it is found revealed in his Word. We may seem to disturb the peace of the Church by our agitation of matters which are confessedly of minor importance—matters respecting the settlement of ministers, and the relations which ought to subsist between the Church and the State,—questions without understanding which a man may be saved. It may be said, why disturb the peace of Christendom,—why agitate the community,—regarding a matter which you admit to be a minor point in religion? Our answer is, that we dare not assume the responsibility of saying what portion of the truth of God shall be preached and insisted on, and what portion shall be suppressed. We dare not assume the responsibility of saying that God intended one portion of the record respecting his dear Son to be preached from Sabbath to Sabbath for the saving of guilty sinners, and another portion of His truth regarding the same

Son of His love to be left in the background, and that men should be kept in ignorance of the Royal character of Him of whom, when He introduced Him to the world, the Father said, "Let all the angels of God worship Him." (Hear.) This is our defence for taking advantage of every open door to disseminate our principles through the country, and through the world; and if there is any one country more than another that needs their dissemination, it is the sister country of England. Accordingly, we are glad of an opportunity to cross the Border. We have not sought the opportunity; we are not in haste to cross the Border. Indeed, some of us have crossed it often enough, as my friend Dr. Makellar well knows; but these were quiet, snug little deputations,—deputations to the Prime Minister,—deputations to the Government,—to knock at the door of the Legislature; and we then told our great men, to whom we were sent as private deputations, that they had better listen to us, lest they drive us to send forth public deputations. I mention this, because it is but right that we should take this ground of defence:—we did not seek to invade England, we shrunk from it; we mention, throughout the whole course of the controversy that we did not wish to raise this as a question in England at all; that we wished it to be decided upon Scottish ground, and according to the Scottish Constitution. We had no desire to raise a flame in England upon any question connected with the Church of Scotland. We warned our rulers, however, that if they thought to extinguish our claims by refusing to give effect to the violated Constitution of our country, they were grievously mistaken,—they were acting upon a short-sighted policy.* But our rulers are ignorant of the potency,—shall I say, of the omnipotence?—of spiritual principles. They are able, many of them, to measure and to weigh the mechanical forces that agitate society; they are able to measure and to calculate the motives of the love of self and place which influence, in so many instances, society and the rulers of society; but alas! they have proved, by the treatment which they have given to us, and the cool contempt with which they have spoken of extinguishing our monstrous claims, as they call them, that they are unable to comprehend the vitality, the energy, the growing and irresistible force, of religious connections, of spiritual principles; and they have shown their ignorance of the lesson which all history teaches, that spiritual principles, far from being extinguished by opposition, grow and increase, and only shine with a brighter flame, the more that men attempt to quench them—(hear, hear)—and the more evidently is it seen that the battle is not man's, but God's (Loud applause.). I do not intend to inflict upon this audience, a repetition of the kind of speeches which we were in the habit of addressing to the audiences in England. I shall only say, that if we crossed the Border, it was not only for the purpose of addressing the large audiences which flocked around us, in speeches of non-intrusion and spiritual independence, but that we had also the privilege of preaching the pure gospel of the Lord Jesus Christ. And I presume that our southern neighbours will be none the worse of the specimens they had of the good old Scottish style of preaching; as I know one highly respected friend, who preaching from an ordinary text, and, without any reference to the controversy, gave them a fair specimen of the old Scottish style of preaching; for he told me that what with divisions and sub-divisions, he had more than sixty divisions in his sermon. (Great laughter.) We did not go forth to address these large audiences on controversial topics alone; we availed ourselves of the privilege of preaching the gospel; and I can safely say that throughout we acted upon the maxim by which Leighton endeavoured to excuse his tergiversation, for we acted upon the principle, not only of preaching to the times, but, as poor brethren, we also preached for eternity. We rejoiced in every opportunity of proclaiming our principles; and, with-

out entering into details, we were anxious to state that the principles for which we contended were, in a manner, distinguished or separated into two opposing opinions. These were the opinions of those who supported the principle of an Establishment, and there were the opinions of those who supported the Voluntary principle. Our manner of putting our principle was somewhat in this sort:—We are not here to defend National Establishments; we are not here to defend the Voluntary principle; we are not here to discuss the question, whether the Church ought to be, or can consistently be, in connection with the State; but we have to state this principle, that, whether in connection or not,—whether established or not,—the Church of Christ ought to be FREE, and to be a kingdom not of this world, even as Christ had declared her to be. (Loud cheers.) We admitted that there might be difficulties here; some might say, such a connection is impossible,—some that it is unreasonable,—some that it is impolitic,—and some that is unscriptural,—and some that it could never be realized. My impression was, that it was our duty to say to our English friends,—we are here neither to defend the Establishment principle nor the Voluntary principle, but our present business is to defend the principle, that the Church ought to have entire freedom and independence. This is the principle which we were called to set forth before our English friends. We represented ourselves as a spiritual Church, claiming toleration and liberty of worship from the lordly proprietors of the soil. The rulers of the earth seem resolved to put down the spiritual kingdom of Christ,—to put down the Free Church, and to enforce upon her restrictions and conditions incompatible with her allegiance to Christ. The great question is already raised,—can the States of this world tolerate a kingdom which does not exist in dependence upon their power? Will the great ones of the world allow and suffer a Society to exist, which does not crouch under their feet and own their domination? We have been called upon to contend at this moment for the truth of the Church's spirituality and freedom; and that truth requires to be guarded on both sides. On the one hand we admit to the Civil Magistrate that he has authority in all matters civil; and on the other, we maintain that the Christian congregations,—the Christian people,—ought to have the choice of their own pastors. So far are we removed from all suspicion of clerical and Popish domination. I will not enlarge farther upon these principles; I would rather say a word, in closing, upon their results. I cannot but think that the inroads we have made in England, and the fellowship we have had at home with our brethren of other denominations, will yet lead, under providence, to great and blessed results. In the first place, I will say that I anticipate from this movement,—and I think all my friends also anticipate it,—a great and growing spirituality on the part of the Church,—not of spirituality merely, as a kingdom conducting its own affairs apart from the interference of the secular power, but as a Church growing in spirituality in the highest and holiest sense,—the spirituality of her ministers and her members. It has often struck me, in looking back to the late events,—it cannot fail to strike every man,—that this is, for Scotland, pre-eminently the time of her visitation. We cannot but entertain feelings of anxiety and alarm lest all this exuberance should pass away without producing fruit in the conversion of souls to God, and in quickening and raising God's people. This, I apprehend, calls for deep humiliation,—it calls for earnest prayer; and it is right and fitting that, assembled as we are on the present occasion, we should rejoice that we have been called upon to maintain high principles; yet, it does seem to me as if the time were come when Christians in Scotland would require to give themselves to much prayer, lest this season of awakening and exultation and excitement should pass away without any fruit. This would indeed be the sequel of the

approach of judgment; for, beyond all question, when God sends forth these awakenings into his Churches, it is not to excite a passing stir,—a passing sensation; but it is to awaken men to a serious consideration respecting the state of their souls, and to stir up Christians to a discharge of their duty to Christ their King and Head. I look, and long for, and I trust that God will enable me to pray for greater purity of discipline among Christians. I look, and long for, and pray, that there may soon be a wider line of distinction between the Church of the Lord and the world. I look, and long for, and pray, that there may be a higher tone and standard of spirituality among the families and members of our several congregations; and oh! I look, and long for, and pray, that there may be more earnest concern for the state of a world that lieth in wickedness. We have been endeavouring to build the walls of our Jerusalem in troublous times. We have been sending forth preachers and ministers,—we have been establishing congregations; and now it is high time that we should pause and ask ourselves, what substantial fruit have we of all this? It is not for us, indeed, to suspend the discharge of our duty upon such a calculation of consequences; but God is dealing closely with us; and it becomes us to see if Christ's people are rightly improving this the time of their visitation,—if they are rightly impressed with the conviction that, to unbelievers in Scotland, this is the time of their visitation. (Hear, hear.) Besides increasing our spirituality, who can doubt that this movement will lead to greater unity and love? We have met in England with men who differed from us in doctrine, discipline, and government,—with Wesleyans, with Baptists, and with Independents; and we cannot but cherish the hope, that as we have been set forth as a spectacle to other Churches, to draw their eyes to us, so by this means we may draw their eyes more to one another, and to that common Lord whose honour we all seek to maintain. It is true, we have to regret that, to a large extent, our evangelical brethren of the Church of England did not show us much countenance, or come to help us in this warfare. Some noble exceptions there are,—more there will be ere long, as our principles are better understood, and the misrepresentations of our enemies are exposed and put down by our conduct. I cannot wonder when I remember,—shall I say to my own shame?—when I remember, what I felt as a minister of the Establishment, and what were the feelings of my brethren, to a large extent, towards those who were not of our communion;—I do not wonder that our friends in England should show some sense of danger in coming too nearly into contact with Dissenters. I remember well that we did,—(shall I say?)—almost idolise the principle of an Establishment; at least I remember well that the maintenance of our principles caused us to look as if we were separated by a great gulf from those who were on the other side. God, in his providence, has driven us across that gulf,—He has sent us across the chasm; and, therefore, remembering our own circumstances, we cannot wonder that the same feelings should prevail in the minds of our evangelical brethren of the Church of England. I desire to learn a lesson from our own experience, that we should not judge beforehand how many there may be in any Church that, in the time of trial, may be found faithful. Shall we forget, that before the memorable event in May last, the number of ministers in the Church of Scotland that were estimated to make sacrifice of their livings in the Church of Scotland, not only by secular, but even by spiritual men, amounted to scarcely more than a miserable score? (Hear, hear.) God, in his providence, has put to shame the surmises of the world and of the Church; and I cannot doubt that events are ripening in England which will soon cause us to see the same goodly spectacle there; and we shall then do our brethren the justice which they have refused to us,—we shall give them credit for honesty and firmness. It was long before we took up our

standing ground,—it was long before we felt ourselves compelled by our position to speak out. We were led forward step by step; and it was by sheer compulsion that we were driven on,—by the compulsion of conscience,—to take up our present position. So it will be with them; and I wait and cherish the hope that by and by they will see that a Wesleyan, an Independent, or a Presbyterian, is no such anti-Christian a being, after all, as the anti-Christians that are already in the bosom of their own Church, who are growing with a rapid strength; and they will soon be fain to ask the help of all the Lord's true people against this mighty enemy. Meanwhile, I rejoice to think that the scattered members of Protestantism are gathering together. I have enjoyed sweet fellowship and delightful communion with brethren of other denominations in England, particularly with brethren of the Congregational denomination; and I have returned from England with a deeper impression than I had before, of the importance of a step which I have before hinted at,—a step which ought to be taken soon,—I mean the renewal of negotiations between the Presbyterians and the Congregationalists. (Hear, hear.) It is high time that the interrupted conference of the Westminster Assembly, 200 years ago, should be resumed; and when I found how nearly we agreed together, in all the essential parts of doctrine,—nay, particularly, how nearly we came together in all ecclesiastical arrangements,—I came home with a deeper impression than I had before, of the importance of aiming, in some shape or other, and sooner or later, at a friendly conference between our brethren of the Independent and Presbyterian persuasions. (Loud Cheers.) It is well known that the former consultations were interrupted and frustrated by interference from without; and it would be well if there were now a common meeting among the members of evangelical Churches, somewhere in the kingdom, year by year. In the first instance, they might consult upon the things in which they were agreed; and by and by, they might see if they might not advantageously deliberate on those things wherein they differ.

The Rev. Mr. TWEEDIE was received with great applause. He said,—The portion of this evening's proceedings allotted to me refers rather to the business or the duties of our deputations to England, than to any statement of their results, or any advocacy of the cause. I cannot but express, however, the great satisfaction I felt when it was proposed to respond to the generosity of our friends in England in the manner that this magnificent meeting will do. It is impossible to over-estimate the cordial reception with which we have everywhere been hailed. The English have made common cause with us wherever we have gone; and though, no doubt, they cherish their peculiar opinions, as we cherish ours, yet have they regarded us as so many suffering men,—as suffering for adherence to truth and principle,—and in that character they have not hesitated to give their warmest sympathies, and, in many cases, their generous aid, to our cause. But, without detaining you or this great meeting, let me just mention, first, what we are attempting to do; and secondly, what are our motives or aims in doing it. It is well known, then, that in the demand for churches, our own immediate resources have been for the time all but exhausted. £206,000 have expended by the people of Scotland in five months in erecting five hundred places of worship. By this effort, our exchequer for the time was sadly drained, if not wholly exhausted, while the clamour for ordinances continued as loud and urgent as before. Instead of being satisfied with the five hundred churches which had been built,—“appetite had grown with what it fed on,”—and at least two hundred churches more were required. To meet this demand, then, we were obliged to inquire where help could be obtained. Ireland had already been visited; America was about to be so;

England had been partially so; and our resolution was easily formed again to appeal to the Christian sympathies of our brethren there, encouraged as we were by the urgent and cordial entreaties of many to come among them for that object. The late General Assembly accordingly resolved that England should be immediately canvassed. Following out that resolution, the kingdom has been divided into about seventeen sections, including Wales and the Isle of Man. About eighty or eighty-five ministers are to visit these, according to a plan printed, and already partially carried out. We have visited Manchester and that district,—the West Riding of Yorkshire has been also appealed to,—four ministers are at present labouring in Nottingham and Derby,—the East Riding of Yorkshire is also in course of being visited,—Worcester, Warwick, and Shrewsbury have been gone over,—and in all these places the Free Church ministers and elders have been hailed as brethren in Christ, and liberally helped by the offerings of some of the rich as well as others in England. Deputations are to start for Bedford and Nottingham,—for Lincolnshire, for Bristol and Bath, and perhaps for Cornwall, on the 8th of January. The remaining districts will be taken up in their order; and the hope is cherished, that the month of February will see our great undertaking approaching its completion,—completed, I mean, as far as regards our first round of visits to the south; for though I hope we shall be spared the necessity of seeking their aid from year to year, I should regret were that intercourse, so auspiciously begun, not renewed from season to season, by the kindness of Christian intercourse, that we might strengthen each others' hands and encourage each others' heart, and resist the common antagonist, so obviously rising into strength. (Loud applause.) Mr. Tweedie, to show the results of their movements, then read the following letter from a gentleman who, though not a member of the Free Church, had proved a most active and efficient friend:—

“*Manchester, December 13, 1843.*”

“MY DEAR SIR,—I venture to fulfil my pledge of suggesting a few topics for observation to-morrow evening. I hope you will make use of them yourself, or put them into other judicious hands.”

“The first and best result hitherto attained by the visit of your deputations to England has been the creation of a great, and increasing interest in favour of the Free Church. Prior to the disruption, the press was almost entirely against you. The *Wesleyan Watchman* was the only paper that attached any importance to the contest, and afforded you an active, well-seasoned, and consistent support. Since the disruption, the dissenting press has given you much valuable aid. The public addresses of the able and excellent men who have expounded your principles, and, perhaps equally, their private communications with inquiring friends, have done much more. I believe we are all beginning to perceive that the great Christian doctrine, which I humbly think is the real point in controversy,—that of the spiritual independence of Christian Churches,—is an interesting, a pressing, a vital doctrine. Dissenters have, in some cases, been most ready to admit that it was the only point really worth contending for, in the discussion as to Voluntaryism. Wesleyans have been reminded, how close is the relation between apparently abstract principles, and practical, working religion. Episcopalians have been startled by an obvious truth, and put upon inquiry into the constitution of the English Church. Christians in general have ceased to regard you as Scotch metaphysicians, or intemperate visionaries; and your noble band of confessors stand out,—not as furious banditti, or a horde of northern savages,—but a well-disciplined army, in earnest about a great principle,—men who have surveyed their position, and intend, with God's blessing, to maintain it.

'It would be useless to attempt to give any idea of the impression which particular speakers have made upon English audiences. You have indeed reason to be thankful for the men who have represented and enforced your claims. It is impossible to select names as worthy of special notice. The earlier deputations included Dr. Gordon, Dr. Cunningham, Dr. Candlish, Dr. Robert Buchanan, Mr. Begg, and Mr. Guthrie; and Dr. Candlish subsequently visited some of the great towns in Yorkshire. What can be said more than you already know of the clear and comprehensive intellect of some of these truly great men, or of the truly original and powerful eloquence of others of them? Their successors were worthy of their leaders. Mr. Hetherington's speeches produced a most thrilling effect upon the large auditories who listened to them. I might say the same of Mr. Henry Grey, Mr. Chalmers, Mr. Andrew Gray, Mr. Elder, Mr. Moncrieff, Mr. Arnot, Mr. Somerville, Mr. Macnaughtan, Mr. Smith, Mr. Stark, Mr. Bell, Mr. Glass, Mr. Miller, Mr. Craig, Mr. Borrowman, Mr. Spence, Mr. M'Kenzie of Dunblane; and, if I omit any name, it is because I have not the lists before me. In the case of every member of the deputations, I have received the most grateful testimonials to their talent and zeal,—to their cheerful and consistent piety, and to their success in both informing and convincing the large bodies of men amongst whom they have laboured. I am bound to add, that the efforts of lay-gentlemen from Scotland have been equally acceptable and useful. Mr. Crichton's fame will not be increased by any compliments from England. Men have been too busy in thinking and feeling, under his powerful addresses, to sit and judge of his pretension as a speaker. Mr. Hog of Newliston, at his single appearance at Nottingham, convinced all who heard him how eminently his talents qualify him for the work, and call for his early resumption of it. And the short and luminous statements made, from time to time, by Mr. Lyon of Glenogle, served admirably to elucidate the elements of the question, and to prepare for their fuller development.

"The united effort in favour of the Free Church has been one of the most healthy movements yet made in the direction of a general union. English Christians have been banded together before now; but it has too often been to resist encroachment and oppression; and the "wrath of men," mingling, through infirmity, with their noblest contests, has not always worked "peace," even if it have indirectly promoted "righteousness." In the present case we have joined in sympathy with a suffering Church. Looking at a common object, and with singleness of purpose, we have seen eye to eye. I, for one, expected that my own beloved Church would help you; but I doubted whether other churches were catholic enough to do so. They in their truth have wondered at the liberality of mine. So we have learned to admire and esteem. May these occasions of mutual knowledge and love be multiplied.

"A word as to pecuniary results. I confess myself well satisfied. I believe your treasurer's books will show that, since the disruption, not less than twenty-five thousand pounds have been contributed in England. You must look at this sum, not as you look upon a similar sum raised for your great object in Scotland. It is the overflowings of the bounty which supports, at an enormous expense, the great dehominalional undertakings of the parties who have subscribed it. And, again, it is not the produce of a patient and elaborate canvass of the towns visited by the deputations. A machinery equal to this could not be created, unless the laity of the Free Church had accompanied the ministers in large numbers, and had aided in the canvass,—a proceeding, I may be forgiven for saying, only worthy of this crisis of their Church and country. That the moneys now raised are the result of transitory visits, and of appeals made to persons, the majority of

whom were but just awakened to perceive either the nature or the magnitude of the cause. Viewed in these lights, I think you have every reason to be satisfied with the effort.

"I must conclude immediately, or lose the post.

"I wish I had an hour or two to state some of the many acts of kindness which the deputations have received in England. The Dissenting and Wesleyan ministers have, *almost* to a man, rendered the most efficient services. The leading members of their congregations have, in many cases, been equally zealous. It would be unfair to specify particular places, because local circumstances differ so widely. But Huddersfield claims, as an act of simple justice, this passing mention. Nor must Bradford be overlooked, where the whole produce of the collections, amounting to upwards of six hundred pounds, has been paid into your treasury, and a *supplementary* subscription has been raised, to defray the necessary local expenses of the town and neighbourhood. Manchester is omitted from the enumeration, only because former opportunities have occurred of noticing the munificent support there given.

"I can only add, that I hope every effort will be made to complete the undertaking in the best possible style. Large portions of England, including the metropolis, have yet to be visited. Send us hosts of your able and zealous clergy, and of your active laity, and you may be assured of further pecuniary success, and of those more important religious results originally contemplated. Dear Sir, yours very truly,

"The Rev. W. K. Tweedie."

Mr. Tweedie also read a letter from Mr. Hugh Handyside, who is at present in England labouring in the cause of the Free Church. The letter bore strong testimony to the kindness of the English people.

Mr. TWEEDIE, after referring to some pleasing incidents,—for instance, that one of our agents had addressed an English audience from the pulpit of John Bunyan on Free Church principles,—then continued:—And now, Sir, what are our motives and designs in these movements? Honestly, what is it that we aim at? I need not tell you that we have been sadly maligned and aspersed,—we have been assailed as "a column of invading Voluntaries" by the organs of that party in England which, under the name of Religion, give men a serpent instead of a fish, and a stone instead of bread. We have been spoken of as the enemies of order, and accused of undertaking a crusade against the Church of England. These and similar charges have been piled upon us in the hope of crushing us, and crippling our cause; but to mention them in an assembly like this, is to refute them. The first object at which we aim is the raising of funds by which to assist in rearing churches in the land for those who have determined to hold by Christ, and reject Cæsar, as their head. It was necessity that drove us over the border, to explain our position and assert our principles on the soil of England. We wish to secure to our Presbyteries and people the privilege of laying down the Bible before them, of being guided by it in religion, and not by acts of Parliament. Moreover, we would fain make known our principles, that by them, as a common bond uniting all to the living Head in glory, the cause of evangelical truth may be extended in this empire, and the world. These principles have borne us through trials, and sustained us amidst sorrows, and we would impart the blessing to others. We feel that we have been too long sectarian,—we would now become catholic, —we would make known our conviction that others may be the temple of the Lord as well as we,—we would make no compromise of principle, for we would do in every assembly what I now do in this,—avow our peculiar principles honestly, and openly, and without compromise. Nor are we asked to make any. Nay, but we are invited openly and honestly to avow

our principles. We do so, and believe that thus honouring God, He will honour us: No doubt, in carrying out our principles, other institutions may be indirectly endangered; but for this we are not responsible. The Erastianism of other Churches in the south or the north may be exposed, when we and other Christian men proclaim, advocate, and prove the freedom of ours. Danger may thus result to other institutions, but for that, I repeat, we are not responsible. We aim at pulling down nothing, and never aimed at the pulling down of any thing but what is opposed to Christian principle,—to the mind of Christ. We follow where duty leads,—where principle leads,—where the Lord of conscience leads,—and leave the result to Him who sees the end from the beginning, and calls things that are not as though they were. (Hear, hear.) We are already abundantly encouraged by the tokens for good that appear; and trust, that by the good hand of God upon us, the Christian kindness and intercourse begun by means of our deputations, will go on increasing, till God's people become one in every land,—till middle walls of partition be either taken down, or so far lowered that Christian men can shake hands over them.

Mr. BRAG then rose, and was received with loud and repeated cheering. He said,—I have just been saying to some of my neighbours that there must be some mistake in requiring me to address the meeting at this stage, as I am not one of those who have just arrived from England. There are some here who have just arrived, and who will, I trust, immediately address the meeting. At the same time, as I was in England on deputations formerly, and take a deep interest in this matter, you will perhaps excuse a very few observations. (Cheers.) And at the outset, I cannot but say that I think too much is, perhaps, said regarding the visit to England as being merely the result of the disruption which has recently taken place in Scotland. If you look back to the history of the two kingdoms, you will find that the Scotch have paid many visits to England,—nay, that there never was a time of spiritual activity in Scotland, when our fathers did not cross the Tweed. We know, for example, as an historical fact,—however unpalatable to English Puseyites,—that a large portion of England was originally converted from Paganism to Christianity by the efforts of Scottish missionaries—(hear, hear)—that it was Scottish missionaries going from Iona who laid the foundations of Christianity in England. The English Puseyites who speak so proudly with regard to Scotland, may find on the tombstones scattered around the ruins of Iona,—now a desolate and neglected place,—the names of those who laid the foundations of their own Christianity. (Loud applause.) At the Reformation also, there was a close intercourse between our Reformers and those of England. Knox, as we know, dwelt for a considerable period in England; and our Assembly wrote letters to the bishops in England, advising them as to the discharge of their duties—(a laugh)—telling them not to persecute men for differences with them in mere subordinate matters. Again, at the Second Reformation a similar course was followed. If you will read the letters of Robert Baillie, you will find that, after making his will in the Manse of Kilwinning, he set out on his little pony, along with his companions, on their journey to England. The object of their mission then was substantially the same as ours is now, as may be seen from the letter which I am about to read to you, and which was written to our deputations to England 200 years ago, by the Assembly 1645.

“There could not be wished by mortal men, a fairer opportunity than is cast in your laps, being invited and charged by so high an authority, to give so free and public a testimony to those truths which formerly many of the Lord's precious ones, by tongue and pen, by tears and blood, have

more privately asserted. The smallest of Christ's truths (if it be lawful to call any of them small), is of greater moment than all other businesses that ever have been debated since the beginning of the world to this day.* But the highest of honours and the heaviest of burdens is put upon you, to declare out of the sacred records of Divine truth, what is the prerogative of the crown and extent of the sceptre of Jesus Christ—what bounds are to be set between His ruling in His house, and powers established by God on earth—how and by whom His house is to be governed, and by what ways a restraint is to be put on those who would pervert His truth, and subvert the faith of many. No doubt, mountains of opposition arise, and gulphs of difficulties open up themselves in this your way. But you have found it is God that girdeth you with strength, and maketh your way perfect and plain before you, who hath delivered, and doth deliver, and will yet deliver."

I say this is part of a letter written two hundred years ago to the deputation of ministers then in England,—ministers after whom crowds of the English people flocked, just as they flock after our ministers at present,—crowds being round the windows of the churches where Rutherford, and Henderson, and Gillespie, and Baillie were preaching. (Cheers.) Since the Revolution there have been few deputations to England, because our Church gradually sunk into that state of spiritual torpor out of which it has recently awakened. But I am convinced, that even had there been no disruption, the progress of spiritual life in our Church, would have led us to cross the Border; and if not, that the rapid progress of superstition and corruption in the Church of England would have forced us to go to Oxford and meet the enemy in his own stronghold. (Loud cheers.) But apart from speculation, we have gone to England, and we shall not cease, by God's blessing, until we have visited every corner of the land. We have already seen a large portion of it. Now what is the experience and what are the observations I have to lay before you with reference to my own visit to England? In the first place, I was well aware, from having visited England before, of the ignorance which prevailed among multitudes of English people in regard to the state of Scotland. I believe that there are many English people who scarcely know that the Scotch speak the English tongue,—(A laugh)—and who imagine that there is no dress to be seen but the kilt after crossing the Tweed. (Laughter.) There is a gentleman now on this platform who was lately preaching in a district of England; and one lady said to another, "We shall go and hear the Scotchman preach." Well, they did go, expecting to hear a Gaelic sermon; and when they heard him, the same lady said, "That man is not a Scotchman, he speaks English." (Much laughter.) I have no doubt that similar ideas prevail, to a considerable extent, in the south. There is another prevailing idea in England, that Presbyterians are all Socinians, or at least in the near neighbourhood of Socinianism. (Laughter.) A member of one of our deputations who has just returned, mentioned to me that, on one occasion, a very excellent individual took him aside, and quietly said,—“We will help you to build churches, but take care they don't fall into the hands of the Socinians.”—(A laugh.) My friend said,—“Where are they to come from? for they are a very small body with us in Scotland.” The gentleman replied, “I find that almost all of the Presbyterian churches fall into the hands of the Socinians here, and I thought it might be the same in Scotland.” My friend remarked that the gentleman had more reason to look after his own churches than we had; for he was in the neighbourhood of the evil, and we were not. (Laughter.) I just mention these things to show how, in consequence of the long distance at which we have been kept from each other, much ignorance prevails in the south, in reference to our actual position. But I

have much pleasure in stating that while there is much ignorance, there is no insensibility. (Cheers.) That great earthquake which took place in Edinburgh in May last, and which dislodged so many ministers from St. Andrew's Church, and precipitated them down to this hall—(Loud cheers, and laughter)—was a great sermon read by the Christians of England, and by the whole Christian world. (Hear, hear.) And now, if you put up bills on the walls of any town in England announcing a meeting of one of our deputations, you will find that immediately multitudes come together to see them, and to hear what they have got to say. We have had the fullest opportunity of expounding our principles and preaching the gospel to crowded and eager audiences. I learnt by accident, for example, that in one town we visited, not only was the meeting crowded, but the theatre was emptied. I learned this from a gentleman, or rather, I believe, a nobleman, with whom I travelled in a coach next day, who told me he had arrived at York the previous evening, and, to amuse himself, went to the theatre after dinner—the more shame to him—(Cheers)—but found it quite empty. He then walked up the street to a place called the De Grey Rooms, where there was a great crowd assembled, and having forced his way to the door, he heard two Scotchmen speak, who told some of the most marvellous things he had ever heard in his life. (Cheers and laughter.) "What had these Scotchmen to do in England?", he asked. I proceeded, as quietly as I could, to tell him, that they had a great deal to do in England; and, from less to more, we proceeded to talk on the general question, when he remarked,—“Frather think that Sir Robert Peel had been ill informed on this matter.” I observed that I certainly thought he had. There was a statement made by my friend Mr. Tweedie, in reference to the sources from whence the subscription proceeded. He stated that the subscriptions did not come, in general, from the wealthy and the powerful, but from the middle classes,—I may say, in many instances, from the poorer classes. I can remember one or two instances of this. I believe there was a tradesman in Manchester who had gathered together as much money as was sufficient to purchase a suit of clothes. It so happened, however, unfortunately for this poor man and his tailor—that he came under the eloquence, I believe, of either Mr. Crichton or Mr. Guthrie—(laughter)—a very dangerous influence, you will all admit. (Continued laughter.) The result was, that this man emptied all his pockets into the plate, resolved to buy a suit of clothes at another time. (Loud cheers.) Take another instance. An individual came to the house of his minister one morning very early, after one of our meetings, and said, “I was at the meeting last night, and the statements made by the Scotchmen were so affecting that I emptied all my pockets of the money I had; but when I went home, I found I had still five shillings left, and my conscience would not allow me to rest till I should bring it to add to the sum I gave last night.” (Loud applause.) I beg you therefore to remember, that although the aggregate sum collected is perhaps not so large as one might have imagine dwhen thinking of that rich country,—though I think the sum a very large one.—yet it is a sum of money which Christian people have given with their whole hearts, and in the giving of which some of them had made perhaps as complete sacrifices, all things considered, as have been made by any minister whatever within the corners of Scotland. (Loud cheers.)

The Rev. Mr. ALEXANDER, on rising, was much cheered. He said,—In rising to acknowledge the resolution which has just been passed, I shall bear in mind the late hour at which we have arrived, and confine the remarks I have to offer within the narrowest possible space. I desire at the outset, in

my own name, and in the name of my Dissenting brethren, who are included in this resolution, to express to you and to this large and important meeting, our sincere thanks for the manner in which you have received this resolution, which has been so cordially passed. I will say, that by no denomination of Dissenters was the great event which took place in May, and to which so many allusions have this evening been made, contemplated without feelings of the deepest interest; and I am sure that by few indeed, if by any, were these feelings other than those of friendly interest. We could not but feel the sincerest delight in seeing the noble stand which the ministers and members of the Free Church made on that occasion for a great and important, I had almost said for an all-important principle. We rejoiced, both on account of the principle itself, and because of the testimony which your conduct was fitted to give on that occasion to the power of Christian principle, when it operates on the mind of really enlightened and Christian men. As it has been well said this evening already, it is a lesson which the men of this world and the rulers of this world are slow to learn, that there is a mighty moral power in Christianity. It has ever been the practice with the men of the world to speak of true religion as foolishness and weakness. Those indeed, who have embraced religion know that it is not so; they know that the religion which has overcome the principle of selfishness and corruption in themselves, has power to overcome every obstacle of a moral kind, and to lead all in whose breast it has taken root, to count all things but loss for the excellence of the knowledge of Christ Jesus our Lord; and to lead them willingly to lose all things, in order that a good conscience towards God and man may be preserved. We know that the greatest instances of heroism that human nature has ever exhibited, have been exhibited within the pale of the Christian Church. But the lesson is one which the men of this world are unwilling to learn; and they will only learn it by the repetition of such noble instances of devotion to the Christian cause, as the Free Church has of late been honoured and privileged of God to render. I cordially assent to the statement that fell from my honoured and revered father, Dr. Brown, when he said that you had been honoured of God, and that He whom you had honoured would not leave you without a reward. Yes, the mere honours of the earth will perish,—the laurels of the warrior will go up in dust, and let them, for they have been often won in the midst of the miseries and the agonies of man,—the schemes of the diplomatist will be baffled, and his very name forgotten,—the coronets of the nobles will waste and rust,—the gold of the miser will perish,—the title-deeds of the landholders, which some of them seem to consider as giving them a right to trample upon conscience, and to oppress Christ's flock, will become illegible and moth-eaten,—but the time will never come when they who have followed Christ through good report and through bad report, shall fail of their reward; but in the time of the regeneration, in a brighter and better era, they shall be honoured in the society of Christ,—they shall ascend the throne of heaven's aristocracy, amidst the plaudits of ransomed and rejoicing myriads. (Loud cheers.) Oh, what a worthy and a noble principle it is for which you contend and suffer,—the freedom of Christ's Church,—the glory and supremacy of Christ as the alone King and Head of his Church. I forget which of the speakers it was who said that he found his friends in England disposed to say, that they considered all that was worth contending for in the Voluntary controversy to be involved in this question. With that statement I would desire to express my own personal concurrence. After the freedom of Christ's Church has once been acknowledged,—after the right has been claimed and conceded of the people to do whatever they think Christ bids them do, without the control of any civil authority on the face of the earth,—after that has been conceded, I feel as far as I am con-

cerned, and speaking only my own sentiments,—that there is nothing in this department of principle which I care much to contend for. If you ask me, whether I admit the right and the duty of Christian rulers to do something for the Christian Church, I say, I admit that for the sake of argument, —I will not contend about it.—I give it up,—all I stipulate for is this, that the rulers shall not interfere with the liberties of the Church,—that they shall not do anything which Christ has forbidden the Church to do; and if you grant that, I have no farther disposition for controversy. All that remains is a mere question of details comparatively. We aim at the same ends—the reign of Christ in the hearts and consciences of men; and the question is, what is the best mode of getting at and realizing that end; and this is a point on which it is not worth our while to quarrel, though probably we might still have some differences to adjust when we come to compare our opinions. I rejoice that I have been privileged to come here to advocate this principle. I felt, and do feel, that a duty lies upon all of us who belong to the various Dissenting denominations, and who have long valued this principle, to give thanks to God that you have been led, in his providence, in such a remarkable manner to give public testimony of your adherence to it; and I do most cordially rejoice when I think of the prodigious amount of talent, and thought, and eloquence, that has recently been brought,—for some years past, I mean,—to the advocacy of this great principle,—on the part of such men as those that have addressed you already, and of others who are not now present, but whose names are an honour to the Christian Church; especially that great man to whom I cannot refrain from referring with a feeling of gratitude for his instructions to me in by-past years, when I had the privilege of sitting as a student at his feet;—a man whose reputation is not merely Presbyterian,—is not merely British,—is not merely European, but is even universal,—is world-wide;—a man who is the property of the universal Church, their cherished and valued property;—whose name is known and respected wherever the English language is spoken, as if the winds of heaven had taken his winged words, and carried the roll of his eloquence across stormy oceans and arid deserts, and planted his honour and his fame in lands which personally he never could have visited. (Loud applause.) I cannot but augur well for the cause of truth and righteousness, when I think of the amount of intellect and moral power which has thus been thrown into the advocacy of a principle like this; and with these feelings it was impossible that Dissenters should have acted differently from the manner in which they have acted. (Loud applause.) It is impossible not to feel that we have been privileged in thus being in circumstances where we could open our places of worship to ministers situated as yours were; and I may be permitted to say, in regard to my own congregation, that I never remember, in the whole course of my connection with them, of being present at a meeting where the feeling was so cordial and unanimous, as at that meeting when I proposed that we should accommodate the Rev. Mr. Brown and his congregation. (Applause.) Not only was there no dissent, but there was not even a question,—they hardly uttered a stipulation with regard to times and seasons; but they felt that they were privileged in being in circumstances to open their doors to them. And I must say, after an experience of six months, that we have been no losers. I make this statement the rather because Mr. Guthrie so pointedly alluded to the inconveniences we laboured under by a change of hours. Really I do not think that my congregation were ever better than they were during the six months that our meetings were held at hours differing from the usual time. So that if there was any risk of inconvenience, our kind and gracious Master prevented that risk from being realized; and for myself, I can truly say, that I felt that it was a real privilege to enter my pulpit in the know-

ledge that I entered it after prayer and supplication had been offered up for me and for my people, by one who, the more I see of him, the more I respect and love him, because of his Christian charity, piety, and worth. (Great applause.) And I believe that the two congregations, which were formerly almost total strangers to each other, now look upon each other with feelings of Christian affection, and are ready, in all ways that are lawful, to co-operate in seeking those objects which in common we desire. Allow me, in conclusion, to say, that in the expressions of Christian affection which have been uttered this evening, I desire most sincerely to concur. I do adopt what Mr. Guthrie has asked me and others to adopt as our motto. I see no reason whatever why the body of Christ should not be one; and if we would all set ourselves to the attainment of this great end, according to those principles which are laid down for our guidance in the Word of God, I have no doubt that in due season, under the blessing of our Great Head and Master, that result would be realized. I beg to call upon my friends of the Free Church,—and I hope they will forgive me if I seem for a moment to tender to them a word of exhortation,—I beg to call upon them to remember, that their position is one of, I had almost said, tremendous responsibility. They are the one denomination in this country whom Providence has particularly raised up, and placed in view of the Church and of the world at this present time; and as they walk, in this sense, on high places, I beseech them, in the name of our common Master, that they walk circumspectly. Let them remember how many eyes are on them, and how much will depend, in future, upon the manner in which they prosecute their objects, in regard to which I now heartily wish them God speed. As they have nobly contended for the glory and majesty of Christ, as the Head of his Church, so I rejoice to listen to the declaration which has been put forth, that they are determined to go forward in seeking the purity, and the spirituality, and the strength of Christ's body. Then, when the Head is exalted, and the body is made such as He would have it to be, we may expect the glorious things which have been spoken of Zion, the city of our God, to be realized, when all nations shall reverence and respect her, shall come to her, shall rejoice in her, and, through her, shall magnify and bless her exalted King and Lord. (Loud cheers.)

*** We have given but a selection, and extracts, of the speeches delivered at this important meeting:—but would call the special attention of our readers to this last and most effective speech, by the Rev. Mr. Alexander.—ED. F. C. M.

IV.—THE EFFORTS OF THE POOR ON BEHALF OF THE SCOTTISH FREE CHURCH.

TO THE EDITOR OF THE FREE CHURCHMAN.

MY DEAR FRIEND,—Nothing occurring among the children of men can be more calculated to stir up the energies of the adherents to the Free Church in this metropolis, than the cheering accounts which every successive mail is bringing to us of the wide-spreading influence of Free Church principles among the Christian people of our beloved Fatherland. The efforts of a few wealthy individuals, who have made common cause with the ministers and members of the only true representative of the Church of Knox, of Melville and of Henderson, is gra-

tifying in no small degree; and it is to be hoped that the names of Breadalbane, Monzie, and Maule, with others of the aristocracy of our land, who have by their influence, or by their pecuniary contributions, forwarded what we regard as the cause of scriptural Christianity, will be handed down to the latest posterity as the names of true Patriots. But, in my opinion, the efforts of these noble friends of the Free Church, however important, are not to be compared with the disinterested and voluntary exertions which the humble poor are making, for the purpose of securing, to themselves and their children, the free and unfettered privileges of members of our Blessed Lord's blood-bought Church. For several years past, commercial embarrassments, stagnation of trade, and lowness of wages, have reduced the working classes, and also manufacturers and merchants of limited capital, to the very brink of ruin, so far as temporal matters are concerned;—and this assertion is true not of rash speculators and unprincipled traffickers only; but of many men of Christian principle and honourable feeling, who would rather suffer any amount of worldly hardship than bring injury or suffering upon their fellow-men. Yet, what are the facts as regards the exertions, which the industrious, but greatly impoverished, community have made, for the maintenance and building up of the true Zion of Scotland? I say, with unfeigned joy, and gratitude to the Great Head of the Church, such exertions have been immense, and have far exceeded any thing which my most sanguine anticipations ever induced me to think of. Let us thank the Great Disposer of events who hath the hearts of all men at his disposal, and go forth with songs of gladness because of the multitude of his tender mercies, and the exuberance of his gracious benefits. If our Church is faithful to her own cause, she shall stand sure amid all the buffetings and persecutions of a gain-saying and Antichristian world. To her let us say, with our hope and trust resting in Jehovah's strength and faithfulness, "Put not your trust in princes, nor in the son of man in whom is no help." She hath crossed in safety, let us prayerfully hope, the Red Sea of her troubles, in the very face of her enemies; she hath both figuratively and literally been driven into the wilderness. But there, Jehovah is her guardian. His canopy will be over her, and his pillar of light will make all her dark places full of brightness. He will cause the streams of heavenly comfort to break forth in the barren places, and will nourish her with the heavenly manna. As, in the times of Israel's pilgrimage, the congregation of the people presented their gifts willingly for the accomplishment of the sacred work, so will the Father of mercies now put it into the hearts of the faithful to come, every one whose heart stirs him up, and every one whom his spirit makes willing, and they will bring the Lord's offering for the work of the tabernacle of the congregation, and for all manner of work which the Lord hath commanded.

The good work is advancing. You have presented to your readers, from time to time, many most cheering instances of this. The Scottish periodicals, friendly to our cause, teem with them, and private letters from inland districts of Scotland, where operations are less pub-

lic and almost unknown, give intimation of energy, promptness, and self-devotion which have not been made known through the channels of the public prints, but which are well worthy of imitation by those who are placed in more favoured localities. The following items, communicated by a warm-hearted friend of the Free Church, whose locality happens to be in a country parish lying on

THE BRAES OF STRATHMORE,

may not be unacceptable to your readers, as indicative of the way in which the cause of spiritual liberty has been working in a quiet district, concerning which, so far as I have seen, nothing has as yet been publicly stated. Strathmore has long been a strong-hold of moderatism:—not that there have been wanting a few exceptions to the general uniformity in Church politics; for Dr. Keith of St. Cyrus, and Mr. Brewster of Craig, Mr. Martin late of St. George's Edinburgh, and Mr. Bruce late of St. Andrew's of the same city, and now a Minister of the Free Church, have been, or are ministers in that district, and others might be mentioned:—Not that, even among the moderates, there was in every case an utter lack of sound doctrine; but there has been a great deal of deadness, unconcern and apathy concerning the cause of truth in general, and, with the exception of a few parishes where some exertions have lately been made, concerning missions in particular. The parish from which my correspondent writes, has been more highly favoured than many others. The minister is, I trust, a servant of God, and one whom, I feel, that I cannot cease to regard with deference and respect, however far in my opinion, he is in darkness on this particular point. He is an incumbent of some six and twenty years' standing; upon the whole, beloved by his people, and provided some years ago with an elegant new church amply sufficient for the wants of a growing population. Yet the effect of the late disruption has been to sever from his ministry at least a moiety of his people. The following extract will serve as an index of the intense interest the middling classes of the community were taking in the progress of events long ere the disruption had actually taken place. After alluding to matters of private interest, the writer says:—

Feb. 1843.—"I hope the work of the Lord is prospering in your hand, and that by the teaching of the Lord the Spirit, you are enabled, faithfully to declare the whole counsel of God to those among whom you labour. Alas! there are many professedly wicked and profane, even in this our native land, who have long had opportunities, many and precious, afforded them, of being instructed in the truth, and many professedly religious, so far as outward appearances go, who, it is to be feared, are still spiritually dead. O, that the wind of the Lord may speedily come, and breathe upon the slain that they may live! You will see from the newspapers that there is small appearance of the Church question being settled so as to preserve to Her those eminent servants of the Lord, who have been, and still are, contending for the prerogatives of King Messiah. It is said the moderate party are to petition parliament for a healing measure, and that it is probable Sir Robert Peel will attempt something of this sort, in order, if possible,

to divide the majority. I trust the Lord will over-rule the hearts of all, for the advancement of his own glory;—and, whatever become of our national Zion as an establishment, I hope our evangelical clergy will not agree with any thing short of full ecclesiastical liberty, in regard to discipline and the induction of pastors."

These sentiments may fairly be taken, as indicative of the feeling which prevailed among many of the devout members of the Church of Scotland, even previously to the repudiation of the Church's independence by the Legislators of our native land. The great point in question never was one of mere clerical agitation. The present writer has had many opportunities of knowing the prevalent feeling, among vast numbers of the more religious portion of the middling classes in Scotland, on the subject of religious freedom, and especially on the subject of forced settlements; and knows for certain that they groaned under the heavy burden of arbitrarily exercised Patronage, and though loath to withdraw from the Church established by law, yet longed to be free, and looked to the judicatories of the Church for relief. It is certain that no half-measure would have given satisfaction, even although the non-intrusion party in the Assembly could have been prevailed upon to accept it. Multitudes of the people would, if disappointed when their dying hopes were just reviving, have either joined the various bodies of seceders, or have continued to agitate the question.

The following extract is from a letter, written subsequently* to the celebrated debate in the Common's house of Parliament, during which a small band of enlightened men nobly advocated the rightful claims of an injured church, but during which also a large majority of the statesmen of Britain, with the leading members of both political parties at their head, committed the GREATEST BLUNDER in statesmanship which has occurred in modern times. The extract indicates the commencement, on the part of the Christian people, of that activity and firm resolve to provide for the worst, which has already operated so successfully, and will in the end, it is firmly believed, secure to Scotland an *evangelical* and *free* ecclesiastical structure with which law-Lords and Parliament-men will not dare to intermiddle, or which, at least they will have no power to trample down or enslave:

April 1843.—"The Church is in a very unsettled state, the breach between the two parties is becoming wider, and already are they virtually divided. It is more than likely the disruption will take place on the first day of the

ing the communion at L— (a *quoad sacra* parish.) I never saw Mr. S. in better spirits, or more faithful in the discharge of his duty, than on this occasion, and many persons from neighbouring parishes were there. In L— they are subscribing about £100 yearly, for the support of a Free Church; but it is feared they will be put out of their present place of worship, although nine-tenths of the people go out with their minister. As I lodged in Mr. S.'s house, I had an opportunity of knowing much of his mind. He is resolved to leave the Erastian Church, although he should have to go through the country as a missionary. Here also I met with Mr. D— of F—, near Perth, who can neither get a house to live in, nor a piece of ground whereon to build a church. Lord R. and the heritors

of his parish being against him. The people of Auchterarder are looking to Mr. D. as one of their pastors; for it is proposed to have *two congregations* in connection with the Free Church in that parish, but he wishes to remain amongst his present flock if possible. In A—— (where the writer resides) we have already got £400 for the building fund, and £60 yearly for the stipendiary fund, with prospects of more, and I suppose we will soon begin to build a church to contain about 800. In B——, where all the people with few exceptions go with their minister, they have begun to quarry stones. We have had a weekly sermon here for sometime past, and Mr. S. was here two weeks ago, and had a crowded audience in the Secession Church, and many could not get in. He has promised to dispense the communion to those who adhere to the convocationists. Our own minister, who is considered to be the best of all the Moderate ministers in this district, and whose ministrations are, I think, more evangelical of late, says almost nothing in regard to controverted points in public, but is nevertheless zealous in distributing tracts on the Erastian side. It is painful to think of the coming disruption on many accounts, and especially in regard to the missionary enterprises of the Church; for it is not likely, that the two parties can join together in contributing to the same fund. I do not know how all your brethren are affected towards the Evangelical party, but, it is possible, you also may be divided."

No one is more thankful that the writer above quoted, that the fears manifested in the concluding sentence, were without foundation. When writing in April, he knew the sentiments and determination of the individual whom he addressed, without knowing anything of the sentiments of the whole missionary body. His anxiety is therefore natural, although fortunately without foundation. But the important fact in the extract is,—that even before the disruption had taken place at all, a large number of people, in a poor country village, were actively engaged in preparing for the emergency. The Minister of the parish was not unpopular, but, generally, highly esteemed. He had, however, given evident marks of his being a partizan on the wrong side, and without delay those of his people who adhered to the convocationists set about providing for themselves a church and minister, beyond the pale of what they had already begun to regard as an Erastian establishment. The sum collected may appear small when mentioned in the city of palaces. But remember, the contributors are all poor men. None of them, probably, or at least *very few* of them, are worth Rupees 100 per month. The principal heritor, and lord paramount of that and the surrounding baronies is non-resident; and besides, he and also the two or three other large heritors are Episcopalians, hostile to the Church-movement, and anxious that the whole of their tenantry should be so, in like manner. Nevertheless, in a village whose population does not exceed 1,200, nearly 5,000 Rupees, are raised in one month, and there is also a good prospect of more speedily following.

The following extract was written after the disruption had taken place. The grand question is solved. A moiety of the Assembly protest and withdraw, beyond the influence of Civil domination, and Erastian tyranny; and, basing their hopes upon the liberality of a Christian public, ventured to leave every thing earthly and cast their cares, for

predominating not only among 'the ministers, and people of influence and wealth, but among the middling and lower orders of the people, I have placed them at your disposal. On surveying the whole, and viewing it in connection with what is and has been doing in other places throughout Scotland, I have been constrained to exclaim with feelings of thankfulness,—“This 'is the Lord's doing, it is marvellous in our eyes.” .

To my countrymen in India, who adhere to the scriptural principles advocated by the Free Church of Scotland, I would say ;—See ! what the Lord hath put it into the hearts of his humble people in Scotland to do, for the establishment of the true representative of the Church consecrated by the blood of Scottish Martyrs. Go ye and do likewise. REAR YOUR TEMPLE for the worship of the God of your fathers, and as a witness for the truth in this land. Be not dismayed. Fear not the faces of men, the Lord Jehovah is with them that fear him. Without acerbity of spirit, in meekness and in peace, pursue the path which scripture and an enlightened conscience point out to you.

Yours' in Christian affection,

D. E.

February 24th, 1844.

P.S.—Since writing the above observations, I have seen a paragraph in a Scotch newspaper stating, that the Church alluded to by my correspondent, has been completed for a sum not less than Rs. 7,000, and that the poor villagers have *raised the whole*, without applying to the building Committee. They have, besides, increased their sustentation fund, and raised their subscriptions for schools to about Rs. 2,000.

D. E.

V.—THE BRITISH CHURCH ESTABLISHMENTS IN INDIA.

The Free Church movement at home, has naturally called attention to the existing relations between the Church and the State abroad. In Canada, men see a Popish Church Establishment supported by the State, and aid also given to Presbyterian and to Episcopal ministers. In some places, there are Bishops, paid wholly or in part by the State, whose sentiments, or at least whose tendencies, are of a Puseyite character—this is particularly the case with the Bishops of Nova Scotia and Madras. And the whole annual charge for the various Ecclesiastical Establishments, has now risen to so large an amount, that it is but fair to consider with candour, how far this expenditure is judicious.

In India, the Church Establishment consists of Bishops and chaplains for the Episcopalians, a few Roman Catholic priests for the troops,

and six Presbyterian chaplains. The total number of persons employed in it, in a spiritual capacity, is about 200, and besides their salaries other large sums are annually paid in pensions, and in the erection or maintenance of various places of public worship. The aggregate expense of the whole, cannot be estimated at much less than £200,000 a year. This sum is drawn from the revenues of India; and these revenues are derived from the occupiers and cultivators of the soil, by means of exceedingly severe measures, through the process of the zemindary or landlords' system, which is very oppressive in its operation.

Here, immediately, a question arises, why are the people of *India*, taxed to support this Ecclesiastical Establishment? Were the establishment designed and adapted for *their* good, were it a missionary institution, then I could understand, why the people of India, for whose benefit it was designed, should be made to support it; but the truth is, that all the missionaries to India, (a more numerous body than the chaplains) are supported by voluntary liberality; and that the Bishops and chaplains are sent out to form a Church Establishment for the Europeans. Were the expense of this Establishment borne by the British Parliament, it is probable that enquiries would soon be made into the question, whether the Europeans are not able to support their own ministers; and into a further question, namely whether it is not just that they should do so?

Let us consider these two points, a little in detail. First, are not the Europeans in India *able* to support their own ministers? Surely they are abundantly able. In Calcutta the Baptists, a very small body, support two chapels and two pastors; and the Independents one chapel and one pastor; and the Free Churchmen have lately commenced on the same system, and have raised £2,000 to erect a chapel for themselves. But in Calcutta there are three principal churches, the old Cathedral, the "Old Church," and St. Andrew's Kirk. It is not too much to say, that the whole body of Independents and Baptists, do not possess incomes equal to a tenth of the incomes, enjoyed by the attendants at any one of these places;—perhaps not equal to a fiftieth part of the incomes of the attendants at the Old Church. Yet the six chaplains of these three churches, are paid out of the revenues of India; and that, to the amount of between £7 and £8,000 a year. Then again, very recently, the East India Company granted £15,000 towards the erection of the new Cathedral, stating that it was to be taken as a grant for the erection of that building, as a church for the neighbourhood of Chowringhee. That neighbourhood is the most wealthy in Calcutta; the rents of the houses *generally* range from £250 to £500 a year; and many prosperous merchants and many high civilians with large salaries, live in them. Can it be said with truth, that the attendants at the three churches, I have named, are *unable* to support their own ministers? Can it be said that the people of Chowringhee are unable (if it be wanted), to build for themselves a new place of worship? But turn to the country. Observe for instance, the following ten stations, Dumdum, Barackpore, Dinapore, Allahabad, Benares, Cawn-

pore, Agra, Delhi, Meerut, and Bangalore. At these places there are fourteen chaplains,—some of them senior chaplains, some of them assistant chaplains, and the whole incomes of these ministers may be taken to be about £10,000 a year. Now, it will scarcely be credited, yet is it true, that the incomes of the civilians and European officers stationed at these places, considerably exceed ONE MILLION A YEAR. Let this sum be added to the incomes of the Protestant European Non-commissioned officers, and soldiers, traders, store-keepers, uncovenanted officers of the civil service, and planters, and an *immense* increase will be gained. In Agra, now the capital of the North Western Provinces, there is one civilian with £10,000 a year, several with £5,000; and several civil, military, and medical officers, with £2,000 a year and upwards. Yet the people of India, must pay two chaplains to minister to these European gentlemen. And so in the other places we have mentioned; the Europeans have large incomes, but India is taxed to pay their chaplains. Whether this is because these Europeans in India, are *unable* to pay their own ministers, let candid men decide.

Secondly, is it *just*, that the people of India should pay these ministers? India wants roads, wants bridges, wants canals, and many other public works. She wants more than all, according to universal acknowledgment, a reform of her police system. It is admitted that the temptation to bribery in the police force ought to be removed, by better pay to the higher officers: and that all should be placed under more efficient superintendence. Why then, are these things not done? The *expense* forbids! And so the records of the police force continue to be records of *torture*, of oppression, of injustice, of perjury, and of extortion; the system continues to mock the government, to oppress and to degrade the people, to foster crime, to injure innocence. Oh! then if it be not *necessary* to empty £200,000 a year of the revenues of India, in the support of Bishops and chaplains for the Europeans in India, let not this large sum of money any longer, be diverted from this work for which it is so much, and has been so long needed.

I am not now about to enter into a discussion of the abstract question of Church Establishments. I have now to do only with actual practical evils, and to these evils I must confine my attention. Let me then ask, if it be reasonable to expect good from the present system? By some of the chaplains, Puseyism is preached; they all are educated in universities where it is notorious that they are not trained in habits of piety; they are generally examined by Bishops who scrutinize far more into their knowledge of classics and theology, than into the evidences of their heart; they come out to this land to enjoy incomes which enable them to live in a style of considerable luxury; they enjoy the friendship of the world, and the alluring smiles of the great; they mix, for the most part, to a great extent, in worldly company, and though many of them preach doctrines which Evangelical Bishop Wilson is well known to disapprove, they are not at all silenced or restrained. They are chosen as chaplains by East India Directors and by ministers of State, who cannot be expected to

be, and have not shown themselves to be, competent to decide respecting either the personal piety, or the doctrinal soundness of the objects of their choice. I ask if a blessing can reasonably be expected on such a system? If it prove a system tending to encourage a mere nominal sort of Christianity, or a mere fashionable sort of Christianity, can any man reasonably marvel that no blessing follows it? "Shall there be evil in the city, and the *Lord* hath not done it?"

But now, coming to particular cases, let me ask if it be not true, whatever defence may be made of the support of chaplains in some cases, that there are other cases, where no such defence can be produced? I presume that the British Parliament, in sanctioning the taxation of India to pay chaplains, intended that they should only be provided for stations where they are really needed. What then will be said to such a case as this: at Berhampore there was formerly no chaplain, but the worthy missionaries of the London Missionary Society performed services on the Lord's Day for the few European residents. Not content with this, application is made by the Bishop for a chaplain for this station; a new one is procured and sent out, and preaches Puseyism. A somewhat similar case occurred at Goruckpore, but there, the new chaplain is not a Puseyite, and the missionaries belong to the Church Missionary Society. What security is there, that the next chaplain at Goruckpore may not be a Puseyite, and may not mar the work of the missionaries? Can it be said that chaplains were *necessary* in these places? And let it here be noticed what a most strange and anomalous system it must be, that causes even Evangelical men like Bishop Wilson, in their zeal for their own Church, to prefer giving men a Puseyite chaplain, to allowing them to listen, even in a quiet station of India, to a pious Dissenting Missionary, concerning whose soundness as a teacher, perhaps no one entertains less doubt than Bishop Wilson himself!

It may be said, that if the Europeans in India were not provided with chaplains, they would have no public means of grace at all. This leaves the question, whether India or England, should in that case be the party to pay them, quite unsettled. But is this assertion a correct one? Certainly not. We have shown how well able the Europeans are to support ministers for themselves; we have shown that even the Baptists and Independents do so. Why then, should this imputation rest on the Episcopalians and Presbyterians? Very recently the Episcopalians in Bhagulpore, Sylhet, and Darjeeling, and other places, have raised funds to erect churches for themselves; and in at least three of these places, (and these very small places,) arrangements have been made to support Episcopal ministers. Why then should it be thought that in other stations, there would be more indifference? Why should it be thought necessary to tax the people of India, to pay the chaplains in Calcutta, Agra and all those other large stations we have named, and in Patna, Ghazeepore, Bombay, Madras, Poonah, and many more stations where large incomes are enjoyed by the European residents? It may be said, indeed, that in these stations there is not much piety. What a commentary on the State's

establishment of chaplaincies ! There is much piety among the Europeans in India ; but then it is chiefly found in retired stations, where chaplains are not ! Yet in most large places there are some Christians to lead the way, and in few would there be any disinclination to secure at least one minister. If such disinclination there is, then let us say again, "What a commentary on the present system !"

We have merely glanced at this subject ; much more might be said in detail. But here one consideration only shall be added, namely, the serious and awful nature of the charge which with truth may be brought against the present system while including in it, so large a proportion of ministers who are accredited by the State, and as the State's ministers are heard with respect, and are treated with confidence by their congregations, but who actually preach soul-destroying doctrines, and that, without any sort of restraint. Let men endeavour, as they will, to extenuate the fact, that in many places these doctrines are taught, by the other fact, that in a few stations there are truly pious chaplains, the subject is too serious, to be thus settled, and if men will but honestly condemn what the Bible condemns, and sanction only what can be justified as scriptural, they will soon come to see these things in their true light, as offensive to the pure eyes of God. Whether in hiding the defects of such a system, and giving it the sanction of their authority, pious churchmen are excusable, and whether they acting faithfully to their fellow men, let them consider well. May they be led to reflect on this matter with sincerity, with honesty, and with prayer !

The whole subject will probably soon be brought before public attention, more prominently than it has been before, by circumstances connected with the Free Church of Scotland. I believe it to be true, that neither in Madras or Bombay, is there any prospect of any considerable congregation continuing to attend the chaplains. The question then must soon occur, are these chaplaincies to be maintained by the people of India, as sinecures ? The sad state of religion in Calcutta among the Scottish population speaks plainly to the failure of the present system as regards *them*. Few, few indeed are the patrons of St. Andrew's Kirk, who are not patrons too, of the theatre, the race course, and the ball-room. The first chaplain it had, was Dr. Bryce, the editor of a violent Calcutta political newspaper. And alas ! is it reasonable to look for good in a system which takes men from the posts of tutors, or assistants, or even of parish ministers in Scotland, under the selection of such men as the East India Directors, and then places them with rank, and large salaries, in the midst of the pomp and pride of Indian "Society." What good has come of it ? What blessing can be expected ?—These worldly establishments of religion will not do.

A. B.

VI.—AN OMITTED LETTER IN THE CORRESPONDENCE OF THE VENERABLE ARCHDEACON DEALTRY AND THE REVD. DR. DUFF, REGARDING THE, FREE CHURCH MISSION.

We regret, that, through circumstances which it is unnecessary to explain, the letter given below, was omitted in our reprint of the Correspondence between the Venerable Archdeacon Dealtry, and the Revd. Dr. Duff, in our last number. We now hasten to supply a deficiency, which, as it subtracted from the completeness, may also have seemed in some degree to subtract from the effectiveness of our record.

FROM THE REVD. DR. DUFF.

To the Editor of the Bengal Hurkaru.

DEAR SIR,—The Archdeacon's second proposition is as follows :—

"I mentioned, moreover, that I thought they had taken a most unjustifiable step in setting up a Secession Church in this city, and causing a schism of so painful a nature, instead of simply pursuing the Missionary objects for which they came out, and thus occupying the high ground of their appointment; and that, if they had thus pursued their important labours, they would undoubtedly have created greater sympathy in their noble undertakings."

With the single but important exception of the clause about "*Schism*," this is in substance, what the Archdeacon stated orally. As to the odious and utterly misapplied term "*Schism*," it was not, to the best of my recollection, once employed in his oral communication. But, letting that pass;—I have here two remarks to make. First, after having furnished the Archdeacon with a distinct statement of our peculiar views and circumstances, I did understand him to admit, that, cherishing such views and placed in such circumstances, we were justified, as a mission, or, rather, as a mission, had no alternative except to join together separately for the purposes of Christian fellowship and communion, as a Church of Christ. Secondly, after having further informed him of the fact, that there were other individuals connected with the Scotch Church who thought and felt on the subject precisely as we did; and of the additional fact, that, besides a very considerable number of regular hearers, upwards of fifty joined us in celebrating the Sacrament of the Lord's Supper, the majority of whom had previously been communicants in St. Andrew's Kirk;—I did understand the Archdeacon, to admit, that, though still he might not see the subject in the same strong light that I did, such facts, of which he was not before fully cognizant, did tend to alter the nature of the case as well as his own antecedent view of it. Thereafter, I understood him to ask me, whether such a statement of facts, as I had given him, had been published; and if not, why it had not;—as it would serve to obviate some of the most injurious misapprehensions abroad respecting us and our cause? On which, I replied, that the statement, then given orally, had already been published substantially in our explanatory pamphlet of August last;—with this only difference, that the statement, as given now,

would be stronger than that given in *August*, inasmuch as the number of *actual adherents* has turned out to be *greater* than we were then aware of, and the Sacrament of the Lord's Supper has since been celebrated. And, in sending him a copy of Lectures, &c., after my return home, I drew his attention, in an accompanying note, to the very pages of the "Explanatory statement" of August last, which contain the following representation:—

"From our statement of reasons forwarded to the House Committees, it must be obvious to every seriously reflecting mind, and especially to every spiritually enlightened understanding, that the points of controversy, the maintenance of which led so unhappily to the disruption of the Established Church of Scotland, are not subordinate ones, respecting forms and external observances, which do not directly affect or invalidate sound doctrine. On the contrary, the points at issue, rightly and spiritually apprehended, do directly involve or seriously affect some of the most vital and fundamental doctrines of the Christian faith. † They are not, as may be ignorantly and erroneously supposed, mere names, or abstractions, or theoretical principles. On the contrary, they are grave realities, weighty articles of faith, and powerfully operative practical principles. For, if that which truly is the grand and central point of the whole,—viz., the supreme and exclusive Headship of the Lord Jesus Christ, as the sole King and Head of His own Church, or ransomed and redeemed people,—be pronounced a subordinate, and not a vital, fundamental doctrine, yea rather, a name, an abstraction or a mere theoretical principle;—then, must the glorious scriptural truths relative to the exclusive prerogatives of the Lord Jesus Christ, as the sole Prophet and High Priest of our profession,* with all their most blessed fruits, be henceforward declared subordinate—yea, names, abstractions, and merely theoretical principles!

"Believing therefore, as we do, that the scripture doctrine of Christ's supremacy as sole Head of His body the Church, is an *essential* doctrine, whose practical fruits and consequences are of paramount importance to the essential well-being of God's professing people;—believing, as we cannot but do, that of this grand and fundamental Christian doctrine, with many of the most precious rights and privileges flowing therefrom, the Established Church of Scotland has recently made an unscriptural surrender, at the unconstitutional dictation of the merely Civil power;—believing, moreover, that we could not continue, either as ordained office-bearers or regular members, in full connexion and communion with that Church, without appearing, in the sight of God and man,—by connivance, or silence which is tacit approbation, or otherwise—to *approve* of its conduct in making the surrender, to *identify* ourselves with its unscriptural and unconstitutional proceedings, and to *homologate*, or adopt as our own, its distinguishing peculiarities and principles of action:—and being fully persuaded in our own minds that we could not do this without sin;—we at once resolved to adopt the only open, consistent, and Christian course of protest and separation from the Establishment.

"This course we have adopted, not because we have changed, but because we will *not* change, our views of Christian doctrine—not because we have altered, but because we refuse to alter, any one of the great scriptural principles so clearly embodied in the Confession of faith and other ratified standards of the Church of Scotland. The change of views—the alteration of principle—has not been on our part;—it has been on the part of the present subsisting Church Establishment. It is because that Church has changed its views and altered its principles, as interpreted by our fathers and understood by us when taking our ordination vows, that we can no longer adhere to it, but must wash our hands of the guilt of all sinful compromise, and maintain the rectitude and integrity of our principles inviolate, by entering into a free, spiritual, and separate communion.

"Having been thus *necessitated*, under the alternative of relinquishing alike our principles and our convictions of duty to conscience and to God, to sever our connection, as ordained ministers, with the existing Church Establishment at home, and to demit our status as office-bearers or members in the Calcutta branch of the home Establishment, what course were we to follow? Were we to remain isolated and disjointed—wholly cut off from the enjoyment and privileges of Church fellowship and communion? This could not be. What, then, were we to do? Only one of two courses lay open to us. We must either unite ourselves in Church membership with one or other of the existing Christian communions in Calcutta; or, we must form ourselves into a branch of the Free Presbyterian Church of Scotland, with all whose fundamental principles we held ourselves as thoroughly identified. The former of these courses we could not conscientiously adopt; because, however ready we have been heretofore, and are still, to join with our fellow Christians of any orthodox denomination in an occasional act of communion, on the broad common basis of Catholic principle and brotherly love, we are not yet prepared to *identify* and *incorporate* ourselves with them, by the more intimate ties and relationship of *full Church-membership*. The reason is obvious. We could not unite ourselves, by such an act of incorporation, without *homologating* the *peculiar* and *distinctive tenets or principles* of the community with which such close and incorporative union had been formed. This, however, we could not possibly do. There plainly remained, therefore, no other consistent course for us to pursue, than at once to resolve to constitute ourselves into a Calcutta branch of the Free Presbyterian Church of Scotland.

"This resolution we would have felt it to be our bounden duty to execute, even had there not been a single individual to join us beyond the members of our own families. In this case, *we might have been satisfied, as was wont in primitive and apostolic times, to assemble for the purpose of Christian fellowship and prayer and the breaking of bread—in one or other of our own private houses. But, certain Christian gentlemen, having voluntarily and wholly unsolicited on our part, signified their earnest desire to be privileged to join with us, and thus bear public testimony to those great principles for the maintenance of which our fathers suffered, and bled, and died,—we resolved to hold our meetings for public worship in such central situation as might be most convenient for all parties concerned.*"

Now, will the Archdeacon, or any one else, undertake to shew us, *on grounds derived from SACRED SCRIPTURE*,—whose authority ALONE in such matters, we, in common with all right-minded Protestants, can allow to be *supreme and infallible*—that, in the peculiar circumstances described, we were *not* justified for our own sake, and for the sake of our countrymen and others who agreed with us, in setting up a Branch of the Free Protestant Church of Scotland in this city? Will any one shew us, on grounds of Scripture, (or even of reason and common sense) *any right* which the Archdeacon and his fellow members of the Church of England *have* to set up a place of worship in this land, which we and our fellow members of the Free Church of Scotland *have not*? Shall members of the Church of England which once *separated* from the Church of Rome, and has, for so doing, been *anathematised* by the latter as guilty of the *sin of SCHISM*;—shall members of the Baptist, the Independent, and other communions which may have once separated from the Church of England and from each other;—shall even Hindus, Muhammadans, and Buddhists, who know not or reject the *great Truths* of REVELATION altogether;—shall these, and all other Bodies of men, be held as justifiable, or at least be *quietly and passively tolerated*, in setting up places for the worship of God, according to the light

of their own reason and the dictates of their own conscience? And must the Protestant Evangelical members of the Free Church of Scotland be denied this privilege, or denounced as "unjustifiable" in availing themselves of it? What! Has it come to this? With earnestness and solemnity of feeling, let me ask—in the presence of the Omniscient and heart-searching God, let me ask;—Has it really come to this, in the fourth century of the Great Protestant Reformation, that we,—the representative ministers and members of a Church, comprehending at this moment the great bulk of the people of the most, essentially Protestant and Reformed Kingdom in Christendom,—must be pilloried in the indignation and rebuke of our fellow Christians and fellow men—must be held up to the world and denounced as "most unjustifiable" in the steps we have taken?—"Most unjustifiable" in *what*? *Merely in setting up a place for the worship of Almighty God, according to the light of our own reason and conscience—according to our own deliberate and prayerful interpretation of the Word of God, the Confession of Faith, the Books of Discipline, and other ratified standards of our Church—and according to the hereditarily transmitted testimonies of our sainted Fathers, who, rather than surrender the great principles for which we now contend, suffered the land to be covered with the stakes and scaffolds of Martyrdom!* Surely, surely, the Archdeacon did not pause to consider aright the awful consequences fairly involved in his own proposition. But, whether so or not, I do most confidently appeal to sound and Evangelical Christians of all denominations, to judge between him and the adherents of the Free Church of Scotland.

In conclusion, there are many in this city and elsewhere, who have much to answer for, in reference to the principles and necessitated position of the Free Church of Scotland. To expect mere worldlings to approve of them would be to expect impossibilities. They would cease to be the proper objects of our belief and adoption the moment they could be comprehended and embraced by carnal men. From men of Evangelical sentiment a different treatment might be expected. But, even among them, there are many who, from want of due inquiry, and often from an antecedent repugnance to any inquiry at all, take up hasty, ill-digested, and erroneous views alike of our principles and our position; and then, do they become, unintentionally it may be, but not altogether innocently, the circulators of unfounded and injurious misrepresentations. We invite them to come and hear, but, for the most part, they will not come; we invite them to read, consider, and then judge, but, for the most part, they will not read or consider, in order to form an enlightened judgment. And even in cases where they may be prevailed on both to hear and read, they usually approach the subject, with their minds *previously fortified or virtually made up on it*. And thus, not wishing to find it true, or rather *wishing to find it not true*, they find it the easiest thing imaginable to conclude that it is not so indeed. And thus they go on, in wilful ignorance blindly declaiming against principles which, for aught they can shew to the contrary, they themselves may yet be constrained to confess to be of the very essence of Scriptural and Divine Truth;—and so, when it is too late, may they discover to their dismay, that, all the while, they have been vainly fighting against God. This is a deeply serious and momentous consideration; and I appeal, more especially to Evangelical men of all denominations, solemnly to lay it to heart. But, whether they do so or not, that will not alter or affect our determination. We know our own principles, and are resolved to vindicate them; we have calmly, deliberately, and prayerfully taken up our position, and, through the grace of God, are determined to defend it even unto death. And we shall do so, all the more resolutely, in very proportion to the senselessness and the unreasonableness of the opposition that has been, or may yet be, made

to us and our glorious scriptural cause—the cause of Bible truth, in opposition to the *mere* imaginations or impositions of fallible men—the cause of spiritual freedom and independence, in opposition to the bondage of all fetters that have been forged in the mint of *mere* ecclesiastical or civil authority.

P. S.—As to the Archdeacon's explanatory note of this morning, I would only remark, that what he finds it so convenient to set aside as “declamation,” is nothing more than *grave and solemn*, though it may be, *unpalatable truth strongly expressed*, which does not readily admit of any effective counter-“observation.” It was certainly wiser, therefore, to let it alone.

I remain, yours, very truly,

ALEXANDER DUFF.

February 15.

VII.—CORRESPONDENCE BETWEEN THE TWO HOME COMMITTEES REGARDING THE MISSION PREMISES AND PROPERTY IN INDIA.

(From the *Edinburgh Home and Foreign Missionary Record*.)

For the information of Contributors to the India Mission Scheme, we have been requested to insert the following Correspondence:—

FROM THE REV. DR. GORDON TO THE REV. DR. BRUNTON.

Edinburgh, 15th November, 1843.”

REVEREND DEAR SIR,—We have been appointed a Sub-Committee, by the General Committee on Foreign Missions of the Free Church of Scotland, to communicate with you as Convener of the Committee on Foreign Missions of the General Assembly of the Established Church of Scotland. Our instructions are, to convey to you the views which our Committee entertain respecting the missionary agency now employed in the three presidencies of India,—the funds, which were on hand in Edinburgh when the late disruption of the Established Church of Scotland occurred,—and the property in buildings, endowments for scholarships, libraries, and philosophical apparatus, existing in India, and, up to this date, held in possession by the missionaries. The purpose of our appointment is to endeavour to effect a settlement with your Committee on all these matters, on the principles of equity, and in such a manner as may appear best calculated to promote the interests of Christ's kingdom in India, the advancement of which was so long harmoniously pursued by both divisions of the Church of our fathers, and was an object of such deep interest to yourself, who were so long honoured to be the Convener of the Committee of the General Assembly of the Church of Scotland for propagating the Gospel in Foreign Parts, and the justly and dearly esteemed friend and counsellor of the missionaries, in their work of faith and labour of love.

I. As you are aware, all the missionaries in the three presidencies, Bengal, Bombay, and Madras, have expressed their cordial approbation of the Free Church of Scotland, and have declared their determined adherence to its communion. They have done this in the exercise of their own deliberate judgment, altogether uninfluenced by any special

arguments addressed to them, and as they believe, in deference to their own ordination vows, and their own sense of the duty devolving upon them "as the ministers of Christ. In the view of these facts, and particularly in consideration of the circumstance, that they have given a public and unequivocal testimony in favour of the Free Church of Scotland, and have already taken specific steps to advance its interests, both in India and in this country, it has appeared but just and reasonable to the Committee which we represent, that it should assume all responsibility connected with the payment of their salaries, and defraying the general expenses of their mission, from the very day of their official declaration of adherence to the Free Church of Scotland, and should consequently view them as its accredited agents from the same date. This arrangement, while it is equitable in itself, is the only one which has appeared to our Committee to be likely to leave the missionaries to the unchallenged use of that freedom which they are entitled to claim, in following out their own views, as to the practical measures to be adopted by them, in reference to the converts and pupils who may have determined, or may yet determine, to cleave to their instructions.

II. With regard to the funds which were on hand in Edinburgh when the disruption of the Establishment occurred in May last, we have to observe, that at least the half of these funds was contributed by the people adhering to the Free Church of Scotland, and that all the funds were contributed by the people of Scotland, not merely in deference to the will of the General Assembly as it existed before the disruption, but in answer to the general and specific appeals of our missionaries abroad, and particularly to the effective advocacy of Dr. Duff, during his visit to this country, and for the specific purpose of advancing the work of the Lord as actually carried on by our missionaries in India. Now, when the design of the donors of these funds, and the circumstances in which they came into the possession of the General Assembly, are adverted to, it appears to us that they should either be entirely surrendered to the appropriation of the missionaries, or disposed of according to what may appear to have been, and still is, the desire of the contributors. It is only in this way, we conceive, that a just appropriation of them can be made, and satisfaction given to the public. They are not the intrinsic property of the General Assembly, to be devoted according to its simple discretion; but they are a sacred trust held by it for the promotion of those great objects for which they were raised, and for the promotion of those objects through that very instrumentality which was brought before the notice of the public when they were raised. So deeply is our Committee impressed with this consideration, that had the missionaries adhered to the Establishment, as they have adhered to the Free Church of Scotland, it would altogether and at once have abandoned all claims to the funds to which we have referred.

III. What has been said in reference to the accumulated funds is applicable to the mission buildings in Calcutta and Bombay. Connected with these buildings, however, there are other important circumstances to be taken into consideration. About one-fourth of the whole expense of the buildings at Calcutta, and two-fifths of the whole expense of the buildings at Bombay, were raised in India, and principally through the influence and agency of the missionaries; and, in connection with the erection of the buildings, various valuable services were rendered by individual friends of the missionary cause in India, principally from their personal regard to the missionaries, and their desire to further the work in which they were engaged. As an illustration of the latter point now adverted to, we would solicit the particular attention of your Committee to

the following letter, addressed to Dr. Wilson by Major T. B. Jervis of the Bombay Engineers, now in this country,—a gentleman who, as you are well aware, not only furnished the admirable plan of the Bombay buildings gratuitously, but who also gratuitously superintended the preparation of the site, and the masonic work, during the most important period of its progress.

"London, 27th September, 1843.

"DEAR AND VERY RESPECTED FRIEND,—In consequence of the possibility of a question arising out of the late difficulties in respect of the Church of Scotland, I feel it incumbent on me to state the motives which actuated me, in proffering my humble services in the design and superintendence of the General Assembly's Missionary Institution at Bombay.

"From a deep sense of the importance of Christian missions throughout India, and the eminent qualifications and disinterested devotedness of those engaged in this work of love, by the beloved members of Christ's Church in Scotland, I considered no testimony could well be spared to the brotherly affection and sympathy, which the Christian community felt in their proceedings. Witness on the spot to the difficulties the missionaries had to contend with, and the helps they stood in need of to further this great object, I considered all I could do in my professional character as an architect and engineer, affirmatory of the good-will universally borne amongst Christians in India to the respected ministers, the Rev. Drs. Duff, Wilson, and Anderson, and from my regard to yourself personally, and the missionaries associated with you, I rejoiced in an opportunity of giving my best services gratuitously. It would have been vain for other parties to have attempted to found such an institution, or to have obtained the footing on any ground for its construction, unless, like yourselves, they had been alike simple, honest, and straightforward in your purposes, in dependence on the Great Head of the Church; and the enlarged views you entertained of the necessity of a decent and suitable edifice, at once claimed the respect and hearty co-operation of all capable of rendering any assistance in India. To yourself I consider the mission is wholly indebted for the edifice, and the funds collected for its construction. And as regards any part I have taken in the matter, the whole value must properly be placed to your respected name and character. I trust under any future changes that no attempt will be made to affect your control over the property of the institution, for I feel assured from my long acquaintance with the character of the people of India, that nothing will be so detrimental to the cause of missions, as that of introducing questions of Church Government, where all are supposed to be actuated by one only principle of love to Christ. I am, with sincere regard, yours.

(Signed) T. B. JERVIS.

To the Rev. Dr. Wilson."

The fruit of the services of Major Jervis, rendered in these circumstances, the General Assembly cannot claim to itself. The opinion which he expresses as to the effects which would probably follow any attempts to dispossess the missionaries of the buildings, and dislodging them from the present position which they occupy in the eyes of the natives, is worthy of the most solemn consideration. It is an opinion which our Committee believe to be general among the friends of the Redeemer's cause in India. Dr. Duff has forwarded to us some documents on the subject, which we fondly hope will have the greatest weight with your Committee in the determination of what should be done in reference to

the institutions. The following is one of these documents,—a note from the Venerable T. Dealtry, the Archdeacon of Calcutta, one of the most able and disinterested observers which the Bengal province can afford :

“ *Calcutta, August 9, 1843.*

“ MY DEAR FRIEND,—I write to you amidst hurry and bustle, as we are going off to Ceylon to-morrow. I could not, however, go away without telling you how deeply I have been pained to hear, that there is a probability that your important mission here is likely to be affected by the present unhappy movement of your Church at home.

“ I earnestly hope I may have been misinformed, knowing as I do, from my present situation, and my intercourse with missionaries, as well as many respectable natives, how vastly important your institutions are, and the immense benefits they are the means of conveying. In fact, I know of nothing that I believe is effecting so great an amount of good. I cannot, therefore, but regard any, even the least interruption to your work, as a public calamity to the Church of Christ.

“ Can nothing be done to avert this? I do not, as you are aware, enter into the merits of the controversy, which is rending your Church asunder. But I am quite sure that there is not a right-minded man in your Church, whatever may be his views as to the question at issue, but must deprecate the evil that must result if any hindrance is thrown in the way of your mission work here. My object in writing to you is simply to say, that should you consider the question as one involving principle, and your conscientious scruples should compel you to hold with the seceding party at home, and (to speak in a worldly manner) to share their fortunes, to offer all the aid in my power to prevent your great and good work from suffering interruption,

“ You will, of course, understand in saying this, it is not that I adopt your views of the question which agitates your Church, but because I know that the cause of truth itself must suffer beyond expression, should any thing occur to remove you from your present position; and further know, that no man from home could take your place; on the contrary, should any others be sent out, the evil would be irreparable, from the very circumstances under which they would have to enter into your labours.

“ Excuse, my dear friend, this hurried note, as I know not which way to turn, I have so much to do. But I wished, before my departure, to assure you of my sympathy, and of any aid I may be enabled to render you in the important crisis of your affairs,—I am yours sincerely in the truth.

T. DEALTRY.

Not less valuable than this, and proceeding from the most competent judges in the case, the whole missionary body of Calcutta of all denominations, is the following letter :

“ *To the Rev. A. DUFF, D.D., W. S. MACKAY, D. EWART, J. MACDONALD, and T. SMYTH, Missionaries of the Scottish Mission in Calcutta.*

“ DEAR BRETHREN,—We the undersigned members of the missionary body in Calcutta, owing to events which have occurred in Scotland, and the decision at which you have felt it your duty to arrive on the matters in debate, are apprehensive that your connection with missionary operations in Calcutta generally, and especially your connection with the

• This statement appeared in a former Number, but, for the convenience of our readers, we repeat it.—ED.

Institution founded by one of your number, and matured and presided over by you all, may be materially affected,—and desire to express our sympathy with you under the peculiar circumstances in which you are placed, and our hope that your labours may be still continued in a sphere in which they have been so eminently useful.

"While, as a missionary body attached to different sections of the Church, and conscientiously differing as to the principles which have led to those events, we refrain from offering any opinion upon them, we yet can and do reiterate the expression of our conviction as to the expediency and desirableness of the continuance of your labours in Calcutta, and in the sphere which you have hitherto occupied.

"We feel that it is both natural and equitable that the harvest should be reaped and enjoyed by those who have broken up the fallow-ground, and, according to their views of Christian duty, have diligently and faithfully sowed the seed of the kingdom of God for so many years. Nor are we unapprehensive that, should others (however well qualified) enter into your labours, the harvest, owing to their lack of experience, and their necessary want of acquaintance with the language and habits of the people, would be considerably diminished, and the affections of many whose minds have by you been made familiar with the nature, doctrines, and precepts of Christianity materially alienated from Christian influence,—a consummation which we are confident no Christian, whatever might be his views on other subjects, can contemplate with indifference.

"Irrespective of your labours in connection with the Institution and other direct operations of the Scottish Mission, we should exceedingly regret any thing that might remove you from a sphere in which your influence and co-operation with others, under the blessing of Christ, have so eminently subserved the catholic purposes of our holy faith, both in Calcutta and India generally.

"With regard to the momentous subject which has occasioned this communication, our prayer is, that all parties may be led to adopt the measures most conducive to the glory of our blessed Lord and the extension of His kingdom.—We are, &c.

(Signed) "W. YATES, Baptist Missionary,

"	A. LESLIE,	ditto.
"	J. THOMAS,	ditto.
"	J. BROOKS,	General ditto.
"	WM. MORTON,	London Miss. Socy.
"	G. PEARCE,	Baptist Miss. Socy.
"	JAS. PATERSON,	London Miss. Socy.
"	W.W. EVANS,	Baptist Miss. Socy.
"	G. SMALL,	ditto.
"	JAMES INNES,	Church Miss. Socy.
"	JAMES LONG,	ditto.
"	J. F. OSBORNE,	ditto.
"	JNO. CAMPBELL,	London Miss. Socy.
"	THOS. BOAZ,	ditto.
"	R. DE RODT,	ditto.
"	J. WENGER,	Baptist Miss. Socy.
"	C. C. ARATON,	ditto."

In the view of these documents, and with a reference to the circumstances in which the buildings were acquired, we cannot but express the desire that it should be so arranged that they should continue with the missionaries.

Those at Calcutta we believe to be legally at the disposal of the Gene-

ral Assembly of the Establishment, but equity and a general regard to the interests of Christianity require that they should not be wrested from their present possessors.

Should it be found that any of the contributors to their erection object to this arrangement, a pecuniary compensation could be made to the Establishment for the amount of their contributions. Any difficulty of this kind would be removed by the mode of settlement proposed by Dr. Duff, who thus writes to our Committee on the subject :—

“Every consideration leads us strongly to urge, through you, the propriety of purchasing, at a fair equivalent, the whole of the present premises. The Foreign Mission Committee of the Establishment would find ample unoccupied territory elsewhere. The once imperial cities of Agra and Delhi have for years been pleading for an extended branch of our mission. What a grand field would these present for missionary operation! For new men coming out, it must be all one whether they proceed to one place or another. They have languages, &c., to learn; and the acquisition of these, whether in Calcutta, or Agra, or elsewhere, must be attended with the same difficulty. It is altogether different with those who have a local experience, and an acquaintance with local dialects, &c. Besides, it would wear the aspect of magnanimity were those who may plead legal rights to this property to dispose of it on friendly and equitable terms, for the sake of more widely diffusing the treasures of knowledge and the glad tidings of salvation over this vast and superstition-ridden land.”

The buildings at Bombay are held in feudal possession by Dr. Wilson and Dr. Stevenson, in their personal capacity, for “the Mission of the General Assembly of the Church of Scotland in the presidency of Bombay,” and they can be legally disposed of according to the trust-deed which they have executed, as Drs. Wilson and Stevenson, in union with the Convener and Secretary of the General Assembly’s Committee, and the missionaries and chaplains who are official joint trustees, may direct. Drs. Wilson and Stevenson, before leaving India, gave a power of attorney to Messrs. Nesbit and Murray Mitchell, authorizing them to act on their behalf. What the legal consequences of these arrangements may be, we cannot precisely state; but Dr. Wilson has expressed his feelings very strongly, that nothing should be done connected with the buildings inconsistent with that equity which recognises the original intentions of those who have contributed to their erection.

IV. The libraries and philological apparatus have been principally purchased by funds raised by the missionaries individually; and to the extent to which they have been so, they will, of course, be claimed by the missionaries. Dr. Duff has stated his views of the subject in these terms :—

“In reference especially to the library and philosophical apparatus, both of which are very valuable, your Committee ought strongly to represent, that the funds whence these were obtained never constituted a part of the general mission fund at all, but, on the contrary, were obtained as special gifts, or purchased with monies separately acquired, as the result of private pleadings and solicitations, on the part of the present writer, in the course of his frequent itinerancies throughout Scotland and England.

“The whole proceeding was a doing of his own (with the sanction, however, of the Committee), purposely to save the general mission fund. To him, personally, by far the larger part of these donations, whether in books or in money, were granted, and for specific ends pointed out by him; so that almost all the donors honestly meant and intended that their

benefactions should be appropriated and disposed of by him, in any way he should deem best for the good of the youth in India. We hope and trust, therefore, that, at all events, we shall not be deprived of the books and apparatus so obtained."

Part of the library at Bombay accompanied the missionaries when they left the Scottish Missionary Society, and joined the General Assembly of the Establishment; and part of it is formed of the 'Bombay Native Library,' of which Dr. Wilson was curator.

V. Respecting the Farish scholarships at Bombay, we shall communicate with your Committee when the wish of the founders or trustees is communicated to this Committee in a more definite form than has hitherto been expressed.

Hoping soon to hear from your Committee in reply to this communication,—We are, Rev. dear Sir, yours very faithfully.

For the Sub-Committee,

ROBERT GORDON, *Convener.*

The Rev. Dr. BRUNTON.

*Convener of the General Assembly's
Committee, on Foreign Missions.*

FROM THE REV. DR. BRUNTON.

Edinburgh College, Nov. 21, 1843.

MY DEAR DR. GORDON,—I yesterday laid before our Sub-Committee your communication of the 15th; and I am instructed by them to give a reply of the following tenor to the particulars which it contains:—

We are most anxious to settle all these points "on the principles of equity, and in such a manner as may appear best calculated to promote the interests of Christ's kingdom in India." But our powers are very limited. Even the General Assembly, whom our Committee represents, are no more than trustees for the property to which you lay claim. Without *their* sanction, our Committee, much more the Sub-Committee, cannot alienate any part of it. Nor, in all the circumstances of the case, does it appear to us likely that such sanction will be given. Were the Established Church of Scotland resolved to withdraw from missionary enterprise in India, there would be room, and, we doubt not, there would be inclination, to entertain some of your proposals favourably. But, as the very contrary is her purpose,—as she is determined, amidst all the sore discouragements of the present moment, to persevere in what she feels to be both her duty and her honour,—she must necessarily endeavour to retain every help which hath been intrusted to her for carrying on the momentous work. We entreat that this, our interpretation of duty, may be kept in view, while we state frankly and freely what occurs to us on the different points into which your communication is divided.

I. We are fully aware that the missionaries in India, who have hitherto been in connection with us, have announced their adherence to the Free Church. And though we might have wished—as, we believe, some of themselves wished also—that their separation from us had been less abrupt, we acquiesce, at once, in the date fixed for it between you and them.

II. As to "the funds which were on hand in Edinburgh" "in May last," we believe that some mistake exists, both as to their amount and to their origin. The mission nominally possesses Royal Bank stock, which

cost £7751. 6s. 8d. But, through the various extraordinary expenses which they have found it necessary to incur, and particularly through their outlay for buildings, they have been obliged to borrow from the bank, upon the security of this stock, no less a sum than £5695 10s. 9d. The remaining balance, therefore (upon the supposition that the bank stock is equal now in value to its original cost), is only £2055 15s. 11d.; or, after deducting an unexpected demand from Bombay, which will be noticed hereafter, it will be reduced to £1455 15s. 11d.,—a sum utterly inadequate to provide for the outfit of the missionaries whom we are now preparing to send to India.

This capital was accumulated, not during the period to which you refer, but during the life-time of the reverend and lamented author of the Scheme. It was granted by the people of Scotland to his earnest personal pleadings; and from his mind, assuredly, nothing could be farther, than the idea that a fund, of which he so gratefully contemplated the growth, should ever be alienated from his own beloved Church. That "had the missionaries adhered to the Establishment, as they have adhered to the Free Church of Scotland, you would altogether and at once have abandoned all claims" to a fund thus originated, is the very smallest exercise of self-denial which might have been looked for.

Besides, independently of these considerations, which to us appear conclusive, we hold that you have received, at our expense, far more than compensation for the aid which all who are now members of the Free Church ever, in any shape, contributed to our India Mission. You have received the missionaries themselves—men who were anxiously and prayerfully selected—who were affectionately and hopefully trained—on whose fidelity and success we were implicitly reposing at the very time when they severed themselves from us. You receive these men already domiciled in India, amidst the fulness of their efficiency. You thus, even in the far inferior view of pecuniary outlay, profit to more than the extent of the claim which you yourselves make upon our finances. The outfit and the passage-money of these missionaries have cost us £4781 4s. Their salaries, during the period when they were only training for future efficiency, cannot be quoted at less than £1500 in addition. All this expense we have to meet anew; and, even after it has been incurred, we are left in circumstances greatly more unfavourable than those in which we stood at the period of your separation from us.

III. The same considerations apply to the mission buildings, whether at Calcutta or at Bombay. They are held by us in trust. Whatever was contributed to them, makes part of that trust; and we have no power to alienate any portion of it. In reliance on the blessing of God, and on the prayers and the bounty of our people, we are determined to persevere in our enterprise, as if this cruel interruption of it had not befallen. The same considerations which recommended to us the presidencies for our stations at the first, appear to us to recommend them still. In these circumstances, to alienate the buildings would be both an utter breach of trust and an obvious act of self-destruction. We lament the disappointment and inconvenience to which the missionaries are hereby exposed. But we have no blame in the matter. It is the inevitable consequence of the position in which they have placed themselves by their own act.

What the "legal consequences" may be of the circumstances to which you refer, in regard to the buildings at Bombay, we do not pretend to decide. Our view of our own right is in no way altered by them. On the other hand, it does not appear to be known to you, that the local subscription at Bombay for these buildings has proved a failure, and that, by the last mail, we are called upon to pay up immediately £600 beyond our

contemplated proportion of the expense, in order that the obligations may be fulfilled which were entered into by our corresponding board with the contractor for the work.

IV. The *libraries and apparatus* must be considered in the same light as the other property of the mission. "On those at Calcutta along," we have expended £950 10s. In so far as parts of either have been given to missionaries *officially*, they must continue to be held by us in trust for their original purpose. Where they have been given to any one individual missionary, and have, by him, been voluntarily presented to the general stock, it is hardly to be imagined that he will think of reclaiming his own personal benefactions.

Whatever interest the Scottish Missionary Society had in the mission property at Bombay was, of course, transferred by them, along with their burthens, to us. Indeed, at the time of that transfer they came under obligations to us prospectively, which they have been unable to fulfil; and for the failure of which the little property belonging to them at Bombay is a very miserable compensations.

V. We, at present, see no ground on which the tenure of the Farish scholarships can be viewed as differing from that of any other property which is held by us in trust for behoof of the mission.

I have thus, my dear Sir, stated to you the views of our Committee on the different topics of your communication. If we are in error, in regard to any of them, we shall be most willing to receive and to consider any farther statement from you.

In conclusion, I have only to add, that there appears, by our latest local information, to be room in each of the presidencies both for your operations and for ours. It is our earnest desire that the agents in each may live together as brethren,—that they may be mutually helpful to each other in the work of the Lord—and that there may be no rivalry between them, unless in zeal for the diffusion of the gospel through the dark places of the earth. Nothing would be more painful to us, than that, through any instrumentality of ours, our sad controversy should be carried into India, and that the heathen should witness between Christian men towards each other that bitterness of feeling, and that fierceness of language, which have done so much injury to the cause of the gospel at home.

I am, my dear Dr. Gordon, respectfully and affectionately yours,

ALEXR. BRUNTON.

Edinburgh, 14th December, 1843.

MY DEAR SIR,—I took the earliest opportunity of laying your communication of the 21st November before our Committee, and I am instructed by the Sub-Committee appointed to consider it, to offer the following remarks:—

You express, at the commencement of your letter, "the anxious wish of your Committee to settle all the points referred to in our former communication on the principles of equity," but you add that "your powers are very limited, and that even the General Assembly, whom your Committee represents, are no more than trustees for the property to which we lay claim." It appears to us that this view of the subject excludes all considerations of equity. It assumes that the fund collected for the India Mission was made over to the General Assembly so absolutely as to prohibit them from relinquishing the administration of any part of it, in any circumstances whatever, and that the donors had denuded themselves of

all right to inquire, whether the mission was carried on upon the principles on which they believed that it was to be conducted, when their contributions were made. Such being the views which you entertain of your responsibility and your duty, we are not surprised that you should refuse to listen to our claim. You consider yourselves bound in law to hold and administer the India Mission fund as a trust, according to your own views of the object for which the trust was constituted. We differ in opinion from you. We think that no such absolute and unconditional power was ever committed to you, by at least a large proportion of the contributors to the fund. We are convinced that these contributors have a right to decide whether their contributions shall go to the support of men, on whose account mainly they were made, and of whose principles the contributors approve, or to that of men of whose principles they cannot approve, and over whom they can neither directly nor indirectly have any control. All this we think very reasonable, and on this ground we rest our title to a share of the funds in your possession. But, with the views which you entertain, you of course deny our claim, and if we insisted on it, our only resource would be to try, as a question of law, whether your trust is as absolute as you believe it to be. That, however, is a resource to which, I am instructed to say, our Committee never thought of betaking themselves.

Had your reply to our communication been confined to this legal view of the question, which we humbly venture to say it might have been, if the legal view was to be taken at all, we should certainly have felt ourselves called upon to dissent from your views, but we should neither have renewed our claims, nor troubled you with any lengthened remarks on the subject. But you have been pleased to enter at some length on the considerations which we formerly submitted in support of our plea of equity, and to your observations on these, we must beg leave shortly to advert.

And first, in regard to the funds which were in your hands in Edinburgh in May last, you observe, that some mistake seems to exist, both as to their amount and their origin. As to their amount, we cannot see that any mistake into which we might have fallen on that point could at all affect the justice of our claim to a share of them. That claim was made on the ground that the fund in question, whatever its amount might be, was partly contributed by those who have adhered to us, and that on their behalf we were entitled to claim the portion so contributed, that it might be applied in the way which we believe to be most in accordance with the will of the donors. With regard to the origin of the fund referred to, we cannot admit that we were under any mistake. We are well aware of the universally acknowledged merits of the revered and lamented Dr. Inglis, and can neither forget, nor cease to admire the rare sagacity with which he formed, and the untiring zeal with which he prosecuted this missionary scheme of the Church of Scotland. We freely concede that "to his earnest personal pleading the people of Scotland granted the fund of which he so gratefully contemplated the growth." But neither can we forget that his pleadings were seconded by the advocacy of other lamented individuals, whose co-operation he highly valued; and that of the people of Scotland who did so contribute, our friends and adherents formed no small proportion;—and we cannot see, therefore, what your argument would seem to imply, that the original fund so raised is to be regarded as peculiarly belonging to the Established Church, or as differing in any respect from subsequent contributions to the scheme. It was raised by the liberality of the same parties; and if it has not been long ago exhausted, it is only in consequence of the increase of the income in later years,—an increase mainly to be attributed to the influ-

ential character of the missionaries, and especially to the personal exertions of Dr. Duff. While, therefore, we laid claim, on the ground already stated, to the portion of the funds contributed by us, that claim, we think, was greatly strengthened by the consideration, that the fund was contributed with so special a reference to the missionaries personally, and so much in consequence of their influence and exertions.

But "you hold that we have received, at your expense, far more than compensation for all the aid which we ever contributed to the India Mission,"—that "we have received the missionaries themselves." We have received the missionaries, but we cannot admit that it is at your expense. Of all the outlay for outfit, passage money, and salaries, we contributed our share; and for all that has already been expended, both parties have been amply rewarded in the fidelity with which the missionaries laboured, and in the success with which God crowned their labours for the advancement of his own glory. Up to this point, therefore, it is to be presumed that neither party would be disposed to inquire which of the two had contributed the larger share to the funds of the mission. Both rejoiced equally in its success. But at this point the missionaries felt that they could no longer conscientiously remain in connection with one of the parties, because they believed that such a change had taken place in the principles of that party as rendered it no longer the same body to which they had tendered their services, and by which these services had been accepted. We think, with them, that those to whose management we committed our contributions have so changed their principles, as to render it impossible for us conscientiously to co-operate with them. You and we, therefore, must henceforth prosecute our missionary undertaking according to our conscientious convictions, and respective views of duty. But we think it reasonable, that on such a separation taking place, a fair division should be made of the unexpended funds and the common property on hand.

With regard to the mission buildings at Calcutta and Bombay, we have little to add to what we formerly submitted. You place your rejection of our claim to any share in these buildings mainly on the strictly legal ground, that it would be "an utter breach of trust" on your part to alienate them. As we have already stated, we cannot take the same view of the nature and extent of your trust. But your view of the matter excludes even the proposal, which we would very willingly have renewed, of taking these buildings at a fair price. We would only observe in regard to your statement, that "the local subscription at Bombay for the buildings there has proved a failure," that according to our information, the amount of that subscription actually paid is about £1,600; and that if there has been any indisposition latterly on the part of the Christian public of India to increase their subscriptions, it has been principally on account of the fear entertained by many, that in consequence of late occurrences, these subscriptions might be alienated from the present missionaries,—a circumstance which we think, greatly strengthens the opinion which we have expressed respecting the regard due to the intentions of the contributors to the mission fund.

Our views differ still more widely from yours in regard to the libraries and apparatus. When you state, that on those at Calcutta alone you have expended £930 10s., that sum, we presume, includes the subscriptions procured by Dr. Duff, and if so, it must consist mainly of them. But these subscriptions, generally, were placed by the contributors at the entire disposal of Dr. Duff, never having formed any part of the general fund, and might have been expended by him at his discretion, without consulting or receiving the sanction of the Committee at all. In so far

then, as the libraries and apparatus were thus procured by the missionaries themselves, they are to be regarded as the personal property of the missionaries, subject to the one condition, that they shall be employed as they have hitherto been, for the furtherance of their missionary work. This condition they continue to fulfil; and therefore they think themselves fully warranted to expect that they shall be left in the undisturbed possession of the property.

In conclusion, and taking leave of the subject, we beg to say, that you cannot deprecate more sincerely than we do the idea of Christian missionaries being exhibited in the eyes of the world in an attitude of hostility, to one another. But, referring to the opinions of impartial men, contained in our former communication, we would submit, with all deference whether the exclusion of our missionaries from the premises which they have long occupied, and the appointment of others to take their place, may not be interpreted by the population of India as itself an act of hostility, which it might be well for the interests of the gospel to avoid, even at some sacrifice both of money and convenience.

I am, my dear Sir, with esteem and affection, yours faithfully,

ROBERT GORDON.

Edinburgh College, Dec. 21, 1843.

MY DEAR DR. GORDON,—I this day laid before our Sub-Committee your letter of the 14th current. They deem it needless to enter again into the details of an argument which does not seem likely to produce any change of opinion on either side. They direct me, therefore, to limit my reply to two points of mere financial statement.

1. I have this forenoon received, for the first time, from our accountant, proof of my having been mistaken in supposing that a sum of £1500, paid into the "*building fund*" at Bombay, from a "*special mission fund*" there, had been included in the amount of the local subscription for the buildings. To this extent I was wrong in calling the subscription "*a failure*." I have already sent to the printing-office a note, which I hope will be in time for the correction of this error in our forthcoming '*Record*.' I shall be grateful to you for correcting it in yours also.

2. The sum of £950 18., expended by us for books and apparatus at Calcutta, is utterly irrespective of funds specially intrusted to Dr. Duff by the contributors, and by him expended, without any control exercised by our Committee, or any account rendered to them.—I am, with true respect and regard, my dear Dr. Gordon, yours affectionately.

ALEXR. BRUNTON.

MEMORANDUM RESPECTING THE LIBRARY AND APPARATUS
ATTACHED TO THE GENERAL ASSEMBLY'S INSTITUTION,
CALCUTTA, BY THE REV. DR. DUFF.

Calcutta, March, 1844.

It were altogether useless now to notice in detail the different items of the correspondence between the Foreign Mission Committees of the Established Church, and the Free Church of Scotland, respecting monies, buildings, &c. The statements advanced and the arguments employed by the Free Church Mission Committee appear to my mind conclusive and unanswerable. The Missionary funds placed at the disposal of the General Assembly were not

of the nature of a corporate property or endowment, which it would have been incompetent, and illegal for it to alienate. The General Assembly of the Church could not legally coerce its ministers or members in the collection or contribution of them. They were voluntarily asked for, and voluntarily bestowed for a specific object wholly extraneous to any contemplated in the civil recognition and statutory ratification of the Church as an Establishment. Acting voluntarily as a Missionary Body for purely Missionary purposes, the General Assembly has not the legal rights, privileges, and duties which belong to, or devolve upon, a Society incorporated by Royal Charter for the Propagation of the gospel in Foreign parts. If the members of the Church who voluntarily contributed the funds, and the General Assembly, which voluntarily undertook the management of the funds, unanimously agreed, for reasons which appeared to themselves satisfactory, to devote them, not to missions in India, but to the purchase of lands in Canada, or the building of a Light House at the mouth of the Forth, is there any known law that could restrain them (being both the holders and dispensers of their own money) in such appropriation of them? And what is true of the whole absolutely, must, so far as *principle* is concerned, be true, in its measure, of a part relatively. But, letting that pass;—the part of the correspondence with which I am more immediately concerned, and which needs to be cleared up, is that which relates to the Library and Apparatus attached to the Calcutta Institution.

The old Committee state that "on the Library and Apparatus at Calcutta alone they have expended £950 10s." The Free Church Committee very naturally and truly reply:—"When you state, that on those at Calcutta alone, you have expended £950 10s. that sum, we presume, includes the subscriptions procured by Dr. Duff, and if so, it must consist mainly of them. But these subscriptions, generally, were placed by the contributors at the entire disposal of Dr. Duff, never having formed any part of the general fund, and might have been expended by him at his discretion, without consulting or receiving the sanction of the Committee at all." On this, the Old Committee more emphatically reiterate their original statement, that "the sum of £950 10s. expended by them for books and apparatus at Calcutta, is utterly irrespective of funds specially entrusted to Dr. Duff by the contributors, and by him expended, without any control exercised by the Committee, or any account rendered to them."

On perusing this statement my first impression was that of unutterable astonishment. That a claim might be put in for the Library and Apparatus on the assumed plea, that these were obtained as gifts, or purchased with monies granted to me, not in my individual capacity as a Missionary to the Heathen, but in my official capacity as agent for the General Assembly, is what I was fully prepared to expect—though, even then, I could have positively testified that at least a very large proportion had been conferred on me, in the *former* and not in the *latter* capacity. But that they should have been claimed on the utterly unfounded plea, that they were purchased with monies out of the general mission fund, and not from special funds placed at my sole disposal, is what it never entered into my imagination to conceive even as an abstract possibility;—so entirely contrary is such a plea to the actual facts of the case!

There must be a grievous mistake somewhere. According to my clear apprehension of the case, it was out of funds specially raised for me, and specially entrusted to me by the contributors, and out of such funds alone, that every farthing of the sum, said to have been expended on Library and Apparatus "at Calcutta alone," actually came; and from the general mission fund, at the sole disposal of the Committee, not one farthing of this said

sum, with perhaps the utterly unimportant exceptions to be afterwards noted, ever came. With this strong and ineradicable persuasion in my mind, no wonder though I was seized with surprize and amazement, on first perusing the fore-cited statement of the old Committee. I am utterly unable even satisfactorily to conjecture on what assumed ground the statement has been founded; unless it be the *bare and naked fact*, that Mr. Inglis, the treasurer of the general fund, happened kindly to become, by way of accommodation to me and in trust for me, the depository of several of the larger items of those special funds which were placed by the contributors at my entire disposal, and which were, at any time, liable to be called for by me, "without any control exercised by the Committee or any account rendered to them." But the transparent fallacy of such a ground ought at once to have been exposed by the *recorded fact*, that, purposely to prevent future misunderstandings, of the various sums thus deposited with Mr. Inglis, some were entered in his books, with a certain note or mark appended, to designate and distinguish their peculiar destination under my sole and immediate control; and others were entered simply with some general remark to the effect, that they were placed at my disposal for special purposes, without in any way notifying what these special purposes were to be;—thus leaving it entirely to me to select whatever objects I might deem most proper, and to disburse the money, on my own sole responsibility. Now, what I again repeat, and solemnly aver, is, that it is out of such funds, so contributed and so deposited, and *out of such funds alone, together with certain other sums that were never so deposited at all*, that the *whole money expended on Library and apparatus at Calcutta, with the trifling exceptions aforesaid, has been derived.*

I.—To set the whole matter in a still clearer light, let us briefly attend to a few irrefragable facts, connected with the *origin and disbursement* of the aforesaid funds.

The first of these took its rise from repeated conversations with a benevolent Lady in London, respecting "the paramount importance of securing plain but suitable accommodation, for class-rooms, &c. &c." This Lady undertook for herself and friends to raise the sum of £500, *to be placed at my disposal*, for Mission Buildings with their appurtenances of Library, &c. The sum, when realized, was deposited with Mr. Inglis—one half being, at my own express suggestion and desire, merged at once into the general Building fund,—and one half being specially reserved, to be disposed of by me, at my own sole discretion, for apparatus, &c.

The next principal sum of £800 originated, in like manner, from earnest conversations held with certain benevolent Ladies in Inverness. I have now before me a printed copy of the original prospectus, prepared and widely circulated by them, and which resulted in the realization of the above-mentioned sum. The preamble of this document,—which, on account of the strength of language in which it depicts my own humble services in the cause of Indian missions, I cannot here quote—plainly and demonstrably points out the origin and intention of the proposed subscription. After unfolding the plan to be pursued, the express words of the prospectus are these;—"It is proposed that the sum shall be collected by the close of this year, and given to Dr. Duff, to assist in the erection of a central School-house, for the special purpose of rearing instructors, UNDER HIS OWN IMMEDIATE SUPERINTENDENCE, &c." Here surely the *intention* of the donors is specifically enough expressed. Of the sum of £800, thus collected and given to me, and temporarily lodged with Mr. Inglis, one half was, at my own express suggestion and desire, at once merged into the general Building fund, while the other half was specially reserved, to be disposed of

by me, like the former, at my own sole discretion, for apparatus, &c.

The third considerable sum was one of £150, consisting of two individual donations, from benevolent gentlemen, in the south of Scotland. The destination of these was not in any way indicated by the donors, but left unconditionally to be determined by me; and they were so deposited with Mr. Inglis.

The last considerable sum was one of £370 12s. 6d., subscribed by certain members of the General Assembly of 1839, and other friends, as "a mark of respect, confidence and esteem;"—and placed without any restriction whatsoever, at my free disposal, for any special purposes, connected with the furtherance of the cause of missions *at home or abroad*, which I might deem proper.

These are all the larger sums for special purposes, amounting in the aggregate to £1,170 12s. 6d. which were reserved for my free disposal, in temporary deposit with Mr. Inglis, and which were by him, from time to time, delivered up to my sole order, when called for. Besides these, however, there were several smaller sums of a similar kind deposited, which, through some mistake or omission on the part of the treasurer, were never rendered back to me at all, and thus were practically merged into the general mission fund. Of this description were several sums of about £20 each; collected during several successive years by a Lady in the north of Scotland. And over and above all of these, there were other sums, amounting altogether to about £200, more or less, which never were so much as deposited with the treasurer at all, but were expended from time to time on the purchase of books for the Calcutta Institution.

II.—The mode in which these funds were, from time to time, drawn and disbursed, tends still farther to confirm the view now given of their specific character, and conclusively settles the question, as to whom they belonged to, and at whose sole disposal they were placed by the contributors.

First, in September, 1837, without consulting the Committee or being required in any way to do so, I gave an order on Mr. Inglis for, and immediately obtained £21 10s. from these *special funds*, for books to be sent out along with Mr. Macdonald.

Second, in like manner, in April, and August, 1839, I gave an order for and obtained from the same special funds, two sums of £119 and £23 15s. 6d. for Philosophical Apparatus, sent out along with Mr. Smith.

Third, in like manner, in October 1839, I gave an order for and obtained from the same special funds, (in my own name, as before) two sums of £90 and £54 4s.—the former, for the promotion of Missionary objects *at home*,—the latter, for suitable apparatus intended for a gallery room, with lessons on objects, &c.

Fourth, in like manner, in July 1840, as per order from me, bearing date November 1839, the sum of £505 15s. 2d. was obtained from the same special funds, for Philosophical Apparatus, selected by me or made to order for me, in London, when on my way out to Calcutta, towards the close of 1839.

All these sums amounted to £814 4s. 8d.;—which, when subtracted from the aggregate deposited as above explained, left a balance with Mr. Inglis, in my favour, of £356 7s. 10d. This balance I subsequently requested Mr. Inglis to forward to me to India—there, to be applied to any purpose which I might find most expedient. This he did, by means of a bill on Courts and Co., enclosed in a letter, dated Edinburgh, 1st December, 1841.—*In this letter, which is now before me, and which will be forwarded to the Free Church Mission Committee in Edinburgh, all the above entries and disbursements, as by my order and under my sole direction, are distinctly recorded and attested*

under the signature of Mr. Inglis. As to the appropriation of the large balance then sent to India, no control was ever attempted to be exercised by the Home Committee, any more than in the case of the preceding appropriations; and no account ever rendered, or expected to be rendered to them, of the same. It may be well, however, to state, that the balance of the special funds sent out to India, together with a legacy to a much larger amount left to me personally by a friend in England, went to the purchase of a considerable piece of ground, with a view to the ultimate erection of a vernacular or Bengali school, an orphan Refuge, a Mission Church, &c. &c.

Of what, then, does the Library with its Philosophical Apparatus, presently attached to the General Assembly's Institution, Calcutta, consist?

The original nucleus of the Library consisted of a few select works left by me, for that purpose, on leaving Calcutta in July 1834. The next important addition to the list, consisted of a complete set of the valuable publications of the London Religious Book and Tract Society, obtained by personal application on my part, as a special gift from the Committee of that Society. The next important accession consisted of the Books sent out along with Mr. Macdonald. The last and largest addition, constituting in fact the main bulk of the present Library, consisted of the works brought out by me, in 1840—works, partly obtained from individuals, as the result of personal solicitation on my part—and partly purchased, from time to time, with monies, placed by the contributors at my entire disposal, and of which a single farthing was never deposited with Mr. Inglis at all. The Philosophical apparatus consists *exclusively* of the instruments brought out by Mr. Smith and myself, as above described—instruments, purchased with monies, every farthing of which came from the special funds, placed at my sole disposal. *Besides the books and apparatus, obtained or purchased by me, as now detailed, there is not now, there never was, a single book or Philosophical instrument in the Assembly's Institution beyond the following:—*

Apparatus.—1st. A Telescope, presented to me more than twelve years ago by a Bombay Civilian. 2d. A Sextant. 3d. An old orrery, theodolite, and air pump—long ago useless.

Library.—1st. A few books purchased by a special fund placed at the disposal of Mr. McKay. 2nd. A few books presented by personal friends in Calcutta. 3rd. A few works, purchased, from time to time, for the use of the senior classes, or for purposes of reference,—but which, in all, constitute an insignificant fraction of the whole. 4th. A set of books lately received from Sunday School children in Edinburgh.

Whence, then, the alleged £250, worth of "Books and Apparatus at Calcutta alone, *utterly irrespective* of funds specially entrusted to me by the contributors, &c." Where are they? Within the walls of the General Assembly's Institution they never were received—never even heard of, till the astounding statement reached us by the last overland. The real truth is, that they do not now, and never did exist at all! The whole statement is a *gigantic mistake*—founded on some strange and unaccountable misapprehension—and reiterated under some strange and inconceivable delusion.

As to the argument about not reclaiming a personal benefaction, I would simply remark, that if such benefaction has been bestowed, without any condition expressed or implied, in regard to its object or use, it clearly ought not to be reclaimed;—but that, if any condition, expressed or implied, in regard to its object or use, be annexed to it, it is as clearly reclaimable, should such condition fail of being realized. If, in the present instance, an individual Missionary, or any one else, has voluntarily presented a gift, on the expressed or implied condition, that it should be employed under the management of men avowing and upholding certain ecclesiastical principles,

it would seem but reasonable and just that it should be reclaimed, the moment that it threatened to come under the management of men avowing and upholding totally different ecclesiastical principles. Indeed, not to reclaim it, in such circumstances, might be regarded as an act of unfaithfulness towards one's own convictions of what is right, and a breach of trust towards other donors. Besides, the very same reason, which would constrain a man to withdraw his personal services from an Institution, the principles of whose Management had changed, might surely lead him to desire to withdraw his personal benefaction also, that he might have it in his power more satisfactorily to appropriate it to the promotion of the ends which he had originally in view.

Again, as to the argument for retaining certain funds on the ground that they had been "granted by the people of Scotland to the earnest personal pleadings" of the justly venerated Dr. Inglis,—if it be at all valid on the one side, it must be equally valid on the other. If it be really valid for retaining funds granted to the personal pleadings of one individual, representing one class of sentiments, it must be equally valid for restoring funds that were granted to the personal pleadings of other individuals, representing another and totally different class of sentiments. On a matter of this kind, delicacy forbids one to speak out; otherwise, how easy would it be to show that the funds granted, directly or indirectly, by the people of Scotland, to the earnest personal pleadings of the writer of these remarks, were, to say the least, not inferior in amount to those granted to the earnest personal pleadings of his revered Father and Friend.

But I am done with the painful subject—I hope for ever. What I have written, has been extorted from me, in self-vindication and self-defence. My sole object has been to set myself right with the Church of Christ, and even with the reasonable portion of the world at large, respecting matters of fact, that affect character and integrity. Rather than provoke a quarrel or prolong a controversy on the subject, I at once, freely and for ever, relinquish all claim to any portion of the Library and Apparatus attached to the General Assembly's Institution,—however strong in moral equity I may still feel, and continue to feel, that claim to be. Indeed, could I have anticipated the manner in which the claim has been met, it never would have been advanced at all. But such was my estimate of the character of the Managing Body at home, that I fondly hoped, that a gentle hint as to the nature of the claim would have sufficed to have led to a reasonable and voluntary concession on their part—founded on a broad, catholic, generous and magnanimous view of the entire circumstances of the case. That the result has proved so contrary, deeply grieves me—not so much on account of the loss which we incur, as on account of the loss which the cause of Christ is apt to sustain by the exhibition of such a controversy in the sight of the heathen. May the Lord, in his great mercy, overrule the entire occurrence for good! As to our immediate loss, I am much mistaken if there is not a spirit of life and liberality abroad among the Christian people of India, Scotland, England, and Ireland that shall very soon repair it—yea, perhaps, repair it so thoroughly, that our latter end, like that of the patient sufferer in the land of Uz, shall be better than the beginning. Time will shew.

VIII.—THE OUTWARD BUSINESS OF THE HOUSE OF OUR GOD,

AN EXTRACT FROM A SERMON PREACHED BY THE REV. DR. CHALMERS,
AT THE OPENING OF THE GENERAL ASSEMBLY OF THE FREE CHURCH
OF SCOTLAND, AT GLASGOW, OCTOBER 17, 1843.

NEHEMIAH, xi., 16.

“ And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the house of God.”

The outward business of the house of God is of chief necessity and importance at the commencement of a Church, or at some of those great changes and enlargements which it is often made to undergo. At the outset of the Jewish Church, beside the regulations for the maintenance of the priesthood and distribution of the various offices, we read much of the time and labour expended on the structure of the tabernacle. The same thing might be observed on the occasion of great enlargements, or revivals, or deliverances—as at the rearing and successive great repairs of the temple in Jerusalem; and more noticeably still in the doings of Ezra and Nehemiah, on their return from their captivity, and the re-establishment both of their national and sacred polity. At the commencement, too, of the Christian Church, he who was the most gifted of its apostles—though pre-eminently a man of faith and prayer, and perhaps the most conversant among them in the vitalities of that high and hidden walk which constitutes the new obedience of the Gospel—still did he busy himself most of all with the matters of a mere external regulation, as journeys and collections, and the various questions of Church government and Church order. And descending from these primitive to later and uninspired times, where shall we find a more striking exemplification of the same union, than among the fathers of our own Church? We mean the devotedness of their piety as combined with the varied and profound wisdom of their economics. Had their conceptions all been realised, on the subject of schools and colleges, and a provision for the poor, as well as the various parts and offices of our great ecclesiastical institute, never, perhaps, was a more goodly apparatus devised, not for the Christian instruction alone, but for the moral and for the civil and secular well-being of the people in any land. Though these conceptions were not realised, though they were frustrated by the resistance of man in power, and by the unprincipled rapacity of the nobles in these days—this should not prevent us from doing homage to the conceptions themselves, as having been fraught with all the wisdom of experience, and of profoundest skill in the management, we could even say the philosophy of human affairs.

Let us, therefore, take a lesson from these great master spirits of a former age. Their spirituality did not so monopolise them, as to dispossess from their minds all value for the matters of external regulation, or cause them to under-rate as an object unworthy of their most earnest attention the outward business of the house of God. Bishop Butler has written a sermon, the least known of his works, on the use of externals in religion. But this topic is not exactly ours; for what he philosophises on is chiefly the influence of form, and ceremony, and music, and investiture, and such other

visible accompaniments, on the devotional feelings of a worshipper. This is not just our subject, which relates more to the polity and plan or platform of a Church as distinguished from its doctrine, and from all that discipline which has to do with the moral and religious state of those who partake in its ordinances. The outward forms are not altogether the same with the outward business of the house of God.

Yet the inward should take precedency of the outward, both in the order of influence and in the order of time. And it was, we trust, the force of a strong inward sentiment which led to our recent memorable disruption from the now Enthralled, and the consequent formation of the Free Church of Scotland. It was an inward and a right spirit, we hope, which animated the devotions and the doings of its First General Assembly. It has, we are confidently persuaded, been an inward principle all along, which has borne up her ministers in the midst of their painful surrenders and arduous services; and which, most difficult of all, has hitherto maintained amongst them all the charities of a substantial harmony and peace; and that, too, when engaged with such hazardous and exciting topics, as on the arena of an earthly politics, would have stirred up all the passions of a fierce and heated partizanship. But the inward principle should not prevent, may the very strength of it will prompt us onward to the outward business of the house of God. To these it falls, necessarily and naturally, that we should now address ourselves. It will form a main object in our present Assembly; and it is for this reason that I have selected our text, and propose to found upon it some remarks on the importance of such other things as are to come under the deliberative wisdom of my Fathers and Brethren, and on their subserviency to that spiritual religion, which, not as a main ingredient only, but in its very substance and being, forms the great staple or element in the vital prosperity of a Church.

First, then, there is nothing in the doctrine of a spiritual influence, or in the undoubted position that whatever is good or true in religion is the product of the Holy Spirit's operation—there is nothing in all this which supersedes the importance or the uses of an external machinery, the setting up of which and the working of which belong to the outward business of the house of God. It is very true that no man is savingly enlightened in the doctrines of the Gospel, or strengthened and enabled for the performance of its duties, but by the demonstration and power of the Spirit upon his soul. Yet, as it is only through the Bible that He enlightens, opening our eyes to behold the wondrous things contained in this book; and as when He works in man to will and to do, and so to set him a-working, still it is by giving enforcement and effect to the lessons of this said Bible—there is positively nothing in the doctrine of a celestial agency which should at all set aside the terrestrial operation of multiplying and disseminating by thousands of copies the Word of God, which can only be done by means of these very outward things, the construction of printing-presses. And what is true of the word read in private is alike true of the word spoken in public, that it only takes effect when the Spirit sends it home; but this requires that men should not forsake the assembling of themselves together, and so requires another preparation of outward things—even the erection of numerous churches all over the land. Our Saviour after his resurrection bade the apostles go to Jerusalem, and wait there till they should be endued with power from on high; or, in other words, there was a certain outward thing which they were told to do, ere the inward grace or inward illumination could be conferred upon them. The doctrine of a supernatural influence from heaven above did not supersede, nay, it required a given natural performance beforehand on the earth below, even that of bending their footsteps to the

place which the Saviour's precept pointed out, and where the Saviour's promise was to be fulfilled upon them. And still there are not only certain prescribed performances, but certain appointed places of meeting between the Spirit of God and the spirit of men; and, to make out the co-operation which this implies, man has to work outwardly, and with the powers of his body, while God works inwardly on the functions and faculties of his soul. One of these places is the Bible, which it is our part dutiously and diligently to read and give earnest heed unto—aye and until the day dawns and the day-star arises in our hearts, even by God opening our eyes to behold the wondrous things contained in His law. Another of these places is the church, where we are bidden assemble ourselves together, even as Cornelius was bidden hold a church in his house, that both he and his family might hear the words of Peter; and, as then, so now, it is while the minister is in the act of speaking that the Holy Ghost often falls on the earnest and attentive listener when in the act of hearing. We must not slight the natural performance, though of no value singly or apart, or without the supernatural endowment; and still less when the one is the prescribed road to the other—even as the apostles when on the road to Jerusalem were on the road to the high and heavenly illuminations of the day of Pentecost. And, yet, when doing these things, it is with outward things that we are engaged in the doing of; and, so also, when laying down the forms, and the processes, and the offices of a church, in obedience to the commandment of Him who says, "Let all things be done decently and in order." Had the apostles disobeyed, and not gone to Jerusalem, they would have waited in vain at any other than the bidden place for the illuminations of Pentecost. And should we neglect either our readings of the Bible, or our acts of attendance on the house of prayer, we have no reason to expect that in any other than such bidden ways will the Spirit of God descend upon our souls. And thus, too, it is, that should the guides and the rulers of our ecclesiastical polity fail in providing either a right scriptural education, or the services of a rightly ordered church for the people of the land—outward things as schools and churches are, and outward business as it is to build up a framework or construct a directory of public worship; yet if these things are not done, and done rightly, a spiritual barrenness might otherwise rest upon our territory, and our else fertile land, by the showers of grace being withheld from it, might, in the spiritual sense of the term, remain a dreary and desolate wilderness.

Let it not therefore be said of these views that they go to materialise religion. On the contrary it is our direct aim to spiritualise it—as much so as it was that of the apostles when they performed the outward thing of going up to Jerusalem with the object of waiting there till they should be endued with power from on high—or as much so as the devout and desirous reader of his Bible, who, while engaged and persevering in this outward exercise, gives earnest heed thereunto, till the day dawn and the day-star arise in his heart. Did we stop short at the routine or mechanical observance of these things, this would be to materialise religion; but this we leave to wretched Puseyism when satisfied with the *opus operatum*, after having acquitted its repetitions on the service-book, or its genuflections before the illuminated altar. Our churches and sacraments are not the resting places of a deceitful security—but our watch-towers whence we look for a blessing from on high, our meeting-places with God whom it is our part to worship, not with idle prostrations or in an empty superstitious reverence for places and forms, but to worship Him in spirit and in truth. The irrigations of Egypt do not terminate in themselves. They have respect to the overflowing of the Nile: and without a descent from above, they would prove

but an empty apparatus of dry and deserted channels through which nothing passed to fertilise the now barren territory. Yet who will deny the good of these irrigations, or the perfect rationality of the object which the cultivators of the soil there have in the construction of them? And the same holds true of our ecclesiastical apparatus, whether it be of church-buildings, or church forms, or church offices—of absolute nothingness in themselves, an unmeaning system of empty tubes or naked architecture, without the blessing from on high, without the descent of living water from the upper Sanctuary. But who on this account should dispute the worth, the rational, enlightened, nay spiritual purpose of such a machinery as this—or who should undervalue either the outward framework or outward business of the house of God? Only let us look beyond and above all that is visible or external; and with as intent and wistful an eye as that wherewith the people of Egypt gaze upon their tutelary river and watch its elevations—so let us never cease from our attitude of expectancy and dependence upon Him who is the Fountain of living waters, but ever pray to the Father of every good and perfect gift that He would breathe into the framework set up by human hands, and which but for Him were a lifeless skeleton, that He would cause its dry bones to live.

Let us trust therefore that we have now sufficiently reconciled even the most spiritual of our hearers to the outward business of the house of God, by making it palpable that means and machinery in religion, while utterly worthless as a substitute, may be of the uttermost worth and importance as a help to the life of God in the souls of men—deriving in fact their principal if not all their value from their subserviency to this high and noble end. Let me now conclude with one or two illustrations applicable to the present exigencies attendant on the outset, and eminently conducive to a prosperous settlement in these lands of the Free Church of Scotland.

IX.—LOCAL INTELLIGENCE.

OPENING OF THE NEW FREE CHURCH INSTITUTION.

ON THE MORNING OF THE FOURTH INSTANT, the new Institution House of the Free Church, in Nimtollah Street, including COLLEGE and SCHOOL, was opened, agreeably to former announcement. About FIVE HUNDRED Boys assembled; and that number has since increased to upwards of seven hundred. All the old scholars have “adhered,” in their sense of the term; except some of the very youngest who live in the neighbourhood of the former Institution-House, and who cannot safely venture so great a distance as to the new premises. When the last session was closed in January, by public Examination, the 4th of March was appointed as the future time of meeting, although the missionaries then absolutely knew not *where* they should meet on that day; but they trusted, and they have not been put to shame. The best, perhaps the largest, and certainly the most commodious, Native House in Calcutta, for such a purpose, has since then

been sought, refused, obtained, repaired, and occupied, for carrying on the work of Him to whom pertaineth the earth and the fulness thereof. There is every appearance and promise at present of a large and flourishing attendance of native youths at the new Institution House of the Scottish Free Church Mission ; and may the Lord prosper it for the conversion of souls to Himself !

LIBRARY, APPARATUS, &c.

Together with the premises, were rendered up by the Free Church Missionaries, all their Library, philosophical apparatus, school furniture, &c. This was done under circumstances of demand recorded elsewhere, in this present issue ;—and the Correspondence between the Two Committees there presented, will have enabled our readers to form their own judgment in the matter. Meanwhile we advert to a *fact* (not an opinion), that the New College and School now *need* new Apparatus and a new Library : and we would remind all our readers, that it is in the power of each one of them to do something to diminish this want, by a supply, in one or other department. *Who*, at least, cannot give a Book—a good and useful Book—out of his Library, however small ?—and how many are there who could spare not a few but many volumes out of a now unread heap, it may be !—We are happy that a commencement has been made, in this very manner : and that friends have come forward thus to aid. Dr. S. Nicolson, most kindly and liberally, has presented from his own Library, 640 volumes, including works of high scientific and literary value. J. Hawkins, Esq. has presented 80 volumes—and R. Williams, Esq., on his departure, left about 100 volumes :—and Baboo Dokin Aronjon Mukerjee, has sent upwards of 200 volumes from his Library, to the aid of an Institution which is for the benefit of his own countrymen.

EXPENDITURE AND SUPPLY.

But, it is not to be forgotten, how much expense has been involved in carrying the Mission through all the difficulties which lately beset it, and from which it cannot even yet be regarded as fully extricated. The outlay was such as the crisis demanded—it was therefore great :—but not greater than to be quite manageable, with some extra effort and sustained exertion. For the new premises, there will be a monthly rent of Rs. 150, or Rs. 1,800 on the year : the necessary repairs, alterations, and minor arrangements, will cost at least Rs. 6,000 :—all the necessary furniture of College and School (for there was nothing to begin with but bare walls), some Rs. 2,000 more. Besides this, ground in the neighbourhood, on which afterwards to build an Institution House, by the time the lease of the present tenement is ended, has been purchased for the sum of Rs. 18,000. To this must be added the monthly outlay of the Institution itself, for payment of subordinate teachers, &c., amounting to about Rs. 650, or nearly Rs. 8,000 a year ;—apart from the Missionaries' salaries, which will

be paid from home. Yet, for all this, we are not afraid ; provision has been made for defraying the greater part of this demand already : and the future, which is the servant of God, will bring its needful supplies, furnished by the stewards of the Lord's property. Month by month will carry its own burden away with it, at His bidding :—and we now record these things in order to stir up those who possess the means of accomplishing God's designs, to press in for their share of the HONOUR of being, "Workers together with God" (2. Cor. vi. i.) : for such is the honour which He confers on all His servants. Remember HIM who once sent this message—"THE LORD HATH NEED OF IT :"—Reader, does that convey any message now to *you*?

THE FREE CHURCHMAN.

VOL. II.] SATURDAY, MARCH 30, 1844. [No. 6.

I.—ADDRESS OF THE PRESBYTERY OF CALCUTTA TO THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

THE CALCUTTA PRESBYTERY was constituted by Act of the General Assembly of the Free Church of Scotland, in the month of October last. An extract from the record of that Act we presented to our readers some weeks ago : from which they may have learned the nature and circumstances of its constitution, as a Presbytery of the Church of Christ in this city. At its last meeting, on the 4th instant, the subjoined address was agreed to ; and after being signed by the present *Moderator* (the Rev. Dr. Duff) and the *Clerk* (the Rev. D. Ewart) was forwarded to the Rev. Dr. Gordon of Edinburgh, to be, by him as Convener of the Committee on Foreign Missions, presented to the General Assembly to meet in May next. The topics selected were taken up as suitable for a first or introductory address, to a body maintaining the principles of Ecclesiastical Establishment, Church Freedom, Catholic Communion, Scriptural Presbyterianism, and Universal Missionary Obligation.

TO THE VENERABLE THE GENERAL ASSEMBLY OF
THE FREE PROTESTING CHURCH OF SCOTLAND, to
be convened at Edinburgh, in May, 1844.—*The
Address of the Presbytery of the Free Protestant
Church in Calcutta :—*

REVEREND AND BELOVED FATHERS AND BRETHREN :

The Grace of our LORD JESUS CHRIST, through the ETERNAL SPIRIT, be with you all !

Encouraged by the spiritual boon conferred upon us by your Venerable House, at its last Assembly, constituting us into a Presbytery in corporate union with your Ecclesiastical Body :—and urged by a sense of duty and privilege thence resulting,—we present to you this Address, in order to express, both our sympathy with you in your

present position of sacrifice and trial ; and our firm purpose, by the grace of our common Lord, to co-operate with you, in that peculiar "work of faith and labour of love" to which you are at present called.

FATHERS and BRETHREN—To you formerly pertained the honour of contending long and painfully, but successfully, for the absolute and supreme Lordship of Christ, over the nations and families of the Earth, as a principle of Scripture Truth ; and of maintaining, as a necessary consequence of the existence of such lordship, that it is the paramount duty of the Rulers of the Earth, as His ministers, officially to acknowledge His Kingship, and officially to provide for their subjects all needful means of Christian instruction, by furnishing His Church amongst them with adequate resources for the fulfilment of the great gospel commission of teaching every creature under their rule :—declaring, at the same time, that the Church was at liberty to undertake such Christian work, under the compact of distinct recognition, temporal support, and civil protection, as an independent Body, acting under the control and direction of her own sole Spiritual Head.

FATHERS and BRETHREN—No sooner had this defence been completed by you, than you were called to another and more searching conflict. Leaving the ground that Christ is the King of the princes of the Earth, and that, as such, they are bound officially to own and serve him ; you were compelled to advance to this other principle,—that *Christ is the sole King and Head of the Church*, and that all his members are spiritually, and must be ecclesiastically, free ;—drawing from it this practical inference, that, in all spiritual acts, even an Established Church cannot and must not be interfered with, by the secular power which does, civilly, endow and protect it ;—that all endowments, privileges, comforts, or advantages, of whatever kind,—proffered on the understanding, that the State may dictate in purely ecclesiastical matters of Church government and discipline,—must be utterly and at once rejected. This conflict commenced with asserting the liberty of the members of Christ's body to resist *intrusion*, on the part of the civil power, in the matter of the pastoral ministry ;—and it ended in maintaining,—by solemn protest and final separation from the Church established by law,—the *inalienable prerogative of Christ the Head*. The freedom of the Body being found to stand in the independence of the Head, you have proclaimed *Jesus King*, and so have declared yourselves *FREE*.

FATHERS and BRETHREN—Being Free, you have become Catholic. One of your first acts of life, whilst yet your liberty was in travail, was to throw off the bondage of an old exclusive regime, and to declare your pulpits open to all ministers of Christ without any denominational distinction. And since your departure from your house of bondage, you have had poured in upon you, all the sympathies of Catholic brotherhood, from the very ends of the Earth, and from almost every Body in every land that maintains a pure, free, and spiritual Christianity. In this you have had a literal fulfilment of the promise, "They who have forsaken houses or brethren,

or sisters, or fathers, or mothers, or wives, or children, or lands, for MY NAME'S SAKE, shall receive an HUNDRED FOLD, and shall inherit everlasting life !” And have you not received new ties of affection, an hundred-fold, for those you have broken off ? The Christians of Europe, Asia, Africa and America—the churches known by the designations of Presbyterian, Congregational, Baptist, Wesleyan—and many members of the Church Episcopal—have poured in their expressions of sympathy and affection. Even in this distant land, we ourselves, as representatives in miniature of your body at home, have also had a corresponding miniature of the same kind brotherhood,—and have had to acknowledge the same Catholic recognition of us in our measure, with which the children of God scattered abroad have so much honoured you. We trust indeed, that as hitherto the scattered members of Christ's Church have found their meeting-place chiefly in the spiritual Headship of the Lord in the individual souls of His people, so now His divided churches will find their centre in the sole and supreme ecclesiastical Headship of their one and universal King. May your venerable Body be foremost in promoting, reaching and maintaining this result !

FATHERS AND BRETHREN—You have thus once more, in the providence of God, been led to occupy the encampment of pure, active, and independent *Presbytery* :—That form of constitution and agency, which approaches most nearly, of all others, to the general model of principles recorded in the New-Testament of God—Which resembles most closely, in unity, compactness, subordination, and completeness of ecclesiastical parts, that human frame which is set forth in the scriptures as the most appropriate of all figures for representing the Body of which Christ is the Head—Which has been most largely tested in all the peculiar events of human history, and of providential circumstance, and been found adequate in resource for every emergency, amidst frowns or smiles, thrones or scaffolds, national covenants and judicial interdicts, establishment and disestablishment, abundance of all things and destitution of every thing — And which in its essential elements of official parity, complete representation, corporate freedom, and mutual recognition of mind, is, now putting forth its energies, and presenting its claims in the many forms of operation carried on throughout the Catholic Spiritual Church — THAT form of Church constitution and agency, free scriptural PRESBYTERY, is now, in these last days, again presented, on the field of a special providence, to the eyes of all men, of friends and foes alike, for examination, and judgment and decision. And our prayer is, that your beloved, and venerated Body may have vouchsafed to it, in rich abundance, the spirit of love, union, wisdom, power, truth, and consistency, so that you may in all meekness and patience hold on in your work of reformation, until all men shall behold in you a complete, if not a perfect House of the Lord Jesus Christ :—Yet ever remembering that greater, more glorious and more blessed, yea infinitely more so, is He that dwelleth in that House, than can be the House in which He dwells !

FATHERS AND BRETHREN—We rejoice to find that you have given your souls to the *universal extension* of Christ's Church on Earth. We feel glad that the undivided adherence of your Missionaries in India has proved, to you, a source of satisfaction and encouragement to go on in your holy Indian enterprise. We can assure you that you have many warm hearts, that beat for and with you, in India : and we ourselves with many more here, have felt a new spiritual life infused into us by that grand providential crisis which has just passed over us, and made us a Free Church. Already hath the Lord helped us in the most unexpected manner in our Missionary resources, and we doubt not, he will help us more than ever in our operations also. Fear not, therefore, but come, and take possession of this land, in faith, and with much power.—INDIA is a great spiritual common for all the Churches of Christ—a promised land for all the tribes : Come, take your share ; for they shall have the largest share, who exercise the largest Faith.

FATHERS AND BRETHREN—Remember us in your individual affections—in your united supplications. We are yet but humanly weak. The world is against us—and it is with those whom we have left. We have no fear for the result indeed—for, greater is He that is for us than all that can be against us :—but we know that one chief way in which the Lord has helped His Church in all ages, in any one of its sections, and especially when far separated by local distance, has been by the *Prayer* that “taketh hold on God.” We have had, like Nehemiah's builders, a double work to carry on of late ; we have had to go on with our usual operations, and to defend our holy principles ;—and we trust that we have not laboured in vain, but have been enabled to lay securely the foundation on which others may build safely. We have had to mourn (and we do mourn) over sad desertions and back-slidings of friends and brethren in the hour of test and trial : but the Lord has given us others in their stead, who, are to us a crown of joy, and rejoicing in this cause of the Lord. We have been enabled regularly to maintain and observe all the public ordinances of the Lord :—we are permitted to entertain the prospect of soon laying the foundations of a House of Worship of our God :—and we hope that soon we shall be enabled to make such addition to our Ruling-Eldership, as shall place us completely in that fulness of a scriptural Presbyterian constitution, which it was the declared wish and intention of your venerable Body, at your last Assembly, that we should possess.

Finally,—**FATHERS AND BRETHREN**—Kindly receive this our first corporate address to you, in which it has been our endeavour to express our hearts' feelings and desires on those subjects of common interest, and of paramount importance, which of late have so engrossed, and by engrossing, united us : And our prayer is—That the Lord may, in these last days of trial and conflict, pour out upon *you*, our beloved Fathers and Brethren, the Spirit of faith and patience, that you may still further be followers of them who do now inherit the promises—That

he may pour out on *us* the Spirit of love and labour, that we may abound more and more in every work that can be done for the wretched and perishing people of India—That he may pour out the Spirit of grace and supplications on His *ancient people*, that they may look on Him whom they have pierced, and mourn for Him, and repent and return unto Him—That he may pour out the Spirit of life on all the *nations* of the Earth, that they may become the kingdoms of God and of His Christ, and that the latter day glory may speedily, although by much conflict, come :—And that he may pour out His Spirit on his *Catholic Church*, so that they, who already know that they are one in Christ, may also feel and own that they are one in each other ; that so CHRIST may be glorified, as being alone sufficient to distinguish his people from the world, without their seeking any lower secular ground of distinction any more, for soever !

“ Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy—To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen !”

CALCUTTA, MARCH 4TH, MDCCCXLIV.

II.—AN ADDRESS TO FRIENDS AT HOME, ON THE NORTH INDIA MISSION.

(BY A FREE CHURCHMAN IN CALCUTTA.)

The direct authority of the Governor General of India, extends over two distinct Presidencies—that of Bengal, whose capital is Calcutta ; and that of the North Western Provinces, which possesses a chief seat of Government at Agra. In these two immense districts, there is population subject to British power, far superior in numbers to the joint populations of the Presidencies of Madras and Bombay ; and under this Government are several great kingdoms, now incorporated into one mighty union. Dependent on this Government, or in close alliance with it, are the kingdom of Oude, the great province of Gwalior, Nepaul, and a number of inferior chieftains. On the North, lies the rich and extensive territory called the Punjab, which now is in a state of complete anarchy, and seems to be destined in the providence of God, very shortly to become the prey of British ambition, or of necessity ; and to the North West, lies the well watered plain of newly conquered Scinde. In the South East, on the Borders or on the Coast of the Burmese Empire, lie the Tenasserim provinces, and Arracan with its valuable ports—the important spoils of the Burmese war. From Moulmein in those provinces, and from Cuttaek in Orissa, on the other side of the Bay of Bengal, up to the extremity of the Punjab, and the walls of the Hyderabad, the whole population acknow-

ledges or dreads the British Government, though that population is not much less in number than *one hundred millions*, while two or three score thousands, constitute the whole body of Britons in the East Indies.

The great distinction between the two chief races of people which form this vast population, is, that one class consists of Hindoos, the other of Mahomedans. There are small classes of men who profess other religions, especially in the provinces near the Burmese territory, and to these latter classes the gospel is proclaimed by American and Welsh Missionaries; but the *mass* of the people of Northern India,—the rest of this vast aggregate of one hundred millions, are either follower of the false prophet, or Hindoos. In some cases these two classes have been so mingled together, that they have mutually adopted new principles and habits, but in some portions of the country, the distinction between them is very broad, and in all places it is sufficiently observable.

The Mahomedans were those conquerors of India, from whom England wrested the dominion. While power was theirs, they used it with great rigor, and hence it is, that the Hindoos are now, for the most part, a loyal people to Great Britain. Ours is a despotism, but it is to them, a favorable exchange for their old system. Ours is a Government based on the principle of Toleration,—the Mahomedan Government was at once the offspring and the parent of religious zeal. The Mahomedans, still remember their old powers, and consequently bear the British yoke impatiently, so that to those who have known most of India, they have ever appeared a dangerous, a discontented, and a proud people.

The British Government rules on the principle of conciliation. In its country courts of justice, it adopts the laws which it found on taking possession of the country; it respects even the worst prejudices of the people, and it long resisted even the voluntary efforts of Missionaries, and long defended Suttees and other most barbarous national customs. But now, it has learned, that toleration to Hindooism and Mahomedanism, is not inconsistent with the toleration of Christianity, and hence it impedes Christian Education and Christian Missions no longer, although it still abstains from all active interference with the religions of the natives. Speaking in the two-fold character of Governor-General, and a private Christian, Lord William Bentinck on his departure from India in 1834, thus noticed this point, in his reply to an address from the Missionaries in Calcutta:

“There is, I understand in England, a large class of excellent persons, who consider as a compromise of principle the protection afforded to the religions of the country, and would gladly induce more active interference on the part of the ruling power in the diffusion of Christianity. They may be assured, that a more grievous error could not be entertained. The recollection of past ages, when conversion, by whatever means,—by fire and sword, if persuasion failed,—was the first care of the conqueror, is not obliterated from the memory, or apprehensions of the people; and the greatest obstacle to the cause they espouse, would be the distrust any decided intervention of the Supreme authority would inevitably create. The

extension of Episcopacy was not without objection, as involving the great principle of neutrality. Known as this great dignitary is, to derive his office from the crown, and bearing always the rank and character of one of the highest officers of the state, it is difficult for the public to see him in his other capacity of head and patron of the Church Missionaries, without having the suspicion that the Government must have some connection with and interest in their proceedings. We may rely with confidence on the exercise of the greatest caution in this respect, on the part of our excellent Diocesan, but that caution is now and will always be particularly called for.

"Being as anxious as any of these excellent persons, for the diffusion of Christianity through all countries, but knowing better than they do the ground we stand upon, my humble advice to them is, *Rely exclusively upon the humble, pious, and learned Missionary. His labours, divested of all human power, create no distrust. Encourage education with all your means. The offer of religious truth in the school of the Missionary is without objection.* It is, or is not, accepted. If it is not, the other seeds of instruction may take root, and yield a rich and abundant harvest of improvement and future benefit. I would give them as an example in support of this advice, the school founded exactly upon these principles, lately superintended by the estimable Mr. Duff, that has been attended with such unparalleled success. I would say to them, finally, that they could not send to India too many labourers in the vineyard, like those whom I have now the gratification of addressing."

The influence of the British Government in Northern India, has been beneficial; and when the condition of the people under its direct operation, is contrasted with their state in the subsidized, or the allied countries, the advantages enjoyed by the former, are made very clear. It is true that great abuses still exist. The police system in Northern India, and especially in the province of Bengal, is so vicious and corrupt that language fails truly to depict it. The country is divided into districts, and in each of these there is a judge, with one or two assistants called magistrates. These are members of the Civil Service; and that service instead of being extended to meet the wants of the country, is kept up for the sake of patronage to the East India Directors, on an aristocratic footing. Rather than have many European officers and pay them moderately, the Directors continue to keep few, and these they pay highly. The consequence is, that the number of judicial officers is quite inadequate to the discharge of the necessary labor. Some districts are as large as Yorkshire, and almost as populous, if not more so;—or as large as Perthshire and very much more populous. For each such district, there are provided a judge, a magistrate and an assistant, who reside together in some station which is distant from several parts of the district, 50, 80, or it may be a hundred miles. Nominally under the control of these officers, but actually entirely beyond their control, a large police force roves about the district, and here and there has a station house of its own. The result of this system is, a denial or a great delay of justice in the judicial courts, and a most awful catalogue of crimes by the police, who are notorious for venality, perjury, and the use, (I shudder to speak it,) of *torture!* Again, the revenue of the Government, is drawn direct from the land. Some of the land is hired by men who make a trade of *farming* the

revenue ; some more is held by native land-owners, called zemindars. The Government looks to these head men for a certain amount of rent yearly or monthly ; and as *they* cannot pay except their tenants pay *them*, they are armed with summary powers, and hence the woes that follow from the revenue system, are appalling. The state of the natives in the British dominions, is therefore, very sad to contemplate, yet is it happiness, compared with the condition of the people, in the protected countries I have mentioned. *There*, the worst forms of cruelty are commonly known, with intestine wars, a depraved system of laws, and the supremacy of might over right. While the wrongs of the British subjects in India are great, they enjoy some blessings too ; the judicial system though very inefficient, and though using corrupt instruments, nevertheless does act as a wholesome restraint in some cases ; and peace is preserved ; and to a considerable extent, there is security for life and property. But the good that has been done, is more a proof of what might be done, than a satisfactory example of what Great Britain's principles ought to effect. If our rulers had been Christians indeed, and instead of impeding, had allowed the gospel to be proclaimed from the very hour when they planted their standard on the Indian shore ; how great might there have been the Divine blessing, on their Government ! Had they ruled in the fear of God, and justly, and not for mere lucre, not to create or to sustain an oligarchy, not for political and party objects in England, many an abuse would long since have been corrected, and many sorrows, and many a woe, prevented altogether. At present, after all that has been done or attempted, the wrongs and the miseries of India, still call loudly on God's people for their sympathies, their philanthropic efforts, and their prayers. And well is it, for India, that when those in high places, neglect all things for conquest, or patronage, the love of Christ constrains others, to send forth laborers into this country, to proclaim that gospel which is "profitable for all things, having promise of the life that now is, as well as of that which is to come."

There are many evils, indeed, that rulers, as such, can not extirpate ; but there are many, which if they desired to do service, not as men pleasers but in the sight of God, they could, at least, mitigate ; and there are no evils in India, which the Christian Missionaries cannot meet, if the Lord bless them. The great, the radical defect to deal with, lies in the present character of the people. This it is, which makes the police system a system of cruelty ; this, it is, which infests the courts of justice with corruption and perjury ; this it is, which makes the zemindars cruel, and oppressive, and unjust, and the people slavishly submissive, or cunningly revengeful. What is required, is, the healthful vigorous exercise of spiritual life, after the full reception of the glorious gospel, which teaches men, that "denying ungodliness and worldly lusts, they should live soberly, righteously and godly in the present world." As yet, this message has been heard by comparatively few out of all India's myriads ; but some *have* heard it, some have acknowledged its power. Hindooism, however, is a system

so extraordinary, its ramifications are so numerous ; its influence on the mind is so peculiar ; it is so nicely adapted to corrupt human nature, and it is so thoroughly incorporated with the national laws, customs, prejudices, and the people's own personal interests, that to the mere eye of sense its overthrow, and the consequent thorough reformation of the native character, appear to form a task almost hopeless. One of the very best accounts of what Hindooism is, may be seen in the works of a man, who never was in India ; and often in this land, have I thought of the sagacity, which distinguished that description. I refer to a passage in the Revd. Robert Hall's address to the Reverend Eustace Carey, on his designation to the office of a Missionary to India. "Idolatry is not to be looked upon as a mere speculative error respecting the object of worship, of little or no practical efficacy. Its hold on the mind of a fallen creature is most tenacious, its operation most extensive. *It is a corrupt practical institution, involving a whole system of sentiments and manners, which perfectly moulds and transforms its votaries. It modifies human nature, in every aspect under which it can be contemplated, being intimately blended and incorporated with all its perceptions of Good and Evil, with all its infirmities, passions, and fears. In a country like India, where it has been established for ages, its ramifications are so extended as to come in contact with every mode, and every incident of life. Scarce a day, or an hour passes, with an Hindoo, in which, by the abstinencies it enjoins, and the ceremonies it prescribes, he is not reminded of his religion. It meets him at every turn, presses like the atmosphere on all sides, and hold him by a thousand invisible chains. By incessantly admonishing him of something he must do, or something which he must forbear, it becomes the strongest of his active habits ; while the multiplicity of objects of worship, distinguished by an infinite variety in their character and exploits, is sufficient to fill the whole sphere of his imagination. In the indolent repose which his constitution and climate incline him to indulge, he suffers his fancy to wander, without limit, amidst scenes of voluptuous enjoyment, or objects of terror and dismay ; while revolving the history of his Gods, he conceives himself absorbed in holy contemplations. There is not a vicious passion he can be disposed to cherish, not a crime he can be tempted to commit, for which he may not find a sanction and an example in the legends of his Gods. Though the system of polytheism established in India, considered in an argumentative light, is beneath contempt, being destitute of the least shadow of proof, as well as of all coherence in its principles ; yet, viewed as an instrument of establishing a despotic empire over the mind, nothing, it must be acknowledged, was ever more artfully contrived ; not to mention the distinction of castes, which is obviously adapted to fix and perpetuate every other institution."*

This admirable, and most wise and true representation, has reference to the Hindoos only ;—in the case of the Mahomedans, Missionaries have to deal with a sort of Popery, a corrupted Christianity, and not with simple idolatry. Between the bigotry of the Mahomedans,

and the invincible prejudices and habits of the Hindoos, (invincible by every thing but invincible grace)—the difference is great ; but the difficulty with the one class is scarcely less than it is with the other, so that truly may we say, in the contemplation of such strength of delusions, and in the view of the seeming weakness of a poor Missionary's voice, "Who is sufficient for these things?" Thanks be unto God, may we sincerely add,—“Who giveth us the victory through our Lord Jesus Christ.”

The ignorance that pervades Hindostan, is great, the superstition is, if possible, greater. Both combined are the fruitful parents of wretchedness, and of crime. A man is a menial, a sweeper, (whose office is the lowest of all servants), and being such, he accepts his destiny, and believes that he must remain so all his life. It is his caste, and he cannot change it. And so, whatever he may be, whether a cooley or bearer, or brahman ; what he is born, that, he must remain. His religion requires no service of the heart, (and *that* service is the only real difficulty in any religion)—all he has to do, is that which his cold temper, his ignorance, and his folly, can readily understand and approve. He must believe what his gooroo, or priest tells him ; he must bathe daily, he must have some marks painted on his face—and oh ! in seeing these poor creatures daubed, and walking full of pride in the possession of peculiar signs, how painfully true is the exclamation concerning them,—“Their spot is not the spot of His children !” (Deut xxxii. 5.) In dull routine, the life is passed, without hope save of being transported to a world of sensuality, or having the soul transplanted to some other body—the body it may be of a higher caste. Or if the routine be broken, it is by the influence of delusions, by some pilgrimage, or some penance, or by the wild observance of some holidays, in which tumult, vice, and perhaps personal tortures amidst the shouts of frenzied multitudes, take the place of devotion, and of that worship in spirit, and in truth, which alone, God who is a spirit, sanctions and accepts.

I might illustrate the effect of Hindooism on the minds of the people, and might prove the extreme degradation of the national character, by many striking statements of undeniable facts. But I content myself with selecting from the mass of evidence, which passing events, as well as history supply. I am writing now in what is called the Dolejattrā, or the Hoolley Holiday—a festival in which, for three or four days, Hindoos revel in the grossest sensuality, in commemoration of Krishna, one of their Gods, and of one of his vilest exploits. Crimson powder is seen everywhere in the streets ; not a native woman can pass along the road without having it cast upon her, amidst the shouting of wild, barbaric, and lascivious songs. Crowds wend their way towards the bathing places with yells and discordant sounds from fifes and drums ; and Sunnyasses or wandering devotees, made more hideous in appearance than ever, wander about among the people. I could not tell the whole truth of this festival, and avoid shocking those who read. But most emphatically it may be said, that service is done to Devils and not to God ; furious revelry,

obscenities, and personal tortures, all mark the time as a time of satanic supremacy in earthly minds and hearts. I turn from this festival in horror and disgust, including as it does, so many things, which are not fit to be even *named* among Christians. Nor again, will I mention at length, the prolonged orgies of Doorgah Poojah, in which rich natives give dances or nautches that are attended, (I grieve to say it) by Europeans calling themselves Christians, who witness, and in witnessing encourage idolatrous dances, and who patronize by their presence, the services of female slaves. In that poojah the blood of sacrifices plentifully flows, and almost countless images are made and paraded through the streets, with noise and excitement. Procession follows procession to the river side, where the gaudy idols are first stripped of all their finery, by greedy crowds, and then are thrown with incantations, into the *sacred* stream. It is enough for me to notice in detail *one* Poojah only, and for the purpose of presenting a fair account of it, I subjoin a part of an article from the *Friend of India*, dated the 16th April 1835, in which the able Editor, Mr. Marshman, (the son of the justly celebrated Baptist Missionary,) describes what he himself witnessed. I will only premise, that the scenes described in the following passages, are scenes which may be seen by any European in Bengal in the month of April;—they actually were witnessed by Bishop Heber, and are described in his journal, and they are notoriously common.

“THE CHURUK POOJA.—The Churuk Pooja has just been celebrated; and its recurrence has occasioned a renewal of the discussion repeatedly agitated of late years, whether Government ought not to interfere for its suppression or modification. The first question in dispute refers rather to the extent of interference desirable, than to the principle of interference. The inhuman brutalities, which are in fact the *religious* part of the festival, are generally given up to unqualified abhorrence: but a reservation has been made in favour of the merry-making which accompanies them. This has been considered an indulgence and relaxation to the poorer classes, of which it would be a pity to deprive them—which, indeed, none but a very fastidious and cynical person would wish to see abolished. We have taken the trouble of being spectators of the Churuk Pooja and its accompaniments more than once; and therefore can speak from observation. If laughter and merriment are in themselves good, by whatever means they may be excited, then it is desirable the poor should continue to have the orgies of the Churuk repeated amongst them, for there can be no question that they occasion the wildest mirth. But if there be any evil in immorality, and it may yet be held that obscenity is disgusting, and destructive to society; then are the accompaniments of the Churuk only the more mischievous in proportion as they are entertaining to the vulgar taste.

When the crowd assembles, a fair of sweetmeats, children's toys, and such like mercenandize is held, in which there is sometimes but little to object to. Occasionally, however, will be found gambling tables, and also stalls of figures, where bearers, bheestees, washermen, bramhans, and others, are largely mingled with the worst women, in designs which only the most purient imagination could conceive. These are not half hid in a corner, but openly exposed to general inspection; and women and children form the largest part of the groups which collect around them. As the assembly thickens, the sunyases who are to swing, begin to appear on the

field. Those who first mount the *charuk* are generally tenants of the Zemin-dar, who often take but an unwilling part in the torturing rites. Some are induced to comply with the Zumeendar's command by the miserable reward of a little money; and not unfrequently their compliance is the result of mere compulsion; and the penalty of refusal is every injustice which Zemindars can inflict upon ryots—and, in contempt of all law, they can fine them, flog them, and ruin them by driving them from their houses and lands. As the game proceeds, the reluctance of the performers disappears in a rivalry in hardihood, amongst the bullies of the neighbourhood. The ground is by this time covered with all the loose characters both male and female, that the town can furnish; and after their paramours have shewn themselves off with all their bravery, the worthless women sometimes furnish an individual or two of their own sex to outrage humanity and decency together, in a competition on the swing.

In the meantime a rude sort of masquerading goes on in all parts of the crowd. Demons, brutes, and characters of different nations are personified in pantomime. There is no dialogue, but abundance of grotesque dancing and frolic, in which propriety of any kind is the last consideration thought of. But the crowning abomination of the whole scene consists in bands of musicians and dancers, brought in on large cars and stages borne upon men's shoulders—amongst which there is at least one group of females. Oriental dancing comes very little short of lewdness in the best of circumstances: but at the *Charuk*, the performers have the grossest tastes to please; and they play their part accordingly."

Such is *one* scene in this frightful festival. Here is a detailed account of it, by the Revd. A. F. Lacroix of the London Missionary Society, whose station for a long time was in the neighbourhood of Kali-Ghat:

"This is an abominable festival in honor of *Shib*, when many Hindus, assuming the name of *Sanyásis*, inflict on themselves the greatest cruelties, under the idea that such proceedings are highly agreeable to that dreaded god. It is held on the 28th, 29th, 30th, and 31st days of Chaitra, corresponding with the 8th, 9th, 10th, and 11th April; but those persons who wish to be very meritorious on this occasion, prepare themselves during the whole month of Chaitra, by performing various ceremonies, and abstaining from different kinds of food, from spices, common salt, oils and other gratifications, and by sleeping on coarse blankets, or on rushes.

Bráhmans, Khettriyás, and Vaishyas, take no share in this festival, except as spectators. The celebration of it is confined to the Sudrás, and even among them, only the very lowest classes take an active part in it. However, the Káyastas, (writer caste) and other respectable Sudrás, often hire individuals from the dregs of the population to act on their behalf, and to inflict the usual cruelties on themselves; but reserving of course for their own benefit the merit accruing from these practices. The Sudrás who perform those penances on their own account, do it generally to fulfil a vow, which when sick, or suffering under any other calamity, either they themselves, or their relations on their behalf, had made. During the month of Chaitra, all these *Sanyásis*, although Sudrás, wear the *paitá* or sacred cord, in the manner the Bráhmans do.

On the *first* day of the festival, the *Sanyásis* keep a partial fast, which consists in their eating only such food as has been cooked in *one* pot at the same time.

On the *second* day, which is called the *fruit day*, (Phaler din,) these *Sanyásis* assemble in great numbers, and wander from village to village beg-

ing from the inhabitants whatever fruits may be in season ; and when they have gathered a great quantity they deposit them in the temple of Shib. In the afternoon, they go about in the same manner, in begging fire-wood, and collect it in an immense heap opposite to Shib's temple. They then assemble on that spot, and regale themselves with the fruits that were presented to them in the morning ; but perfect silence is required to reign at this meal, and if any human voice is heard, all eating must directly cease. In order therefore to avoid such a disastrous consequence, they take care to continue striking a gong, whose sound is sure to drown any voice that perchance might be uttered among them, or in the neighbourhood. Bundles of thorns are subsequently placed before the temple, and the Sanyásis cast themselves on them ; and to bring the matter to a close, fire is put to the pile, which soon blazes briskly, after which the Sanyásis scatter the embers about, dance over them, and throw them in the air, or at each other.

The *third* day, early the work of piercing the tongues and sides commences. At Calcutta, this is done at the celebrated temple of *Káli-ghat*, to which immense crowds resort, having with them drums and other instruments of music, and also spits, canes, ramrods, and different other articles, to pass through their tongues or sides. Some, with tinkling rings on their ankles, are dancing in a most frantic way, and exhibiting the most indecent gestures ; whilst others are rending the air with their shouts and filthy songs. Arrived at *Káli-ghat*, they proceed to the great temple, where several blacksmiths are in attendance, ready, for a trifling fee, to pierce their tongues, cut their sides, or perform any operation the Sanyásis may desire. They then thrust, through their pierced tongues, spears, swords, bambus, hukah-tubes, &c., and through their sides, ropes, the end of which two persons hold before and behind ; whilst the wretches dance backwards and forwards, making indecent gestures : the ropes rubbing their raw flesh all this time. Others, again, stick in their sides the pointed handles of iron shovels containing fire. Into this fire they every now and then throw Indian pitch, which for the moment blazes very high. Some monstrous shows (*Gájan*) of paper vessels, elephants, and other fanciful and ridiculous pageants, are then exhibited and carried about, and, at noon, the crowds retire to their houses. The whole scene has a fiendish appearance, and the effect produced by these abominable and degrading superstitions is painful and sickening in the extreme. On the evening of this day, the Sanyásis pierce the skin of their foreheads, and place a rod of iron in it as a socket ; and on this rod fasten a lamp, which is kept burning nearly all the night, whilst the devotees are sitting opposite to or in Shib's temple, singing his praises, or calling upon him.

On the fourth day, in the afternoon, the *Charuk* or swinging takes place. Iron hooks are fastened in the backs of the Sanyásis ; after which they are suspended on a cross-beam placed on the top of a high post, and which turns on a pivot, and is whirled round by means of ropes, with great rapidity. These swinging posts are generally erected in the most conspicuous places of the towns and villages, and often from 5 to 10 men swing, the one after the other, on one post. It is not very uncommon for the flesh of their back to tear, and then these poor deluded victims of superstition fall on the crowd below, and either are killed themselves, or kill those upon whom they fall. An awful instance of this happened at Chinsurah some years ago.

On this day, some Sanyásis cast themselves also from a bambu stage on iron spikes or knives stuck in bags of straw. These instruments, however, are generally laid in a reclining posture ; so that when the person falls, they almost constantly are pressed down by his weight, and fall horizontally, instead of entering his body.

The deluded votaries of Shib inflict many other kinds of cruelties on themselves at this period : one only, as it is rather singular, will be mentioned. Some Sanyásis bedaub their lips with mud, and on this they scatter some mustard, or any other kind of small seed. They then lie down on their backs near Shib's temple, and do not move, nor eat, nor drink, until the seed has commenced germinating, which seldom happens before the third or fourth day.

On the following day, viz. the last of *Baisák*, or 12th April, (the Hindu New-year's day,) some cooked rice, with broiled fish, is taken by a Bráhmaṇ, accompanied by the Sanyásis, to the place where the dead bodies are burnt, and there offered to departed spirits ; after which, the Sanyásis shave, bathe, and relinquish their *paitá*, and the festival is at an end."

It may seem strange that bloody and painful rites, and ceremonies, should be practised by a people so cowardly and effeminate, as the Bengalees. But the truth is, that the character of a Bengalee, is a very singular one. Mr. Macauley's description of it is not exaggerated and deserves attention. He says in the *Edinburgh Review* for October, 1841 : "The physical organization of the Bengalee is feeble even to effeminaey. He lives in a constant vapour bath. His pursuits are sedentary, his limbs delicate, his movements languid. During many ages he has been trampled upon by men of bolder and more hardy breeds. Courage, independence, veracity, are qualities to which his constitution and his situation are equally unfavorable. His mind bears a singular analogy to his body. It is weak even to helplessness, for purposes of manly resistance ; but its suppleness and its tact move the children of sterner climates to admiration, not unmingled with contempt. All those arts which are the natural defence of the weak, are more familiar to this subtle race than they were to the Ionian of the time of Juvenal, or to the Jews of the darkest ages. What the horns are to the buffalo, what the paw is to the tiger, what the sting is to the bee, what beauty, according to the old Greek song, is to woman,—deceit is to the Bengalee. Large promises, smooth excuses, elaborate tissues of circumstantial falsehood, chicanery, perjury, forgery, are the weapons, offensive and defensive, of the people of the lower Ganges. All those millions do not furnish one sepoy to the armies of the Company. But as usurers, as money changers, as sharp legal practitioners, no class of human beings can bear a comparison with them. With all his softness, the Bengalee is by no means placable in his enmities, or prone to pity. The pertinacity with which he adheres to his purposes, yields only to the immediate pressure of fear. Nor does he lack a certain kind of courage, which is often wanting to his masters. To inevitable suffering he is sometimes found to oppose a passive fortitude, such as stoics attributed to their ideal sage. An European warrior who rushes on the battery of cannon, with a loud hurrah, will shriek under the surgeon's knife, and fall into an agony of despair at the sentence of death. But the Bengalee, who would see his country overrun, his house laid in ashes, his children murdered or dishonored, without having the spirit to strike one blow, has yet been known to endure torture with the firmness of Mutius, and to mount the scaffold with

the steady step, and even pulse of Algernon Sydney." In this admirable portrait there is something wanted. One great element in the formation of the Bengalee character is wholly omitted,—the influence of idolatry. True it is, that Hindooism extends to the North, and is the faith of millions in the Upper Provinces, and that *there* much more magnanimity is to be found in the people, than is generally discovered in the province of Bengal. But there are in the North and in Bengal, some features in common, which idolatry has engrafted in each place, on the natural character, and which causes the people of the Upper Provinces to resemble in some of their characteristics, the Bengalee described by the Edinburgh Reviewer. In each case idolatry *hardens* the heart and deadens the affections. Hence we find Suttees, or the burning of widows, practised among the Hindoos in all parts of India, but not among the Mahomedans, (who are not idolators,) in any part. Hence also we find the practice of murdering their parents, common, and peculiar to Hindoos—I allude to the fearful custom of taking dying parents to the river side, in order that their end may be hastened, in the sight of the ho'y stream.—This custom is not found among the Mahomedans.

Suttees were prohibited in India by Lord William Bentinck, but they are still practised in protected or allied states, like Gwalior, and therefore I subjoin a description of one, taken from Campbell's India.

"No sooner is a Hindoo female of any rank deprived by death of her husband, than she is immediately surrounded by her priests and brahmins; for what purpose? Is it to pour into her widowed heart the balm of sympathy on this occasion of sorrow and anguish? Ah, no! Is it to invite her to their homes that they may there give her the comforts and the consolations which their own absurd system might afford? By, no means. It is to give her the dreadful alternative, to have her head shaved and to retire into a state of perpetual infamy, or to go to the funeral pile of her husband, and there offer herself a sacrifice. When we think of the shame and the degradation which are the sure attendants upon the one, we need not be surprised that so many thousands have embraced the other.

I saw her pacing her appointed circuits around the pile. I saw her ascend the bed of death, and tied to the dead-body of her husband. I saw her take her jewels from her ears, her neck, and the various members of her body, and distribute them as parting memorials to her friends. I saw her son,—whom she had nurtured, and whom she had nursed,—take the torch into his hand, and in several places kindle the flame that was to consume his mother. I saw the servants of iniquity cut the ropes to let the canopy of fagots fall upon her head to crush her and to prevent her escape; and as the flames ascended, and as the pile became one mass of fire, I heard the horrid yell and the shout of exultation from the surrounding multitude, to drown the shrieks of that victim in the plaudits of their joy. (Oh! I thought I was standing on the borders of the infernal lake. I wondered that the earth did not open her mouth to devour the perpetrators of this horrid murder. Ye mothers of Israel! Ye whom the gospel of Jesus has elevated to your proper rank! Pity your sex who are thus degraded in India."

This is one picture. Of the other custom which I have mentioned, namely the exposure of the sick, I subjoin an account from the *Friend of*

India, merely remarking that very frequently there is reason to believe, that the death of *parents* is thus hastened, by their own children :

“ Arrived at the bank of the river, the sick man is placed in a miserable hovel which can scarcely protect his debilitated frame from the burning atmosphere of the day or the chilling humid vapours of the night. Here he lingers for at least a day or two, racked with all the painful reflections which his situation is calculated to raise. He at last begins to sink, and is, by the advice of the quack who has attended him, carried to the water's edge ; where being taken off from the bier, he is placed upon the wet mud with half his body immersed in water ; the other half is exposed to the burning rays of the noonday sun. Two attendants are employed to bring his toes in contact with the earth by forcibly pressing them down, whilst another, having placed a layer of wet clay on his bosom, is now engaged in pouring the sacred water down his throat, and crying out *Huree bole*. But the ignorant quack had mistaken the nature of his complaint. Dissolution is not so near as he had thought, and the patient feels he can still live. You can hear him cry out, “ I will not die, take me up again.” The physician is again consulted, and fearful lest his professional reputation should suffer, takes aside one or two whom he finds most active in the work, and whispers to them, that the patient will soon die, and that it would not be proper to remove him. His cries are therefore disregarded, and the water continues to be poured down his throat. Whilst this is going on, the tide rises and begins to cover the patient beyond the waist ; he is therefore dragged up by degrees over the stones and pebbles that abound on the banks, and it does not unfrequently happen that his body is lacerated in many places by such treatment. But the patient dies not—nature is yet sufficiently strong to resist the effects of such treatment, and the mind, though harassed by the most painful reflections, is yet not so disordered as to be insensible to the sufferings of the body. The patient again implores to be removed, and is perhaps allowed a respite on the bank. As dissolution (hastened by the rude treatment his weakened frame has undergone) approaches, he is again taken to the river, and placed as before. His attendants impatient of delay now hurry on the holy work of destruction ; water is again, with the most pious intentions, copiously poured down his throat, which unable to swallow, the poor man often expires by suffocation.

“ To this description it may be objected that several expire immediately on being carried to the river, and that great care is taken not to allow them to be taken out of the house, until no hopes of life remain. In a case of which we have innumerable instances daily, great varieties must be found in the particulars ; but will it be denied on the other hand that the description we have given is painfully true in many instances, and that many are taken back from the river, notwithstanding such improper treatment, and do recover ? If these things cannot be denied, our case is made out, and our position proved beyond the power of contradiction.”

Accounts of this kind, are, I know, often treated as incredible and fabulous, especially by those who are called Old Indians—men who have indeed, been in India, but who having lived here among their servants or soldiers, and never having cared to learn or to know the true condition and the real character of the people, have been content to guess all of them to be indisposition, everything that their own immediate dependents, while in their presence, *seemed* to be. But the fact is, that the murder of the sick, in the manner described, can no more be truly denied, than the ascertained historical verity, that the burning of

Hindoo widows was customary, until Lord William Bentinck prohibited such cruelty, and taught the people to know, that the commands of their religion were no warrants for the perpetration of crime. •Why should the declarations respecting these particular customs be doubted? Why should they be deemed incredible? Those who ridicule them, are the men who ridiculed all that Dr. Buchanan said of the temple of Juggernaut, and who since, have been compelled, to admit, that he spake only the words of truth and soberness. •It cannot be denied that Lord Wellesley interfered, to prevent a common custom of sacrificing children by giving them to sharks and alligators at Saugor; it cannot be denied that the British Government is at this present moment employing an agent, not to prevent, for that, at present, is hopeless, but to prevent as far as possible, human sacrifices among the Khoonds on the borders of Orissa. Nor can it be questioned, that a Brahman, not many years ago was executed by sentence of a British Court here, for offering in sacrifice a human victim. And if, then; Infanticides, Suttees, and Human sacrifices have been practised in this country, where, I would ask, is the incredibility of the assertion—made not merely on the excellent authority of the *Friend of India*, but also on the authority of every Missionary who is, or has been acquainted with the banks of the Ganges—that sick people, and in some cases sick parents, are *religiously* murdered in the manner I have mentioned.

Once more. A few years ago “Old Indians” of the Warren Hastings class, talked much in praise of the Hindoos. Several curious opinions of this kind, were published at the time when efforts were made, to procure the *banishment* of Dr. Carey, and other Missionaries, from India. Mr. Twining one of the leaders at the East India House, against the Missionaries, writing in 1808, said, “The natives of India, are a religious people, and in this respect they differ, *by fear*, from the inhabitants of this country,”—i. e. England. And Warren Hastings himself, when examined by the House of Lords in 1813, on the question of renewing the East India Company’s Charter, said: “Great pains have been taken to inculcate into the public mind, an opinion, that the native Indians are in a state of complete moral turpitude, and live in the constant and unrestrained commission of every vice and crime, that can disgrace human nature. I affirm, by the oath that I have taken, that this description of them is untrue, and is wholly unfounded. What I have to add, must be taken as my belief, but a belief impressed by a longer and more intimate acquaintance with the people, than has fallen to the lot of many of my countrymen. In speaking of the people, it is necessary to distinguish the Hindoos, who form the great part of the population, from the Mahomedans who are intermixed with them, but generally live in separate communities, *the former are gentle, benevolent, more susceptible of gratitude for kindness shown them, than prompted to vengeance for wrongs inflicted, and as exempt from the worst propensities of human passion, as any people upon the face of the earth*; they are faithful and affectionate in service, and submissive to legal authority; they are

superstitious, it is true, but they do not think ill of us for not thinking as they do."

This opinion is but a specimen of the opinions formerly held, respecting the Hindoos. But since the days of Warren Hastings, and those who united with him in exalting the Hindoos, a discovery has been made of the existence among these "gentle and benevolent" Indians, of the most extraordinary confederacy ever known—I allude to the Thugs. These men were *murderers* by profession; they inveigled their victims into their company, and then murdered them; and this confederacy was extensive, and was so well organized, that for more than fifty years after the English gained possession of Hindostan, its existence was unknown. Had the allegation been made by the friends of Christian Missions in 1813, that such a confederacy existed, that its members were Hindoos who had not cast off their religion, and that they pretended to sanctify their worst deeds by religious rites, that allegation would then have been treated, as a malevolent falsehood. But the truth has since appeared, and can be denied no longer; and if truth respecting the Hindoos be of this character, then, I ask, how the other assertions made by the Missionaries respecting those things which they themselves have witnessed, and which are not so awful, and not so incredible as Thuggism,—how can these assertions be justly doubted?—disproved they have not been, and never can be.

If it be said that the testimony of Warren Hastings, and of such men, is, nevertheless, to be regarded, I would ask, if really such men can be supposed to have seen the natives, in any other character than the plausible and artificial one, of cringing obsequious dependents? And if some men have given evidence on one side, have not others, at least as trustworthy, given evidence on the other. Sir John Shore, afterwards Lord Teignmouth, one of the best, most honest, and most conscientious Governors that ever came to India, said in his evidence at the trial of Mr. Hastings, in allusion to the natives, "A man must be long acquainted with them, before he can believe them capable of that barefaced falsehood, servile adulation, and deliberate deception, which they daily practice. It is the business of all, from the Ryott, to the Dewan, to conceal and deceive: the simplest matters of fact are designedly covered with a veil, through which no human understanding can penetrate." "The Hindoos," says Governor Holwell in his Historical events, "in general, are as degenerate, superstitious, litigious and wicked a people, as any race of people in the known world, if not eminently more so, especially the common run of Brahmans; and we can truly say, that during almost five years that we presided in the Judicial Cuttcherry Court of Calcutta, never any murder, or other atrocious crime came before us, but it was proved in the end, a Brahman was at the bottom of it." And Dr. Carey whose testimony *now* will not be disputed, although when he was alive, it was for a time found to be convenient, to treat his testimony with indifference, said—"All the good that can with justice be said in favor of them is, that they are not so ferocious as many other Heathens." And Swarz, who had travelled and lived much among the natives, and

whose veracity is unimpeachable, in writing hence, said : " The praise bestowed on the Heathens of this country by many of our historians, is refuted by a close (I might almost say superficial) *inspection of their lives*. Many historical works are more like a romance than history. Many gentlemen here, are astonished, how some historians have prostituted their talent by writing fables."

These testimonies refer to *all* the Hindoos, not merely to the thirty millions of Bengalees to whom Mr. Macauley's description referred. There are distinctions, no doubt, between different races of the Hindoos ; the millions of Bengalees are the more servile and the more heartless ; the Hindoos of the Upper Provinces are the more cruel and more revengeful. But all, with those occasional exceptions which are to be met with, in every land—exceptions in which natural amiability is remarkable—*all*, are open to the charge of being as bad, as their practices of Suttees, Infanticide, and Thuggism, necessarily lead us to expect to find them. How can it be otherwise ? The system under which their country had groaned for more than a thousand years, is so bad in its principles and operation, that nothing, perhaps, can be worse. And what must be the state of a generation, descended from other generations that have been influenced by this system, and which is itself under its power ? I might show that the system to which I refer, is one of gross idolatry ; that its imaginary Gods are celebrated for the worst of crimes, and are patterns of every sort of vice ; that its priests are a swarm of ignorant, cunning, avaricious, and sensual impostors ; that it encourages hypocrisy, will-worship, self-tortures, and pride ; that its highest and only tolerable authority, the laws of Menu, " is a system of despotism and priestcraft, both indeed limited by law, but artfully conspiring to give mutual support, though with mutual checks," and that " its morals though rigid enough on the whole, are in one or two instances (as in the case of light oaths and pious perjury) unaccountably relaxed ;" * and that while *this* is the *highest* character that can be given of the *very best* of the Hindoo books, others *expressly* command human sacrifice† ; and some of the Hindoo festivals are commemorative of offences committed by their Gods, which would have been disgraceful and punishable in the most ignorant of men.

(To be continued.)

* Sir William Jones.

† Asiatic Researches, vol. V. page 371.

III.—BIBLE NOTES ; BY A PILGRIM.

Thy Statutes have been my songs in the House of my Pilgrimage.—PSALM, cxix. 54.

No. 1.

“ *Altogether filthy.* ”—Psalm, 53. 3.

Man contests with his Maker, as the First Cause, by his self-dependence ; as the Chief Good, by his self-love ; as the Supreme Lord, by his self-will ; and as the Last End, by his self-seeking.

1. *Self-dependence.*—The directly contrary principle to this, in the Child of God, is *Faith*—i. e. dependence on GOD,—His whole revealed will and character. “ My soul, wait (or, trust) thou *only* on the LORD.” “ He that trusteth in his own heart, is a fool.” It is one of three pre-eminent characteristics of the Christian, as classed by the Apostle in his Epistle to the Philippians—chap. 3, v. 3. “ We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and *have no confidence in the flesh.* ”

2. *Self-love.*—This is displaced by love to GOD. And the more we love God, the more do we abhor ourselves for the guilt and the folly of loving anything in preference to him, and, worst of all, loving our own selves before him. It is bad enough to love even fellow-creatures more than God ; yea, it is utterly *fatal* to do so (Mat. 10. 37). But to love ourselves above God, is to prefer the *greatest* Evil we can know on this side Eternity, to the *greatest* Good in time or eternity.

3. *Self-will.*—There is something, when one thinks of it, that seems to baffle calculation in the amount of arrogance which we are guilty of in daring to have one single will of our own, not absolutely subordinate to that of God. That He who sits in Heaven, and laughs in derision at the mightiest efforts of His foes (Ps. 2. 4.), and could by one act of Omnipotent volition, break them all in pieces like a potter’s vessel, should bear for one day, or one moment, with the desperate insolence of a puny creature of this earth setting up its will in opposition to His !—is truly astonishing. “ *Thy* will be done ! ” is the prayer of the renewed soul.

4. *Self-seeking, or self-gratification.*—The natural mind rests here. This is its highest aim—to please self. The apostacy of our fallen race seems more gross and palpable in this, if possible, than in the preceding features. It is the principle of them all, but developed here in full practical loathsomeness. The detestable wickedness, and the consummate folly and self-delusion, which can lead a creature to habitually pursue a scheme of happiness terminating in itself, though actually conscious by every day’s experience that no true happiness,

no rest, is, or ever can be, found in *that* bourn—are really very awful. *Wickedness* ; for it assumes that God who is the Father of the Spirits of all flesh, is devoid of the heart of a Father, does not care for, or concern himself about his children—made them to exist and be happy, any way they pleased, irrespective of his power, goodness and relationship. *Folly* ; for — but it is waste of words.

Oh, how true may every one who searches his own heart, find that Scripturo which terms it “*desperately wicked!*” •“*Madness*” is in it —(Ecl. 9. 3.) It is indeed “*altogether filthy!*”

“*A gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.*”—Jonah, 4. 2.

It is really very affecting to glance at the numerous instances in the Bible in which this characteristic excellence of the Divine nature is illustrated;—I mean that particular display of Goodness when seen as overtopping, or suspending, the claims of offended Justice ; “mercy rejoicing against judgment”—(James 2. 13). God denounced judgment on the Ninevites in terms which seemed to preclude any possibility of their escape ; “Yet forty days and Nineveh shall be destroyed”—(Jonah 3. 4). That was the sum-total of God’s message to them by his prophet. And it seems a positive decree, unalterable. Yet when they humble themselves, “He repented of the evil that he said He would do unto them, and he did it not.”—(v. 10.)

Another instance of the readiness of our deeply-insulted but infinitely merciful God, to recall threatened wrath—has always appeared to me peculiarly touching : for alas ! He displayed, even at the twelfth hour, this his readiness ; but the sinners in Zion “forsook their mercy” even then. It is found in Jeremiah, 4th ch. Jerusalem is prophesied against so positively, that her destruction by the Chaldeans is spoken of as if actually already passed ; “Woe unto us, for we are spoiled,” —(verse 13) : and yet, one more opportunity is offered—one last word of invitation, exhortation, mercy—follows immediately—(verse 14). “Oh, Jerusalem, wash thine heart from wickedness, *that thou mayest be saved.*” So that repentance would have even then saved them : and had they, even after the decree had gone forth, after the flaming sword of justice had been actually drawn, repented them of *their* evil ways, God would have “repented *Him* of the evil” denounced, and returned that awful weapon into its sheath. But, as in later time, and under deeper guilt, “they would not.”

Is not that case too a very heart-melting one, recorded in the 10th chap. of Judges ? We learn at the 6th verse, that the children of Israel did evil in the sight of the Lord ;”—(7th v.) “and the anger of the Lord was hot against Israel ;”—(9th v.) “so that Israel was sore distressed :”—“and (10th v.) they cried unto the Lord.” But alas ! how is the voice of their cry answered ? By a flat and awful rejection ! In words as fearfully plain and unequivocal as any in

Scripture, God replies (11th-13th v.) “Yo have forsaken me and served other gods ; WHEREFORE I WILL DELIVER YOU NO MORE.” Did they sink into despair ? Did they *misunderstand* the Holy One of Israel when speaking these words ? No ! They were led to see and feel in them, a simple but piercing announcement of the fact, that *they deserved* no deliverance—had utterly forfeited every shadow of a *claim* on God’s deliverance of them. These few words convinced them, at once, of sin, of righteousness, and of judgment,—and fleeing therefore for refuge to the mere mercy of their offended God, they turned to Him with confession and much mourning and sore supplication (15th verse) ; and in proof of their sincerity (for their repentance was practical, as all true repentance is,) “ they put away the strange gods— (16th v.), and served the LORD only.” And now—What a Revelation awaits us ! Pause for a moment—Put off your shoes from off your feet—it is indeed holy ground ! The glory of the LORD is about to pass by before us.—“ HIS SOUL WAS GRIEVED FOR THE MISERY OF ISRAEL !” He “ makes haste” to forgive ! to *repent of the evil* that He had spoken ! to deliver and to heal and to bless ! “ Oh, who is a God like unto our God !”

But (not to notice more instances)—how striking a thing is this :—It is said many times in Scripture that GOD “repented Him of *the evil*” which he had threatened, but it is never said that He repented Him of *the good* which he had once engaged to perform ! “ The gifts and calling of God are without repentance.”—(Rom. 11. 29).

But yet again :—There was ONE instance in which He did not repent Him of the Evil. In *that* instance, the wrath came down to the uttermost. *That* is the instance which explains and accounts for all the instances in which He *did* repeat Him of the Evil ; because on *that* occasion He exhausted all the vials of wrath involved in the clear and infallible and irrevocable Sentence, ‘ The soul that sinneth, it shall die.’ He can now show mercy, and yet be the just and the immutable God, whose every judgment is executed to the very letter. Mercy may now, indeed, rejoice against judgment—but it is by a perfect reconciliation and harmony of these two glorious attributes, not by a compromise of either of their respective claims. In the work and the sufferings unto death, of Him who for our sakes “ endured the curse,” “ Mercy and Truth are met together, Righteousness and Peace have kissed each other.” “ Oh the depth of the riches, both of the wisdom and knowledge of God ! how unsearchable are His judgments, and His ways past finding out !”

IV.—EXPLANATORY STATEMENT ADDRESSED TO THE FRIENDS OF THE INDIA MISSION OF THE CHURCH OF SCOTLAND, AS IT EXISTED PREVIOUS TO THE DISRUPTION IN MAY 1843, BY THE REV. DR. DUFF.

Calcutta, 12th March, 1844.

As sundry communications have lately reached me from different parties in Scotland, which it is impossible for me to find time to answer separately and in detail, I deem it proper once for all to record the following brief explanatory statement :*

1. The principle on which I endeavoured faithfully to act, in reference to the great controversy which agitated the Church of our Fathers, up to the announcement here of its actual disruption in July last, seems to have puzzled some, called forth the reprehension of others, and exercised the conjectural ingenuity of many more. Now, as there is no room, and no occasion for mysticism in the matter, let me frankly, freely, and without any reserve, state what the principle was. From the day of my first appointment as a Missionary of the Established Church of Scotland, I regarded myself as officially a minister or servant of the Church at large—a servant of the Church in its United Corporate capacity—a servant, organ, or representative of the Church, as an integral whole, and not an adherent, organ, or representative of any section or party therein. The evangelization of the myriads of a perishing world, seemed too grand and catholic a subject to be in any way mingled up with party questions or sectional interests, connected with the ever-varying forms of ecclesiastical politics. Accordingly, my own position, in reference to the Church, I regarded as totally different from that of the minister of a parish at home. Such a minister, though pronounced qualified by the Church, is neither chosen, nor supported by the Church for the discharge of his specific parochial functions. The appointment of such minister, to a parochial cure, involves in it also the discharge of various statutory and ecclesiastical duties, connected with the discipline and government of the Church, in virtue of his membership in Presbyterial and other Church courts. Totally different was the case with me. As a Missionary to the Heathen, I was not merely pronounced qualified, but directly chosen and exclusively supported by the Church herself, through her appropriate and constitutional organ, the General Assembly. As a Missionary to the Heathen, I was not a constituent member of any Court, whose duty and privilege it was to deliver a deliberative opinion, or pronounce a judicial sentence on questions of

* Let it be distinctly understood, that I write in my own name only—leaving it to others to furnish explanatory statements of their own, if they should deem any such statements to be at all necessary.

administration or polity. If it had been my lot to have become a parochial minister at home, I would have felt it to be a duty,—an intrinsic duty inseparable from the office—freely to avow my sentiments on every question brought up for discussion in Church courts, and openly and fearlessly to unite myself with those who were leagued in resisting the encroachments of the Civil Power. As a Missionary to the Heathen, appointed and maintained by the Church, and having no authoritative voice, direct or indirect, in her courts, I felt under obligation to remain silent, and leave it to those whose position determined their path of duty, to settle the various questions in debate. So long as the Church was undisrupted; so long as she remained faithful to her own original and unerazed principles; so long as she gave forth, through her General Assembly, a clear and emphatic testimony in behalf of her own Standards and Constitution, as understood by me when I took my ordination vows;—so long I felt I had no right officially to recognize parties at all—no right officially to act as a partizan—no right by any formal or overt deed, to ally or identify myself with any mere section, whether in a majority or minority. The voice of the General Assembly was practically the voice of the Church; and the voice of a faithful Church I felt conscientiously bound by the most sacred obligations to obey—overlooking altogether the existence of internal variances and divisions. The India mission was not the mission of the Moderate section of the Church; it was not the mission of the Evangelical section of the Church;—it was the mission of the yet undivided, and, as regarded it, the unanimous Church of Scotland. In like manner, I was not the Missionary agent of the Moderate section, or the Missionary agent of the Evangelical section of the Church, but the Missionary agent of the yet undivided, and, as regarded me, the unanimous Church of Scotland. With such a view of the Church's mission and my own position as the Church's first Missionary agent, I would have felt it to be incongruous and incompatible on my part, by any overt act whatsoever, publicly or officially to identify myself either with the Moderate, or the Evangelical section, as such. It matters not now, whether this view of the mission and my own position, was abstractly and essentially right or not. The real point is, that, honestly deeming it, according the light which I enjoyed, *the right view*, I as honestly strove, at home and abroad, habitually and systematically to act up to it. Hence the main cause of my long and unbroken silence, in reference to the great controversy which has so fatally terminated in rending the Established Church of Scotland asunder.

2. On my departure from India in 1834, before replanting my foot on the British shores, my resolution, in strict accordance with the general course now indicated, was already deliberately taken. In words, it might be thus embodied:—"Sent forth as its first Missionary to Heathen lands by the United Church of Scotland, I have been also the first, in the course of a mysterious providence, to return. As the Church's Missionary agent, I cannot, dare not, must not be a

party man. Bound antecedently to presume, that every minister and member of the Church is friendly towards its own mission, I am bound to regard every one that is so, as my personal friend. Let me, then, studiously eschew all interference with party questions, and, cleave resolutely and undistractedly to one definite object—the promotion of the cause of India's regeneration. At home any project, the pettiest and most insignificant, is sure to find ready advocates and willing supporters; but the cause of a hundred and thirty millions of perishing Heathen finds no echo in the breasts of the many, and but a feeble and languid response in the hearts of the few. And yet, this is a cause of such vast and overwhelming importance, that, in comparison with it, all the questions and interests of ordinary partizanship, fade away into utter nothingness! Why, then, should it be blended or confounded with any of these? Let me, therefore, however unworthy, become the representative and advocate of the famishing millions of India; and, with single purpose of heart, let me strive to awaken general sympathy in behalf of those vast multitudes that have no tongue to proclaim their own woe-begone necessities. Maintaining an attitude of strict neutrality towards all belligerent parties at home, let me strive to turn their eyes towards the melting spectacle of a mighty, but crushed and prostrate people—knit to them at once by the ties of a common humanity and a common citizenship. And who can tell but the fixed and concentrated gaze at a common object of such depth and intensity of woe, may have the effect of re-acting on the observers, and fusing their own mutual antipathies in the glowing stream of a diffusive benevolence."

Accordingly, the standard of "justice to India" was raised, and its banner of "freedom from the yoke of ages" set floating to the breeze. But few, alas, at first knew the voice of the stranger from a strange land; or were prepared to give earnest heed to his message. The country was then in the fever and pyroxyism of a general election. The Reform Bill had bestud our towns and principal villages with polling places and hustings, with their stormy harangues. The very Gaelic, the language of Ossian, I found polluted by a liberal importation of strange and previously unheard of terms, such as "Whigs," "Tories," and "Radicals;" while the peace of every Highland glen, which for ages had reposed in happy ignorance of the distractions of secular politics, was disturbed by the heats and the fierceness of contending factions. Every where, society seemed as if convulsed by the heavings of a moral earthquake. And amid the throb and swell of the ocean-multitude with its many crossing waves, who could pause to take in the idea of far distant India, with its idolatries and superstitions, its sufferings and its wrongs? Public meetings were proposed;—but, after the excesses of the Reform mania, these were denounced as claptrap nuisances. Private meetings were suggested;—but these were discouraged as tending only to foster the morbid crave for some new species of gossiping sentimentalism. Private interviews were sought for;—but these proved hotbeds of impatience— all Indian pleadings being regarded in the light of so many

inflictions, and the pleader himself usually marked down as a "great bore." The favourite plan of visiting and addressing all the Presbyteries of the Church in detail—the idea of which first forcibly seized my mind, as well as the resolution to execute it, when rocked amid the billows of a tempest off the Cape of Good Hope—was first hinted at and next seriously propounded;—but such a proposition was received in those days, even by the most sanguine, with grave doubts and fears as to its practicability, and by others, with an expression of stark amazement. "What!"—was the ordinary exclamation—"What! expect Presbyteries of the Church, in their official Presbyterian capacity, to assemble on a week-day, for the express and sole end of listening to an exposition of the motives, obligations, and objects of the Missionary enterprise, and that too, with the ulterior view of organizing themselves into Missionary Associations!"—certain well known Presbyteries, both in the North and in the South, being usually named, in regard to which the realization of such a plan was felt to be the very climax of improbability! The great commission to "preach the gospel to every creature," as the chief end of the Church's existence, and the fundamental condition of her fruitfulness, was appealed to;—but such appeal was in general promptly confronted by the anterior and paramount claims of home. If the Established Church, it was argued, fell before the combined attacks of Liberals, Infidels, and others, Christianity itself must suffer irretrievably, if it does not wholly perish; but the salvation of the Church depended on the stability of the conservative ministry, then recently installed into office, and the power which office never fails to confer. The chief work, therefore, it was concluded, must be to control the elections, and thereafter to watch the movements of the elected in the discharge of their Senatorial duties. Alas, alas, was the instinctive retort, if ye lean on a conservative ministry for the salvation of the Church, ye lean on a broken reed. It may not, like an infidel confederacy, seize on the venerable fabric, and consume it, with the rapidity of a burning fever; but, with the clenched grasp of a freezing formalism and cold legality, it will bind up its life-blood, and extinguish life by a process of slow but sure consumption. And, as to the attempt to prop up the towers and bulwarks of a flourishing Church at home, to the neglect of the divinely imposed condition of its spread and propagation abroad, even to the ends of the earth, it is an attempt to rear and uphold an edifice against a law or condition of existence, as absolute and uncontrollable as that of universal gravitation.

Thus, amid sore buffetings and discouragements, relieved only by a few partial exceptions,* were the first four or five months of my sojourn spent, after re-visiting my native land. It was my privilege, at length, to address the General Assembly of May 1835. The pro-

* Amongst the exceptions, the grateful remembrance of which no distance of time, and no change of circumstances ought to efface, may be noted the spontaneous invitation given by the Presbytery of Irvine to visit and address them on the subject of the India Mission.

ceedings subsequent to that address suddenly altered the entire face of things. The cause of missions was taken up by the Venerable Assembly with a warmth and energy far beyond any former precedent. A formal recommendation was issued to all the Presbyteries of the Church to receive and hear me, as the Church's agent, on the subject of her own Missionary undertaking. Every pulpit in Scotland was thus virtually thrown open to me ; and peculiar facilities provided for the effective diffusion of Missionary intelligence. • It seemed as if the rigours of a Siberian winter were suddenly exchanged for the luxuriance of a tropical summer—or the long frowning of an angry sky for the sunshine and the breeze of a serene and cloudless atmosphere ! From that time, all further difficulties of a practical nature evanished. My journeyings among the towns and Presbyteries of Scotland were soon commenced. Amid various interruptions, of longer or shorter continuance, arising from ill health and other causes, these were persevered in till almost every town and district from the Solway frith to the main land of Orkney had been visited, and many of these more than once—and almost every Presbytery of the Church addressed and organized into a Missionary Association. Throughout these extensive and diversified visitations I was received with equal kindness and attention by all classes and ranks in Society—in the Baronial residences of the nobility, and the cottages of the poor—by ministers and members of the Moderate and Evangelical divisions of the Church—as well as by leading ministers and members of the different dissenting communions. And why ? For this chief reason, I have no doubt, among others, that *no one knew me as a party man*—no one being able to point his finger to a single overt act of mine which could fairly stamp me as such. Meetings of every description, public and private—Church and Anti-church—Intrusion and Non-Intrusion—were held in all directions around me, with the frequency and the fullness of the showers of an Indian rainy season ;—and yet, up to the hour of my departure from Scotland, I never once was so much as present at any one of them. Every where, accordingly, was I received in my simple and single character as a Missionary to the Heathen—pursuing with undeviating fixity of purpose, my own chosen and peculiar vocation. In this way regions and habitations were visited that had never been invaded by the sound of a Missionary's voice before. The result was, that a great deal of new information was communicated—much sympathy and interest in behalf of India, excited—and not a little of hitherto unbroken soil reclaimed for Missionary purposes. Every where, were large and liberal collections made ; prospective obligations voluntarily undertaken ; and permanent associations, Presbyterial and Congregational, special and general, duly formed. Ministers and other office-bearers on both sides of the Church were brought into immediate, friendly and co-operative contact, on a theme wholly exempt from the intrusion of party jealousies, rivalries and antagonisms—a theme, which savoured pre-eminently of the cross, appealed to the most generous motives, and aimed at the promotion of the noblest ends.

Already it was evident that a better understanding and better feeling was beginning to spring up between various parties, previously marshalled in mutual opposition—that these parties frequently greeted and recognized each other on more cordial terms—frequently visited each other on a more friendly footing,—and frequently assisted each other, on sacramental and other occasions, in ways that promised to exert a mellowing and hallowing influence, alike on pastors and people. Amid scenes and experiences like these, how could my heart be otherwise than glad? How could I help rejoicing in a growing process of convergency and assimilation? How could I but long, with prayerful earnestness, for the time, when “Ephraim should not envy Judah, nor Judah vex Ephraim;” but, when all, merging the heats and tempers of partizanship in the divine amplitude of the Christian spirit, should unite, on the broad basis of a common faith and a common charity, in extending the empire of the Redeemer over the remotest wilds of Heathenism! That subsequent events have proved such longing to have been illusory, is what, alas, must be sorrowfully confessed. But, never, never shall I have reason to upbraid myself for having largely indulged in that charity, which “hopeth all things;” when so many concurrent events of providence seemed to conspire in warranting such indulgence.

3. After returning to India in 1840. I felt myself constrained still to pursue the same general course. The great question at issue, respecting Non-Intrusion and spiritual independence, was one which the Church herself alone could determine. My position was not such as to demand from me any formal, official, or public expression of opinion on the subject. I was simply the voluntary servant of a yet undivided and undisrupted Church; and, while it remained so, I considered myself bound under the most sacred obligation, honestly to attend to her call, and faithfully to obey her voice. If the Church herself, through her supreme Legislative organ, the General Assembly, or its executive, the Committee on Foreign missions, had called on me to declare my sentiments,—instantly and unhesitatingly would I have done so. This, however, the Assembly and its Committee refrained from doing. What, then, remained for me, but to persevere in the same course of neutrality and silence? Accordingly, every thing went on here, exactly as if there had been no debate and no controversy agitating the Church at home, at all. Every branch and department of Missionary labour continued to be carried on as before; and every new opening in Providence was as readily seized on, as if there were no fear or probability of any ulterior arrestment or disarrangement of any kind. The principle of action was, “whatsoever thy hand findeth to do, do it with thy might.” As nothing could be done by us to arrest the evil, it did not seem wise in our circumstances, practically to anticipate it. The suggestion of wisdom seemed to be, to let events, which were utterly beyond our control, take their course—to wait on Providence,—to follow its leadings—and to be prepared for action when the time of

action providentially came.* Accordingly, I did not join in any formal protest. I delivered no address from the pulpit, or the platform. I recorded no testimony in any memorial. I inserted no declaration in any public journal. I attended no meeting, public or private, for discussing the merits and bearings of the question. In the interchanges of social intercourse, it was never referred to, except in the way of a passing and incidental allusion. From all official correspondence it was utterly excluded; and even in private and confidential communications, no hint was dropped beyond an occasional expression of sorrow, on account of the sore distraction which threatened to rend asunder the beloved Church of our Fathers. Yea, to such a rigorous extent was the neutrality,—or rather supposed honour and good faith towards the Church which I served—carried, that, when certain dear and valued friends, from different and distant parts of the country, wrote purposely but privately to learn what my determination would be in the event of an actual disruption, that they might be the better prepared to act for me, I declined rendering any reply, while I could not but warmly acknowledge their truly friendly intentions. Even to them, my reply, in point of fact, consisted of a statement of reasons why I could not directly reply at all, till such time as a declaration might be called for by the Committee of the General Assembly, or necessitated by the fact of an actual disruption. Of course, those who knew me best, could not but infer, from their general knowledge of my character and sentiments, what side I would choose, if compelled to make an election; even as we, in India, could not, in like manner, help inferring what would be the choice of particular friends at home. But that my efforts to remain strictly neutral, as much and as long as possible, were not nugatory, must appear conclusively from the fact, that, up to the date of the receipt of official intelligence from India, in October last, the adherents of the Establishment and of the Free Church were alike certain, that is, in reality, alike uncertain (so far as regarded any direct warrant or authority from me) to which side I might feel it my duty to cleave. Again, I say, the real question at present is not, whether the course thus adopted and pursued was right or wrong. It may have been the one, or it may have been the other. My sole object now is to state what the course really was; and to reiterate the declaration, that, in adopting it there was as scrupulous a conscientiousness, as, in pursuing it, there was an honest consistency throughout.

4. Towards the end of July last, the same overland brought the official request of the General Assembly's Committee, and the announcement of the actual disruption. We were now laid under a double necessity openly to avow our sentiments. Was there any hesitation, when the hour of trial came? None whatsoever. So far

* Again, let it be distinctly understood that I speak only for myself, and state only my own principle of action. Others, for whom I entertain the profoundest respect, differed somewhat from me, in their judgment, as to the principle and the path of duty.

as concerned my own mind, the simple truth is, that as regards the great principles contended for by the friends and champions of the Free Church, I never was troubled with the crossing of a doubt, or the shadow of a suspicion. In earliest youth, these principles were imbibed from the "*Cloud of Witnesses*," and other kindred works. And time and mature reflection, wholly undisturbed by the heats and collisions of party warfare, only tended to strengthen my conviction of their scriptural character, and to rivet the persuasion of their paramount importance to the spiritual interests of man. But, though there was not a moment's hesitation as to the rectitude of the principles, and consequent obligation in determining the path of duty, there was a sore conflict of natural feeling,—a desperate struggle of opposing natural interests. Many of my dearest and most devoted personal friends still adhered to the Establishment; and I could not but foresee how ecclesiastical separation might lead to coolness, coolness to indifference, and indifference to eventual alienation. And that heart must be colder and deader than mine that could, without a thought and without an emotion, contemplate such an issue. All the most vivid associations, connected with my original appointment, the ardours and the imaginings of inexperienced youth, the exciting hopes and fears inseparable from an untried and hazardous enterprise, anxieties felt and removed, trials encountered, difficulties overcome, and success attained—were all indissolubly linked with the Established Church of Scotland. The revered projector of the mission, Dr. Inglis, and his respected successor, Dr. Brunton, had, each in his turn, throughout the long period of *fourteen* years, treated me, rather with the consideration, the tenderness, and the confidence of a father towards his son, than with the formal but polite courtesies of a mere official relationship. When I looked at the noble fabric of the General Assembly's Institution, so airy, spacious, and commodious, and so richly provided with library, apparatus and all other needful furniture; and recalled to remembrance the former days when we had to toil and labour in close, confined and unhealthy localities, without the aid of library or apparatus, and with but a scanty and ill-favoured assortment even of the necessary class-books; and thought of the reiterated statements and explanations, appeals and pleadings, disappointments and long delays, ere such a fabric had reared its head as an additional architectural ornament to the metropolis of British India;—and when, along with all this, I reflected on the high probability or rather moral certainty, that separation from the Establishment must be followed by an evacuation of the present Mission premises, I could not help feeling a pang somewhat akin to that of parting with a favourite child. Again, when I looked at the still nobler fabric within—a fabric, of which the other was but the material tenement—the *living* fabric, consisting of so many hundreds, of the finest and most promising of India's sons—beaming with the smiles of awakening intelligence and sparkling with the buoyancy of youthful hopes;—when I considered this fabric, so closely compacted through the varied gradations of an all-compre-

hending system, that embraced the extremes of the lowest rudimental elements, and the highest collegiate erudition—a system, so intricate, and yet so orderly, so multifarious in its details, and yet so harmonious in its workings, scope, and ends—a system, whose organization, discipline, and progressive developement it had required thirteen years of combined and incessant labour to bring to the present point of maturity and perfectness;—and, when I thought how, in the present crisis of things, separation from the Establishment might prove the dissolution, and breaking up of the whole into scattered fragments, I could not help experiencing a sensation somewhat equivalent to that of beholding a numerous and beloved family engulfed in the deep or swallowed up by an earthquake. Once more, when I thought of the doubtful and inadequate prospect of our support in the new relationship of a Free Church Mission—the anxious doubts and fears expressed on that head in private communications from home, owing to the tremendous pressure on the liberalities of the Christian people for the urgencies of their own immediate wants—the loss and alienation of many of the great and the mighty who hitherto had smiled propitious on our labours—the disadvantage and disparagement to our credit, cause, and good name, which might accrue from our abandonment of premises with which had been associated so much of what was reputable and successful in our past proceedings—the certainty that, by numbers of the more bigotted natives, such forced abandonment would be construed as a retributive visitation from the gods on account of our persevering attacks on their faith and worship—the confusion and disgrace which might thus, in their estimation, redound to Christianity itself, and the corresponding triumph to an exulting Heathenism—the dread of anticipated rivalries and collisions between the agents of Churches so violently wrenched asunder, and the scandal and stumbling block which these might occasion or throw in the way of the struggling cause of a yet infantile evangelization;—when I thought of all this, and much more of a similar character, it seemed as if a thousand voices kept ringing in my ears, saying, “Pause, pause; cling to the Establishment; and if you do so, you will advance, without interruption, in the gorgeous vessel of Church and State, which so majestically ploughs the waves over a sea of troubles.” In opposition to such a muster and array of antagonist influences, what had I to confront? Nought but the blazing apprehension of the truth and reality of the principles at issue—their truth and reality in Jehovah’s infallible oracles—their truth and reality in the standards, constitution and history of the Church of Scotland;—nought but the burning monitions of conscience relative to the morally compulsive obligation of walking in the path of apprehended duty. It seemed as if a thousand counter-voices kept pealing in my ears, loud as the sound of great thunders, or the noise of many waters, saying, “Let pride or prejudice, self-interest or natural feeling, be allowed to obscure the apprehension of truth, or stifle the directive energy of conscience; and then, though your dwelling be in the palaces of State, and your refuge, the munitions

of rocks, there will be inward misgivings that, ever and anon, shall cause 'the heart to melt, the hands to be feeble, the spirit to faint, and the knees to be weak as water.' But, be fully persuaded in your own mind. Let no sinister influences be suffered to interfere. Let the apprehension of truth, derived from the Fount of Revelation, be steadfast and unclouded, and the beckonings of conscience, illumined by the word, meditation, and prayer, be unreluctantly recognized and implicitly followed;—and then, may you stand erect in your integrity, undaunted and unmoved, though the earth should rend underneath your feet, and the rolling heavens overhead, should rush into annihilation."

With views and sentiments like these, however powerful might be the counter inducements, how could I decide otherwise than I have done?—though certainly, the existence of such powerful counter-inducements, ought to stamp the decision with the unmistakeable character of honesty and conscientiousness.

5. Doubtless, had I yielded to those alluring worldly temptations which were chiefly on one side; or had I allowed carnal considerations of any kind to prevail against the sense of duty and the clear dictates of conscience, there were many plausible ready-made pretexts on which I might fall back—many open-gated refuges into which I might retire,—in order to palliate my tergiversation, screen my inconsistency from public view, conceal from others, and perhaps from myself, the secret actuating motives, and operate as a soporific on the troublesome mementoes of the inward monitor. But, however convenient such a course might be for a season, however soothing and flattering to the cravings of the natural man—how could it elude the piercing scrutiny of the all-seeing eye, or stand in arrest of judgment at the bar of the 'Great Assize'?

Our great distance from the scene of actual conflict, it has been alleged, so affected the causes which led to the disruption of the Church at home, as to prevent our being in any way affected thereby. That distance of time or place may affect the accessories and circumstances of a moral and religious question, may be admitted; but how any distance of time or place can alter the intrinsic qualities and essential obligations involved in a great moral and religious question, is what I cannot possibly perceive. Even of natural allegiance, or that which is "due from all men born within the King's dominions immediately upon their birth," it has been asserted by a high authority that "it cannot be cancelled or altered by any change of time, place, or circumstance; nor by any thing; but the united concurrence of the Legislature—that an Englishman who removes to France or to China owes the same allegiance to the King of England there as at home, and twenty years hence as well as now." And if such be the binding force of an involuntary relationship like that which is involved in the reciprocal right and duty of *natural* allegiance; what must be the binding force of that voluntary relationship that is involved in the reciprocal right and duty of full Church-membership—based as that is on the highest *moral* and *religious* considerations? For, what is a

Church? What, but a Society, bound together by certain fixed and definite relations, springing out of the believing reception of certain doctrinal truths, and the cordial and willing submission to certain ecclesiastical forms of Polity and Discipline. And if so, how can mere change or distance of time and place materially affect, alter, or modify such essential relations—or neutralize the binding force of the essential obligations involved therein? A British born subject carries about with him the peculiar rights and duties involved in natural allegiance wherever he goes; and he cannot get rid of either, except by a formal act of renunciation on his own part, together with a concurrent act of ratification on the part of the Imperial Legislature. The corporate member of an associated body like that of the Church of Scotland, carries about with him, the peculiar rights and duties of Church-membership wherever he goes, and is understood to homologate and uphold the peculiar principles and proceedings of the body with which he is incorporated; and thus it must be, till such time as, by a formal act of repudiation and protest on his own part, together with the concurrent act of consent, expressed or implied, on the part of the Church, his connection therewith is severed. If, in his sorrowful conviction, the Church to which he corporately belongs, should, by undue submission to the Civil Power in spiritual affairs, become Erastianized—not by the isolated and irresponsible actings of individual members, but by the Judicial Act of the Church herself—he himself, in the eye of his own conscience, and in the view of his fellowmen, must be accounted an Erastian;—and such he must continue, till such time as he protests, comes out, and is separated. Till such formal disconnection has actually taken place, the corporate character of the Church is his individual ecclesiastical character, as an integral member thereof—its distinctive principles, his individual ecclesiastical principles;—and for its ecclesiastical proceedings he is morally and individually responsible. Yea, should he visit some vast unpeopled waste, and stand alone amid the burning sands of an African desert, or on the frozen summits of Himalaya, even there he must feel that these awful solitudes of nature have for once been disturbed by the tread of an Erastian!

Still, it has been alleged, that however true all this may be in theory, it does not affect us in practice. Our post, it has been said, is a peculiar one—one, in which we are not practically called on to engage in perpetrating acts of intrusion, or in submitting to decrees and decisions of the Civil Power in spiritual and ecclesiastical affairs. What is this but a wretched evasion, worthy of being forged in the mint of self-interest or carnal expediency? Not *practically* implicated in such acts of perpetration and submission! What of that—if, as corporated members we are, and must be, *potentially* implicated;—is it not morally the same thing? Take an extreme case merely for the sake of illustration. In India there is a terrible association of professional murderers, called Thugs—affiliated by the religious and social relations which constitute the atrocious system of Thuggee. Now, suppose a conscience-smitten Thug to declare that he

now utterly recoils from the principles and the practices of the fraternity of which he is a sworn constituent member, and that he must consequently sever his connection therewith. Suppose his associates, unwilling that he should forsake them, to reply ;—"very good ; do you continue to retain your own individual convictions ; we shall not disturb you in the maintenance of them ; only remain silent ; stay where you are ; still adhere to us ; and we shall assign to you a special post, connected with a department in our scheme of operations, in which you shall not be *actually* called on to engage in perpetrating acts of Thuggee." Now, suppose the reclaiming Thug quietly to consent to such an arrangement ; would he not be regarded by all men as virtually and constructively a partaker of the crimes of his felonious confederates, and morally a partaker in their guilt, as much as if actually engaged in their deeds of blood ? The application is obvious. A peculiar post may be assigned to us in a Heathen land, in which we are not directly summoned to commit Erastian acts ; but, by remaining corporate members of a body that has become Erastian to the very core, would we not be virtually and constructively partakers of their Erastianism, and morally partakers of their guilt, as much as if actually engaged along with them in directly perpetrating Erastian deeds ?

But, apart altogether from such considerations as these, may we not truly say, that cherishing the sentiments which we do, our freedom in the communication of truth, our honour and honesty and consistency, as Christian ministers, would be sadly affected and compromised, if we remained corporately attached to the present Establishment ?

We habitually teach the Bible—as the best of Books—to hundreds of native youth. Now, how often, in reviewing its sacred contents, do we meet with passages, which, in our belief, essentially involve what may well be denominated, *Free Church principles* ! What, then, are we to do ? We must either pass these over evasively, and so entail the guilt of suppressing or wilfully withholding what we believe to be important scriptural truth ; or, we must, by freely and fully expounding them, proclaim our own egregious inconsistency—our unfitness and unworthiness to be entrusted with the training of either old or young for usefulness in this life, or the enjoyment of blessedness in the next.

We are called upon, as a regular part of our comprehensive course of instruction, to deliver Lectures or furnish readings, accompanied with explanatory remarks, in the History of the Christian Church. How often, even from the earliest times, are we constrained to note the healthful operation of "Free Church principles," and the disastrous consequences resulting from their neglect ? And what, in particular, is the main thread of the history of the Church of Scotland—yea, rather, the very warp and woof of its entire texture or fabric—but a continued record of the struggles and the conflicts, the defeats and the triumphs of "Free Church principles ?" Again, then, must we either be guilty of the suppression of important truth, or

helpful in accumulating materials for our own condemnation in proclaiming it.

We are constantly called on to expose pretences for not openly embracing the Christian faith. How often have intelligent educated natives light enough to lead them to denounce Hinduism as an imposture, and intellectually to believe Christianity to be a true revelation from God? How often, in such cases, do their friends, alarmed at the prospect of some fresh apostacy, address them, saying, "We shall not compel you to believe as we do, or to act as we do; you may abstain from overt acts of Idolatry; you may cherish your own conscientious opinions privately as you please;—only do not leave us; do not *openly* separate from us, by submitting to the public ordinance of baptism." Now, then, on the opposite side, do we address individuals so circumstanced?—somehow as follows;—"By remaining mixed up with Hindu idolators, and in *apparent* corporate union with Hindu society, you virtually sanction or connive at Hinduism—you practically lend the weight of your character, influence, and name to its support—you practically countenance those around you in the exercises of a deadly superstition. In such circumstances, you are practically as guilty of upholding and perpetuating God-dishonouring and soul-destroying error as if you actually engaged in the idolatrous rites. This will not do. The only rational way of getting quit of the guilt of all this, is, openly to repudiate the system of Hinduism—openly to come out and be separate." With what resistless arguments would we furnish these against ourselves, and in favour of the fatal course which they are encouraged to pursue, were our conduct such as to enable them, truthfully to retort the "*argumentum ad hominem*," to this effect;—"you profess to repudiate Erastianism as unscriptural and sinful; but the Established Church of Scotland, according to your own confession, is Erastian; and yet, you tenaciously cleave to it. Set us an example of honest consistency yourselves, and then, but not tell then, may you ask us to imitate; till then, refrain, for shame's sake, from upbraiding us; and learn to exemplify the proverb, "*Physician heal thyself*."

But it is needless to pursue these special illustrations any further. What has been adduced may suffice to open up a glimpse of the predicament in which *conformity* would place us, in relation to the Church at home, to the heathen around us, and to our own consciences. Strongly maintaining Free Church principles, as alone consistent with the tenour of Scripture, and the original Constitution and Standards of the Church of Scotland, we must either proclaim these, or be silent. If we proclaimed them, might not the Church at home justly charge us with treachery and unfaithfulness towards her; might not the Heathen upbraid us on account of the dishonour and dishonesty of the procedure; would not our own consciences be sure to second and envenom the united sentence of reprobation;—and would not the frown of Heaven rest upon us, in our career of inconsistency? If, on the other hand, we remained

silent, would not conscience secretly sting us; would not the Heavens penetrate through our mercenary selfishness; would not the Church at home be additionally discredited by supporting a set of dumb hirelings that bartered away their convictions of truth and duty for a morsel of bread;—and would not the God of heaven effectually mark his displeasure, through the rebukes of his providence, the blighting of our hopes, and the leanness and barrenness of our labours?

6. In conclusion, we are constantly taunted with having acted an undutiful and parricidal part towards the Church of our Fathers, in leaving her communion. Now, what is this, but coolly and gratuitously to assume the whole question in debate? If ever there was a plain undisguised *petitio principii*, or "*begging of the question*," it is surely here. If we did or could regard the present subsisting Church Establishment of Scotland, as the Church of our Fathers, there would have been some semblance of meaning in the taunt. But, it is just because in the present subsisting Church Establishment of Scotland we do not and cannot recognize the features and lineaments of the genuine Church of our Fathers, that we have been constrained, in deep, and unfeigned sorrow, to sever our corporate connection with it. According to the light we possess, it is not we that have acted a parricidal part towards the Church of our Fathers, but the *Established* Church of Scotland, (which ought to have faithfully represented the Church of our Fathers,) that has acted a suicidal part towards itself, in having acted a parricidal part towards our common Mother. For, not till the Established Church, which we fondly believed to have been identical with the Church of our Fathers, dropped that identity, by surrendering her own real spiritual independence, as a Free Church of Christ, did we dream of leaving her. So long as she was faithful to herself—faithful to her own avowed and hereditary principles—she could not reckon among her sons, any more faithful, more attached, or more devoted than we. But if, in our sorrowful belief, she has departed from her own distinguishing principles, why should the living choose to descend into the same tomb with the dead? The principles of spiritual freedom which we maintain have ever been those of the true Church of Scotland, whether established or dis-established. At times, they may have been kept in abeyance, or fallen, through lukewarmness or indifference, into practical desuetude; but, never, never, have they been discarded from the constitution or crazed from the veritable and acknowledged standards of the ancient Church. And in now upholding these, in a different corporate capacity, we only perpetuate, in a new and living form, the beloved Church of our Fathers. The opposite principles have been stoutly maintained by lordly tyrants, and their time-serving emissaries during periods of savage persecution; they may have gained an ephemeral practical ascendancy in seasons of spiritual blight and barrenness; they may have been resolutely defended by individual members in the courts, and assemblies of the Church;—but, never, never, did they form

an integral part of the Church's constitution, far less a fundamental condition of her existence, till the authoritative interpretation of the Imperial Legislature in March 1843, confirmed by the authoritative sanction of the Assembly in May following, conclusively made them so ;—and, in so doing, sounded the death-knell of the Church of Scotland as connected with the civilly ratified Establishment of that kingdom.

It is with great grief and heaviness of heart, that I feel compelled to write in a strain, which is calculated by its freedom, to offend many whom I still love and esteem, and wholly to quench the sympathies of others. But a clear conscience disarms hostility of its power to annoy, and is a mightier safeguard than an "army with banners." During the last two or three years, I have silently endured ten times more of real anguish of spirit than many, it may be, that have been more than ten times louder in proclaiming their sorrows. Indeed, so keenly, so sorely, so agonizingly, did I feel the subject of a contemplated disruption, both in its causes and effects, that if the plucking out of a right eye, or the cutting off of a right arm, or even the surrender of life itself, could have prevented it, most cheerfully would the sacrifice have been made. In such excess of grief I may have erred ; I say nothing to justify or condemn ; I merely state a sober fact. According to human reckoning, a great and grievous calamity has overtaken us. It can have been no light thing that could have convulsed a whole nation, rent asunder the fabric of society, and virtually annihilated one of the greatest, most useful, and most effective institutions, which ever adorned the British or any other empire. Whatever purposes of unknown good an inscrutable and wonder-working Providence may yet evolve therefrom, it is but wise and salutary to regard the event, *primarily*, in the light of a national calamity or judgment ;—a judgment, however, not untempered with the most signal mercies. Assuredly, on one side, or on the other, there must be great sin—not sin of temper and infirmity merely, such as may stain the holiest promoters of the best of causes—but deep, radical, intrinsic sin in advocating or resisting the great principles, the advocacy and resistance of which led to so great a catastrophe. But, who shall decide absolutely between us ? Both parties profess to have taken their stand on the ground of reason and right, conscience and scripture. Both have arrived at diametrically opposite conclusions—leading to a diametrically opposite practice. On earth there is no infallible judge, who can act as authoritative umpire in this great controversy. We must, therefore, reserve it for another occasion and another judge. And happy, thrice happy the man, who, in the solitariness of his own closet, with nought to deal with but his conscience, his Bible, and his God, can look forward without fear or misgiving to the final award and decision of the judgment day !

V.—OUR MADRAS FRIENDS.

FROM THE MADRAS ATHENÆUM.—TO SCOTCHMEN.

LETTER I.

THE WATCH-CRY.

On the hills of our country a watch-cry is heard,
 And its deep pealing echos respond to the word :
 From the north to the south, from the east to the west,
 As when ocean awakes to the storm on its breast !

Scotchmen, where are you ? where are you worshipping ? where now the Church of your Fathers ? where is her standard waving here ? In your building is it whose spire rises higher than others, and whose motto shadows forth expressively or ominously the words "*auspicio regis et senatus anglie ?*" are you to be found *there* ? are your pastors *there* ? are they men who once laid their hands upon the Redeemer's Head, and touched his Crown, or men that have shifted with the times and joined with others to transfer that Headship and that Crown from an Heavenly to an Earthly Sovereign ? If so, is the Church established by law in your view ecclesiastically supreme as before in her Government, or does Cæsar (as Cæsar did of old under the form of the Roman Commonwealth,) govern absolutely under the forms of the Scottish Church ? that Church whose genius gave birth to liberty in Scotland and taught her sons spiritual and civil freedom,—and should be the heritage and boast of us all in every land we live and in every clime.

Dear Scotchmen in this place, I wot you know not what you do, and that you have not mastered the great question that divides the Free Church from the Established, and that "respecting the persons" (the fruitful source of perversion of private as of public judgment,) of your Ministers, you have followed them whithersoever they have gone. They and you, I apprehend, have left the good old way, have betaken yourselves to paths which neither they nor your fathers knew, which Holy men (dead and gone) never honored by their walk, nor sprinkled with their blood, which Scottish History and Tradition alike disclaim, and which the Word of God does not support or perpetuate but condemns. This great question that has caused the disruption of the Free from the established Church and which produced the act of separation and deed of demission (now exhibited at Pharoah's) with the (*fac simile*) autograph signatures of the most eminent men attached thereto, I am sure is yet unlaid to heart as it ought and as it deserves. Be assured, it is the master-question of the age and will be first and foremost till again authoritatively recognised and established in the land as it is freely enthroned in the hearts of the great majority of Scotchmen at home, if not abroad.

The Missionaries (Messrs. Anderson and his Colleagues, able and devoted men,) that are in connection with the Free Church (the Free Church of our Fathers and Martyrs,) have invited you to cast in your lot with them and attend their ministrations on the Lord's day at the General Assembly's Institution, Black Town, and when arrangements in progress are completed for maintaining an evening service in the School room (opposite Government

gardens) appropriated for the use of the Triplicane lads under Mr. Whiteley's tuition during the week.

The Missionaries have received full Presbyterial powers, and consequently can fully and perfectly administer all the ordinances in use in the Scotch Church. Will you come or will you stay in that altered Church? Under existing circumstances what, think you, would our forefathers, whose memories we revere, have done? What would Rutherford, and Peden and Cameron and many other worthies have done? Would they not have joined the Free Church however lowly her present position *here* may be? Would they not have witnessed in her adversity a good confession, and shall we, their unworthy descendants, forbear?

I am, &c.

AIRMOSS.

Madras, February.

LETTER II.

"It hath stirred the old banner—it waves on the wall,
'Twas the boast of our fathers, their standard, their pall;
Around it they rallied in good and in ill—
Give it forth to the winds! it will rally us still!

Countrymen, the watch-cry has reached your ears, has it reached your hearts? Will you rally under the old banner or will you abide under the new, which has neither "Christ's crown nor covenant" for its standard? The question is difficult—to answer it is sacrifice. It is perplexing, for it requires your soul, your strength, your mind and your judgment to solve, and faith to maintain it at every cost as the conflict rolls on and touches your family or personal interest in the struggle. Is it not worthy of this? Its principle, it has been well observed, constituted the energy of Scotland's first Reformation, the purity of her second, and catholicity of the present, and shall we cast from us at the last that which makes our country the envy of nations, the boast of Christendom, and the bulwark of the Book of God?

To us shall Knox, Melville, Hamilton, Wishart and all the old Scottish worthies, have toiled and suffered and bled and died in vain? Shall to us Chalmers, Gordon, Candlish, Cunningham, and all those distinguished and eminent men who adorned for a season the Established Church, protest against her to no purpose as having dishonoured her standards and chosen another king than Christ? Having left all for His and your sakes what will move you if this will not stir your hearts and bring you back to your duty, to your country and to your God? Is the jurisprudence of the above named Divines unequal to cope with that of the civilians of ancient or modern times? Holding supremacy of Christ in spiritual things,—if left in their hands is it not safer than in the hands of others holding of Cæsar? Let experience testify. Let examples or specimens of recent Erastian encroachments of the Courts of Session declare the truth.

In the appendix let me subjoin a portion, and but a portion of the practical consequences of destroying the independence of Church Courts and of conceding at their expense supremacy of jurisdiction in spiritual things to

* For the benefit and inspection of all concerned or interested, a copy of the protest in question with exact fac similes of all the signatures by Ministers and Elders (18th May 1843) is to be seen at Pharos's. This masterly document that claims precedence of the act of Separation and Deed of demission has been in vain attempted to be answered, and is unanswerable by any portion of the Church of Christ.

Civil Courts, and learn from thence that the principle at stake is practical and important, and that if civil rights should be protected much more spiritual. 'Adieu!

I am, &c.

AIRMOSH.

Madras, February 24, 1844.

LETTER III.

"Church of our fathers! Oh! unfettered go
Where'er thy children range—or far or near—
Tell them of Him who bore our sin and woe—
Speak thou of Jesus and their hearts will hear."

I would, countrymen, (Peden-like,) knock at thee three times with the Bible and arrest thee in my Master's name, that none ever enter to worship where they cannot come by the *right* door. From my importunity turn not away. Sons of Pilgrim Fathers—of Puritans—of Non-conformists—of John Wesley and of Chillingworth! Where in this place is the vantage ground of truth? Is it onward and forward from Westminster? Are you ready from thence to resume the conflict for "Christ's Kingdom and Crown?" And looking at your Churches at Home and their sympathy and bounty and love for the Free and Rock-founded Church of Scotland, will you take a place by the side of her Mission abroad, and maintain on high principle and for India's sake, civil and religious liberty and rights of conscience and toleration of worship? Is not the battle for these that cost your Fathers so much waging in Sutherland and Canobie? and, think you, if overborne there, the Hindoos or Mahomedans, the Catholic or Puseyite will be slow to make a similar stand against Protestantism in the soil and property in land vested in Towns or Villages of India and owned by India's sons? Has the case of Salay street faded from your memories, when the Independents had to withdraw *expediently* from their position there and from ground bought if that street, as impelled by the Native Community and uncertain of Government?

All other Churches at Home and all Missions abroad have common interest, I ween, in the great question at stake in the country of Knox and Melville, and if we would be saved in India from persecution and the confusion and misery of old times and their contests, we must know and feel that the vantage ground of truth which belongs to all alike is not in *stillness* but in action not in *neutrality* but in *defence*; Adieu!

I am, &c.

AIRMOSH,

Madras, 26th February, 1844.

(From the Madras Athenæum.)

We have been favoured with a pamphlet on "*The Scotch Law of Patronage and the recent Secession*," by MACLEOD WYLIE, Esq., Barrister at Law. The re-publication at Madras of this work is peculiarly opportune, as many who are interested in the proceedings of the Free Protestant Church of Scotland, have, with all their anxiety to follow in the right path, still some doubts as to the precise bearing of the questions in dispute. Much as we

have read in favour of, and against the Secession, it was not till Mr. WYLIE's statements were carefully perused by us, that we could assert our freedom altogether from doubt. The writer has clearly and most convincingly demonstrated the following leading points :

"(1) That Patronage was abolished at the revolution. (2) The right of presentation or nomination or right of patronage, for they are substantially the same, which had been exercised by the patron, was vested in the heritors and elders of the parish. (3) The right of presentation or patronage, or, more strictly still, the initiative right of *nomination*, when exercised by the heritors and elders, was subject to the approval or disapproval or veto of the congregation, or people. Therefore (4), as Lord Brougham has also shown, patronage and the veto may co-exist, and are not incompatible. (5) The abolition of patronage, as a right of property, was one of those constitutional laws the inviolability of which was ensured at the Union. (6) Patronage, as a right of property, was revived by the statute of Anne. (8) The ministers presented by the patron were entitled to be admitted only as they would have been entitled had they been presented by the heritors and elders. (9) Therefore as the persons presented by the heritors and elders were subject to a veto, so were those presented by the patron."

These various heads are treated in a dispassionate, lucid and terse style, and must satisfy every unprejudiced mind that the interference of the Civil Court was unjustifiable, and persistence in this wrong course by the Government left the non-intrusionists no other alternative than that they took up. Mr. WYLIE remarks that

"The measure of Lord Aberdeen's was offered to the non-intrusion party, and rejected. They refused the power it thrust on them;—they preferred the public rights to the extension of their own authority. And yet, they are held up to opprobrium, as grasping ecclesiastics, seeking the gratification of their ambition! They contended for just and ancient principles, and I have no hesitation in declaring my conscientious belief, that they were, and that hereafter they will be owned as the advocates of freedom, and not less as the defenders of the constitution and the laws of their Church, and of their country."

This is not the testimony of one who agitates for the sake of producing feeling, but for the worthier object of inducing conviction, and its weight among all classes of readers must be proportionably great. To enable our readers to judge of the correctness of our appreciation of Mr. WYLIE's labours, the critique thereon, which is appended, has been passed into our columns. It would be easy to select some of the most striking passages, but we are desirous that the pamphlet should be circulated far and wide for the valuable information it contains. Opinions are now conflicting as to the wisdom of the step taken by the members of the Free Protestant Church, it is consequently necessary for all who wish to deal fairly and faithfully with the subject to make themselves acquainted with its real merits. The movement is one of the grandest that has occurred in the history of the Church, but this would be no justification of the measure if the principle which led to it were wrong. Our own impressions are that no other course was open to the Seceders, and their unhesitating readiness to adopt it, evinces the vitality of their piety and uncompromising firmness of their faith in the promises of the Great Jehovah. They left all to follow Him; and unscrupulously yielding themselves to the guidance of His unerring providence, felt that their bread should be given them and their water be made sure. Whatever the present generation may think of their doings, posterity will not be deceived in the endeavour to form a just estimate of the sacrifices to which they submitted, and the self-denial they have practised. Their record

is on high and their judgment with their God; having placed themselves at His disposal, He will bring forth their judgment unto victory. Mr. WYLLIE says:—

"They might have remained in their parishes, but the people would then have seceded without them;—they might have remained; no physical necessity compelled them to retire, but they must first have consented to the surrender of principles for which in many a year of trial and suffering, their fathers had struggled, for which not a few of their fathers had died. They must have consented to the loss of rights which they themselves had declared to be essential; and finally they must have prepared for the perpetual suspicion, if not for the contempt of the people, for the total loss of their own good fame and influence, and for the eventual overthrow, with the general consent of Christendom, of their betrayed and enslaved establishment."

Religion, conscience, sacred scripture, and Statute Law, all proclaimed in favour of an open manifestation of declared hostility to the enactments of the ruling powers, whose attempts were alike subversive of all these, and therefore deserving of repudiation even at the risk of the "loss of all things." The attitude assumed by the *Free Church* of Scotland is a dignified exhibition of moral greatness, an instance signally illustrative of what enlightened principles can do with all the portents of storm and disaster threatening the wreck of their hopes. The shock has been stood, the tempest's lower is passing away, the sky though still troubled indicates the return of a hushed quiet, a calm, clear day, in which if enjoyment be not perfect, little is needed to make it so. The iron-sinewed, the "noble few" who led the van in the attack, are greeted by multitudinous thousands in every part of the globe as their deliverers from the worst of all evils, spiritual thralldom. This triumph exceeds by countless degrees, all that is enjoyed by the hero of a hundred battles, or the statesman who has saved an empire, when the willing homage of an admiring people is witnessed in their presence. What are civic crowns and martial honours when compared with the achievements of the *Free Protestant Church*? an undying fame is theirs, and the wreaths woven for the decoration of their brows will continue their freshness and beauty amid "the wreck of nature and the crush of worlds."

(From the *Madras Record*.)

We have been kindly favoured with a copy of a work on the Scotch Law of patronage and the recent Secession, by Macleod Wyllie Esquire, Barrister at Law. We have scarcely had time to do more than glance over it, but we must confess that the author has clearly proved that up to 1768, the presbyterians did, without the interference of the Civil Courts, reject presentees, when they were obnoxious to the people. He has firmly established the following leading points, and has thereby shewn that the Seceders are not so blameable as is generally supposed.

First, Patronage was established at the Revolution. *Secondly*, the right of presentation or nomination or right of patronage, which are substantially the same, was vested in the heritors and elders of the parish instead of the patrons as formerly. *Thirdly*, the right of presentation or patronage, or, more strictly still, the initiative right of nomination, when exercised by the heritors and elders, was subject to the approval or disapproval or veto of the congregation or people. *Fourthly*, as has also been shewn by Lord Brougham, patronage and the veto, may co-exist, and are not incompatible. *Fifthly*, the abolition of patronage, as a right of property, was one of those

constitutional laws, the inviolability of which was ensured at the Union. *Sixthly*, patronage as a right of property was revived by the statute of Queen Anne. *Seventhly*, the ministers presented by the patrons were entitled to be admitted only as they would have been entitled had they been presented by the heritors and elders; and *lastly*, as the persons presented by the heritors and elders were subject to a veto, so were others presented by the patron.

The author sets out by premising that there are *two* great distinctions between the English and Scotch Ecclesiastical systems, and this is essentially necessary to the full elucidation of his subject. No man in Scotland is *ordained* before he is inducted. In England the case is different, many clergymen being ordained to curacies and afterwards ordained as priests, who are left without a cure of souls. When such persons are presented to a living, the Bishop has merely to induct; not to ordain. Another distinction may be drawn between the two systems, and that is, that in Scotland there are no *benefices*, the presentees in Scotland being merely stipendiaries. Under these circumstances it is complained that when a Civil Court interferes in Scotland with the collation and admission of ministers, it interferes, not as it might do in England, with the strictly civil question of ordination to a *benefice*, but with the purely spiritual function of *ordination*. We have derived much information from the pamphlet before us, and as it has been reprinted at the Madras American Mission Press, we should recommend such of our readers as may take an interest in the question to provide themselves with a copy, and to give it a careful perusal.

(From the Madras U. S. Gazette.)

We have been favoured with a copy a Pamphlet on the *Scotch Law of Patronage and the Recent Secession*, which appears to us to afford an admirably clear exposition of the causes that have led to the late disruption in the Church of Scotland, with which causes we rather think that nine tenths of our English readers are at this moment unacquainted, though the subject has occupied so prominent a place in the public journals for some time past.

The Author of the Pamphlet, Mr. Wylie, a member of the Bar, premises his observations with the needful information, that two great distinctions exist between the English and the Scotch Ecclesiastical systems, and that such must be borne in mind in the consideration of this question. The first is "that no man in Scotland is *ordained* before he is *inducted*, whilst in England many clergymen who having been ordained to Curacies, and then ordained as Priests, are left without a cure of Souls. If such persons are presented to a living, the Bishop has merely to *induct* not to *ordain*.—He then has not an opportunity of considering the presentee's fitness for the ministry—it remains only that he give effect to the ordination already conferred."

The second distinction, says Mr. Wylie, is "that there are no *benefices* in Scotland as there are in England, the Ministers in Scotland being mere stipendiaries. In every case the benefice is in lay hands, and a salary varying according to the regulations of the Court of Session is paid by the Heritors or land-owners to the Minister. Thus when a man who has licensed in Scotland to preach, with a view to make trial of his qualifications, is presented to a living, the Presbytery then, and not till then, have to consider of his ordination. They ordain him Minister of that Parish and by the Statute Law a certain stipendiary right then attaches to him. Under these peculiar circumstances Mr. Wylie remarks that when a Civil Court

interferes in Scotland with a collation and admission of Ministers, it interferes not as it might do in England with the strictly civil question of *induction* to a *benefice*, but with the purely spiritual function of *ordination*. This too is most evident, since according to Mr. Wylie's shewing, the *ordination* becomes part of the *res gesta* of *induction*!

Many persons, unacquainted with the subject, imagine, that the seceders from the Church of Scotland have been actuated to the step on the grounds of some difference in doctrine, but this is a misapprehension, for says Mr. Wylie, "the Dissenters in Scotland without any considerable exceptions, seceded from the Church on this ground only [denial of the right of veto] and never differed and do not now differ with her on any doctrine."

The parties concerned are the General Assembly Ministers and people of the Church of Scotland on the one hand, and a small number of persons who in virtue of an alleged right of patronage claim to present or appoint the Ministers of certain Churches, without allowing any voice on the subject, to the people, by whom this alleged right of patronage is denied. The facts of the case which directly led to the controversy resulting in the recent secession are stated to be as follows:—The Reverend Robert Young, a probationer of the Church [that is one who had been licensed to preach on trials previously to his ordination] was in October 1834, presented by the Earl of Kinnoul to the Parish of Auchterarder. The Presbytery then resolved that they must proceed to fill up the vacancy according to the act and regulations,"—i. e. the veto act and its provisions. The Presbytery then fixed a day for "moderating in a call," and in the mean time directed Mr. Young to preach twice to the congregation. In all this the patron's agent acquiesced, and on the day fixed by the Presbytery after these sermons, they proceeded to take "the call" from the Parish." The Presbytery then gave the Parishioners, being male heads of families and communicants, an opportunity to express their dissent, when a veto, signed by 287 out of 330 heads of families was given in. It is needless here to state the course of proceedings adopted, firstly in the presentee's appeal to the Synod, secondly to the General Assembly, and lastly to the Court of Session, which terminated in a decision that has led to the ruin of the Church of Scotland!

Such is the outline of the Auchterarder case, in reference to which and the Secession of Ministers consequent thereon Mr. Wylie makes the following observation:—

"They might have remained in their parishes but the people would then have seceded without them:—they might have remained; no physical necessity compelled them to retire, but they must have first consented to the surrender of principles for which in many a year of trial and suffering, their fathers had struggled, for which not a few of their fathers had died. They must have consented to the loss of *rights* which they themselves had declared to be essential; and finally, they must have prepared for the perpetual suspicion, if not for the contempt of the people."

The author of this clever pamphlet further probes the history of church patronage, and in the most lucid manner shews, that at the time of the Revolution the Kirk's ancient rights and liberties were ratified anew, and Patronage by a special act abolished, "the same act awarding the patrons a compensation. Its revival, in any degree, having been accomplished by the Tories and conforming Papists of Queen Anne's reign. That the "Treaty of Union" "found patronage extinct" and it was made a fundamental article "that the rights and settlement of the Kirk should be preserved without alteration to the people in all succeeding generation." However in 1711, an Act was passed, restoring patronage, yet at the same time leaving the chief compensation for the loss of it in the hands of the patrons, and Mr.

Wylie, by numerous references and quotations shews. "that the most eminent men of all parties have ever considered this a direct breach of the most solemn plighted faith in the articles of Union," and "from the time when it was passed, it was protested against and petitioned against by the General Assembly until the "moderates" gained the ascendancy in that body, "when the Act was enforced in its most unpopular sense," which led to the secession of the party, now known as the Scotch Dissenters.* It would further seem by Mr. Wylie's statement that the favour and patronage of Government was at this period made instrumental in swaying a certain party in the General Assembly, who "instead of heeding a popular objection to a presentee, would if they approved of him, order him to be settled by force. In many cases troops were called out—so steadfast and so violent was the resistance of the people." Mr. Wylie too here observes, "that though there was in those days "no doubt a general temporary deprivation of the right of veto by the people"—"it was not the act of any Civil Court," but "the act of the General Assembly of the Church of Scotland." We shall not however weary our readers by following Mr. Wylie's arguments as to the right of the people to a veto, for which he most ably and convincingly contends, but conclude with drawing their attention, and especially the attention of our Scottish readers to the following leading points, which Mr. Wylie appears to have most successfully established :—

"(1) Patronage was abolished at the revolution. (2) The right of presentation or nomination or right of patronage, for they are substantially the same which had been exercised by the patron, was vested in the heritors and elders of her parish. (3) The right of presentation or patronage, or, more strictly still the initiative right of *nomination*, when exercised by the heritors and elders, was subject to the approval or veto of the congregation, or people. Therefore (4), as Lord Brougham has also shown, patronage and the veto may co-exist, and are not incompatible (5) The abolition of patronage, as a right of property was one of those constitutional laws the inviolability of which was ensured at the Union. (6) Patronage, as a right of property, was revived by the statute of Anne. (8) The ministers presented by the patron were entitled to be admitted only as they would have been entitled had they been presented by the heritors and elders. (9) Therefore as the persons presented by the heritors and elders were subject to a veto, so were those presented by the patron."

VI.—ECCLESIASTICAL ESTABLISHMENTS AND THE FREE CHURCHMAN.

We have been a good deal surprised at the hastiness of some of our friends of late. An article from an esteemed correspondent A. B. appeared in our last number, on the subject of the Ecclesiastical Establishment in India—stating certain facts in regard to its practical working, and expressing certain opinions in regard to the form of its constitution. These facts are public property—and as such were they given; and probably some difficulty may be felt in endeavouring to overturn them; the opinions were presented in connexion with them, as calling in question the merits, not of the ESTABLISHMENT PRINCIPLE in itself, but of the *particular Establishment* at present

existing in this country. Now, although we do not agree with our Correspondent in some of the opinions expressed in his paper, we felt no difficulty in granting him full freedom of expression, and (if followed up) of discussion also : for we believe, that in this way much important truth may be elicited—important even to the cause which seems to be threatened by it. Why should any one Establishment be saved from scrutiny, rather than another? Does not truth gain by examination? Is not righteousness promoted by scrutiny? We left our Correspondent, therefore, full latitude to tell his important story in his own way—facts, opinions, and all. The result has been, that *some* of our readers have fallen upon us, as if we had all at once become ANTI-ESTABLISHMENT-men—and as if the party of which we are (without authority) considered as the organ, had left its first principles—had bagged its booty, and turned renegade, or something selfishly inconsistent! Why should friends (we have nothing to say to our foes) be so hasty in judging us? Would they allow no freedom and fulness of discussion in regard to forms and modes of Church-Establishments? Have they already, and most justly, condemned and renounced *one* of the very best of these,—and yet will they permit no enquiry into the facts and merits of another? No—we will not suppose that our friends would thus confine themselves and imprison us:—and indeed we honestly confess that we could not easily be thus tied up; for we believe that telling the whole truth will prove the Church's best remedy in its every branch and denomination. We decidedly differed from A. B. in his opinion that the revenues of India ought not to be expended in supporting a Christian ministry that was not immediately for the natives of the country, but for the benefit of its governors and their servants;—but yet we agreed, most thoroughly with him that such Church-Patronage ought not to be vested in a merely political body, such as the Directors of the East India Company; and that it has been much abused, and has produced but poor fruits of any sort. Yet we cheerfully granted to our friend the opportunity of expressing, under *his own separate signature*, that wherein we differed, together with that in which we agreed.

We subjoin a note received, from an esteemed friend, after we had penned the above observations—a note of a kind yet candid spirit—on this very subject. It almost anticipates, in the way of supposition or of enquiry, all that further we should have said, nay almost all that we have said:—and we have much pleasure in shortly saying to our correspondent, “Quite right! The statement you make in regard to the Free Church's position towards Establishments in principle, is quite correct;—the supposition you make in regard to the *Free Churchman's* continued sentiments, quite just—and the whole letter quite to our mind, in tone substance and detail.”

TO THE EDITOR OF THE FREE CHURCHMAN.

DEAR SIR,—The paper of your correspondent A. B. on the subject of the British Ecclesiastical Establishments in India, which appeared in your last number, has given occasion to the present communication. A. B. has

condemned the Episcopalian and Presbyterian Establishments as they exist in this country, but he does not say that he is opposed to all Church Establishments whatsoever. The paper, however, has appeared in your pages without remark, and has given rise to the surmise that the Free Churchman is hostile to such Establishments.

Throughout the discussions which resulted in the disruption of the Church of Scotland, the party now constituting the Free Church uniformly maintained, that it was the duty of the State to support the Church. It was not the principle of Church Establishments in the abstract that was the point at issue between the Moderate and Evangelical parties of the Kirk. The latter, still avowing and maintaining the principle of Establishments, contended for the Ecclesiastical freedom and Spiritual independence of the Church, which the Moderates surrendered into the hands of secular powers. In this view of the case I have looked upon the Free Church as occupying an exalted position; as declaring to the State its duty in regard to the Establishment, but, for conscience's sake, compelled to separate from the Church as now established by law; and as witnessing for the Supreme Headship of the Lord Jesus Christ, and for His Church's independence of all secular control in matters Ecclesiastical and Spiritual.

These principles have been adopted and defended in the pages of the *Free Churchman*, and I have not the shadow of a doubt that these are your principles still. I can understand the difference between Church-Establishments in the main, and a particular Colonial Establishment; and can see no inconsistency in an advocate of the former, opposing the latter as unnecessary under particular circumstances. You might have looked upon your Correspondent's communication in this view, or you might have considered yourself as not altogether responsible for the opinions of contributors to your journal. It does, however, appear to me that a remark to that effect would not have been misplaced, but as that was omitted, a word of explanation expressive of your adherence to the principles you have uniformly advocated, would probably be acceptable to some of your readers.

Yours' sincerely,

J. H.

In compliance with our kind friend's hint, we shall now express plainly enough what our sentiments really are—so that those who care to know them, may be left in no measure of doubt—but may be assured, that we hold as firmly the paramount national obligation of a pure Establishment, as we hold the paramount Ecclesiastical obligation of a Free Spiritual jurisdiction in the Church. This we shall shew in a few extracts.

1. We give an extract from the reasons of Protest on which the Body of the Free Church came out from the Establishment in May 1843: an act in which we joined:

“AND FINALLY, while firmly asserting the right and duty of the civil magistrate to maintain and support an Establishment of religion in accordance with God's word, and reserving to ourselves and our successors to strive by all lawful means, as opportunity shall in God's good providence be offered, to secure the performance of this duty agreeably to the Scriptures, and in implement of the statutes of the kingdom of Scotland, and the obligation of the Treaty of Union as understood by us and our ancestors, but acknowledging that we do not hold ourselves at liberty to retain the benefits of the Establishment while we cannot comply with the conditions now to be deemed

thereto attached :—We PROTEST that in the circumstances in which we are placed, it is and shall be lawful for us and such other Commissioners chosen to the Assembly appointed to have been this day holden, as may concur with us, to withdraw to a separate place of meeting, for the purpose of taking steps for ourselves and all who adhere to us—maintaining with us the Confession of Faith and Standards of the Church of Scotland, as heretofore understood—for separating in an orderly way from the Establishment ; and thereupon adopting such measures as may be competent to us, in humble dependence on God's grace and the aid Holy of the Spirit, for the advancement of his glory, the extension of the Gospel of our Lord and Saviour, and the administration of the affairs of Christ's house, according to his holy word ; and we do now withdraw accordingly, humbly and solemnly acknowledging the hand of the Lord in the things which have come upon us, because of our manifold sins, and the sins of this Church and nation ; but at the same time with an assured conviction that we are not responsible for any consequences that may follow from this our enforced separation from an Establishment which we loved and prized—through interference with conscience, the dishonour done to Christ's Crown, and the rejection of his sole and Supreme Authority as King in his Church."

2. To shew the continued consistency of the Free Church in the matter of Establishments, we give a document of date December last—which will very clearly explain itself. We extract it as we find it in the *Calcutta Christian Advocate* of March 16, with its very intelligible title :

LATEST MANIFESTO OF THE "FREE CHURCH."

(From an English Journal.)

"The following document which may be regarded as the deliberate Confession of Faith of the Free Church upon the Establishment and Voluntary questions, has just been received in this town. A few comments upon the questions at issue will be found amongst our leading articles :—

Committee-rooms, 7, North-street, St. Andrew's-street, Edinburgh, December 16, 1843.

DEAR SIRS,—The Committee appointed by the late General Assembly to answer the addresses and congratulations from other churches, in acknowledging the resolution passed by the West Riding of Yorkshire Association, at Shipley, on the 8th of June last, and transmitted by you to Dr. Chalmers, very naturally wish that the said resolution had been less in the style of censure and reproof. But believing that your remarks were well intended, and knowing that you and we are agreed on the great question of the sinfulness of the civil magistrate's interference *in sacris*, we take your observations in good part, and shall endeavour to profit by them.

In return we beg leave to assure you that our conviction, that it is the duty of the civil magistrate to countenance, encourage and support the true religion, is as clear and decided as that he is usurping the office of the Lord Jesus Christ, when he intermeddles with the administration of spiritual affairs. We regard the nation which is without a religious Establishment as virtually disowning the authority of Christ and repudiating the name of Christian. We have not changed our principles—we have no reason for changing them—our ministers have renounced the emoluments of the Scottish Ecclesiastical Establishment, and our people have deserted it along with us, because the grand bulwark of an Establishment was thrown

down, and we would not be partakers of other men's sins. But we love our Jerusalem, we cannot forget her, least of all when she is in ruins. Our fervent prayer is, that her walls may be rebuilt, her temple restored, the throne of Christ again erected in the midst of her, and the 'Man of Sin' withstood by the combined efforts of pure Protestant Establishments, and of Christians of all denominations recognising the supreme authority of Christ speaking in his word, and by the ministry of Gospel.

With regard to the Voluntary principle, properly so called, we never were opposed to it. We controverted, and ever will controvert, the non-Establishment principle: but the voluntary contributions of our people we have never been ashamed to ask, and have at all times thankfully received. The efficiency of the non-Establishment principle has not been proved as yet by the Free Church of Scotland. At the present time our funds come so woefully short of the demands upon them, that we are glad to receive the aid of our Christian friends in England, in Ireland, ay, and in America, to enable us to prosecute the glorious end of making the Free Church commensurate with the boundaries of our beloved country.

That the Spirit of truth may guard you and us from error, and guide us into the knowledge of all truth, and that He may enable us in all our contentings to keep the glory of God and the promotion of spiritual religion steadily in view, is the earnest prayer of, dear Sirs, in the name of the committee, yours sincerely,

PATRICK M'FARLAN, *Convener.*

Rev. Henry Dowsen.

3. What were the sentiments of the "*Free Churchman*," as expressed in our first number? Take the following extract from the article "*Why separate?*"—recording sentiments to which we still adhere.

"WE SEPARATE, as *Church-establishment-men*, from the State; not because we hold such establishments to be unscriptural, inexpedient or impossible; nay rather, we hold that, in a pure and independent form, they constitute the strength and glory of Christian nations, and believe that they will yet be the glory of the whole world: But, because the British State now denies all spiritual independence, to the Church as established by law in Scotland; and has by its various Civil Courts, subordinate and supreme, avowedly sanctioned and encouraged judicial interferences with almost every one of the Church's functions, so that of late not one of these could be performed without liability to secular coercion and civil penalties. In such a case, however strong our belief in the expediency and excellency of Church establishments in the abstract, we feel that we can no longer remain in ecclesiastical alliance with the State;—because the supremacy of CHRIST in His Church is disputed, and the spiritual freedom of that Church itself is denied, whilst human authority and secular fetters are substituted in their stead. In such circumstances, the Church, by the first law of her being, must burst her bonds and dissolve her convention, renounce her endowments, depart from the State, adhere to Christ, and become a "*FREE CHURCH*"—free to obey His every command, and exercise her every function, save when the hand of violence may prevent. She at least will be no party to her own bondage."

4. But, have we not, since the date of the above extract, changed our mind in regard to Establishments? Certainly *not*; for, the principle we hold to be essentially Christian. Take the following extract from Article I. of this present number, an Address of the Calcutta

Presbytery, in the sentiments of which we find the image of our own very mind :

"FATHERS and BRETHREN—To you formerly pertained the honour of contending long and painfully, but successfully, for the absolute and supreme Lordship of Christ, over the nations and families of the Earth, as a principle of Scripture Truth; and of maintaining, as a necessary consequence of the existence of such lordship, that it is the paramount duty of the Rulers of the Earth, as his ministers, officially to acknowledge His Kingship, and officially to provide for their subjects all needful means of Christian instruction, by furnishing His Church amongst them with adequate resources for the fulfilment of the great gospel commission of teaching every creature under their rule:—declaring, at the same time, that the Church was at liberty to undertake such Christian work, under the compact of distinct recognition, temporal support, and civil protection, as an independent Body, acting under the controul and direction of her own sole Spiritual Head.

FATHERS and BRETHREN—No sooner had this defence been completed by you, than you were called to another and more searching conflict. Leaving now the ground that Christ is the King of the princes of the Earth, and that, as such, they are bound officially to own and serve him; you were compelled to advance to this other principle,—that *Christ is the sole King and Head of the Church*, and that all his members are spiritually, and must be ecclesiastically, free;—drawing from it this practical inference, that, in all spiritual acts, even an Established Church cannot and must not be interfered with, by the secular power which does, civilly, endow and protect it;—that all endowments, privileges, comforts, or advantages, of whatever kind,—proffered on the understanding, that the State may dictate in purely ecclesiastical matters of Church government and discipline,—must be utterly and at once rejected. This conflict commenced with asserting the liberty of the members of Christ's body to resist intrusion, on the part of the civil power, in the matter of the pastoral ministry;—and it ended in maintaining,—by solemn protest and final separation from the Church established by law,—the *inalienable prerogative of Christ the Head*. The freedom of the Body being found to stand in the independence of the Head, you have proclaimed *JESUS KING*, and so have declared yourselves *FREE*.

5. Still, may not our *Episcopalian* friends feel as if taken somewhat by surprise when they find us meddling with the abuses of their Church—especially in the matter of that arch-abuse, *PATRONAGE*? Certainly *not*: for here we are able to give an extract from an appeal early addressed by us in this very Magazine to those Christian friends, under the title, "*Why not help us?*" and it will be noticed that there our appeal is founded on what some may consider rather an opposite claim, our helping them against their own bondage :

"WHY NOT HELP US, seeing that *we now are fighting your future battle?*—Let us suppose you members of what was lately our sister-establishment—the establishment of England. Your good and spiritual ministers feel and confess more and more, that their Church is weighed down by secular interference, and straitened by mere civil authority, so that there is almost no exercise of discipline, and no enjoyment of Church-rights. Many of you feel and admit that there is a sad want of ecclesiastical freedom, of ministerial independence, and of laical privilege: and that without these, which are the very vitalities of Church-organization, your Church can never discharge her functions effectively, faithfully or spiritually. But all these

are bestowed, and to be enjoyed, in **CHRIST** the **HEAD**; and without the avowal of the **HEAD**, you never can obtain the rights and powers of the **Members**. This is a law in the Kingdom of **CHRIST**—if you do not confess Him, He will not confess you. Your good men feel this—your honest men confess this—your holy ministers sigh for this—your pious laymen long for this—for this Church-freedom in **CHRIST** the **Head**: Your day of contest is coming, you *must* fight and prolong that battle which we have now again begun. There will yet be a **FREE CHURCH** in England, as in Scotland, formed from its Establishment:—this we doubt not. Help us then, ye right-minded men: for we are now fighting your future fight, as well as our own present one; and if we have been wounded and crippled, and weakened in the fight, and now ask you to help us,—remember what is written, “Blessed is he that considereth the case of the poor (or the weak!)—*The Lord will deliver him in the time of trouble.*” Then why not help us?”

Surely, after all this, it will not be said that we have acted inconsistently; or if so, in what respect? We have used no deceit, and we have shewn no change. We are, what we were:—what we have been, that we wish, in principle, hereafter to be;—only, by the blessing of God, better in spirit—and in practice, better,—loving no evil, hating no good, and shunning no truth.

VII.—EXTRACTS OF HOME CORRESPONDENCE.

[Extract 1.]

L—, 17th January, 1844.

What wonder that there should be scarce a breathing time—when all Scotland had to be planted with churches, and schools, anew in a day, and the world's wants as well as our home necessities supplied. It is a new thing in the world, the creation of a Church with its 700 congregations and edifices in six short months! It is a testimony to the energy and power of principle, such as the world has not seen since the primitive age. It is more marvellous by far than the renunciation of their livings and status by 470 of our ministers. *That* was a manifestation of passive virtue; but the creation of a new church, in so incredibly short a space of time, shews the active in combination with the passive, the power of suffering with that of doing; such as Paul manifested, and the early heroes of the cross on whom the Spirit descended above measure. O, for more of the power of that Holy Spirit, and we should go forth conquering and to conquer! the whole land would be ours, or rather I should say it would be Christ's—once more, a Holy land! Indeed, there are no limits to the extension of the Free Church, but our incapacity to supply labourers. Wherever we plant a minister, the people empty out of the residuary, like water from an overflowing well. The Establishment has entirely lost its hold over the affections of the people—they drop from it as naturally as leaves from the decayed twigs of autumn. It is the Church of the people of Scotland no more, and their Church it never can be again, unless they read the history of their country and martyred forefathers, as well as their Bibles, backward. Since the disruption, the number of our ordained ministers has increased from 470 to 520—fifty having been added to our number—and additions are daily making. Already, and before our people have rested

from their Church-building labours, the old Scottish demand is rising amongst them, for the School beside the Church; and this evening we have a great meeting in Edinburgh, and to-morrow night another in Leith, to forward the scheme approved by last Assembly for raising £50,000 for the erection of 500 schools. Nearly £20,000 have already been subscribed, and we are confident all will be raised before next Assembly. Such is the impulse given by recent events to the liberality of our people, that it is easier to raise £100, than before it was to raise £10. Indeed, there seems to be no limit to their giving, but our forbearance in asking. Your former brethren of — have subscribed upwards of a thousand pounds last year for Free Church purposes, apart from our scheme collections. Our Association for the Stipendiary Fund alone yields nearly £500 annually, a sum which at the present rate of stipendiary distribution enables us to support four ministers besides myself; and all this is given cheerfully, and I trust much of it is given to the Lord.

You will have seen from the correspondence, published in *The Record*, between Dr. Gordon and Brunton, that there is no hope of our retaining one stone of our Indian Institution-Houses. The hold of the Moderates on *property* is a death's grasp—it is proportioned to their incapacity to hold *persons*. They reverse the generous Patriarch's saying, Give me the persons, and take the goods. The goods they will have, to the last farthing the law will give them. I could scarcely help smiling at our friend Dr. Duff's noble hint—that all India was before them, and that other vast and princely cities remained to be possessed, Delhi, Agra, &c. &c. The hint would have told on Missionary minds, and had it been followed, would have shown that in the Establishment there were some missionary, or at least wise and generous spirits. But, rooted enmity to the Free Church is, I fear, amongst them;—and be assured, that unless the Lord change the hearts of the present rulers of the Established Church, and their counsels, you have nothing to expect but ejection and opposition.

Take heart. As noble an Institution will yet rise, for your accommodation, as that in Cornwallis Square. The moment you are ejected, Scotland is ready to hear your cry and build up your waste places.

We have raised £1,400 for the school building scheme in L. Is not that good for the old moderate town? Let — know this from me, for the honor of his native place.

•[Extract 2.]

A —, 18th Jan., 1844.

Now that it is clear you and your brethren at the presidencies will be dispossessed of the present buildings, the sooner surely that steps are taken for providing you with new ones, the better. There will not be the least difficulty found in this; the Free Church Committee will only have to appeal to their people for support, and the funds will be readily supplied. You must not measure our liberality *now* by your recollections of your last visit; we have had new life put in us by the disruption. The conduct of the ministers (a wonder itself) has wrought wonders amongst all of us; and the constantly flowing, unceasing, cheerful willingness to furnish to the Free Church, and all objects connected with it, all that is necessary to carry them on, is as decided as it is a novel and pleasing feature of our Church's character. Next to the Church at home, its India Mission is ardently the favourite with almost all our congregations, for causes which I need not mention to *you*; and I speak with perfect confidence

of the result of a call upon them for the funds to provide new buildings at all the stations, as good or better than those retained by the Establishment. The interval, I should hope, between your leaving the one and entering the other, can neither be long, nor prejudicial to your cause among the Natives.

I have alluded to the liberality of the members of the Free Church; and in truth it is wonderful. The demands upon them ever since Mayday have been unceasing, and they have been all met, one after the other, with a cheerful ungrudging willingness that testifies the attachment of the people of Scotland to their own Church, and the certainty with which it may be relied upon for the support of that Church in future. Thus, taking but one branch of these demands on an individual member (the largest branch to be sure, but there are many more), he gives, first, to the General Building Fund, and then to the General Sustentation Fund—then to the building fund of his own particular congregation—anon, an additional subscription is required for the latter, and subscription papers are presented from the poorer *quoad sacra* congregations of the same town, who are unable to build churches for themselves. Next, the contributor's own minister is to be provided by his grateful people with the same stipend as he gave up, and the poor ministers of Sutherland have to be looked after. By and bye one's own new church is opened, and as there is still a considerable debt upon it, a liberal collection must be got on that occasion: and presently, lest we should forget the way to give, comes down upon us Mr. Macdonald of Blairgowrie with a proposal (and not a "devout imagination" either as Regent Morton styled John Knox's) to build 500 Free Church Schools: and without any grumbling, we are cheerful givers, although with a good humored laughing shake of the head, as each new call steps forward, not by way of denial, but just to say, "well surely you *are* the last," while yet the next one is not sent empty away either. How different is all this from what I fear you saw when last here, of the sparing reluctant pittance given to the noblest religious objects, as if to a compelled tax!

[Extract 3.]

G —, 17th January, 1844.

At the same time the progress as a whole is wonderful. We are getting well on in St. D —'s; far beyond my expectation. We have adopted seat-rents to defray our debt, and hope to raise our collections to £4 or £5 a day. You will be glad to learn that the great Funds of the Church, the building and sustentation, look well.

The building is most satisfactory, and the sustentation is making great progress. What would you think of a dividend of £25 in February, with £8,000 over for the next? I understand it is quite equal to this. The Church is now turning her whole attention to this great central reservoir, and there is no doubt, that if the people generally can be prevailed upon to do their duty, £100,000 a year, is quite within their reach. Our contribution to the sustentation, down to this date is £320, which *relatively* is more than our building—a proof that we care for others more than for ourselves.

[Extract 4.]

A —, Jan.

For some years a Missionary Society, of all *Students* of both colleges, has been going on; each college having its own meetings. Last week was one of those meetings, when the question arose whether they were to join with

the Establishment or Free Church—an overpowering majority decided on union with the Free Church, and the minority separated. The first annual meeting of M—— C—— Missionary subscribers adhering to Free Church, takes place this week. They wrote to Mr. P—— for the use of the Divinity Hall as usual, which he granted on the ground of their always having met there; and on this the same party in K—— C—— applied to Dr. M—— for the Hall here, trusting, *as they told him*, he would be as liberal as Mr. P——; but they had no reply. The Free Church ministers lecture in turn in their churches, once a week, for the benefit of the Divinity students; and a great proportion go to these lectures, and have left the Halls. Several old students of K—— C——, who had left it and tried other means of subsistence, have come up this term to attend Dr. M——. One who left 5 years ago, and tried farming, has got a College Bursary, and will in process of time come out as a preacher! This, in one sense, is melancholy; yet I have no doubt it will all be over-ruled for good to the true cause.

Professor T—— told me yesterday, that his brother the Minister of E—— has been obliged to preach in a cave, with the sea roaring a few feet below. Thirty men volunteered to clear it out, and there they meet on Sabbath. The minister's family lives 40 miles distant, with ——, and there he is during the week also. A presentee was sent down by the Crown, but as the Duke of Sutherland to whom all the parish belongs, had not been consulted, the factor would not sign the presentation, and the poor Moderate tore his presentation in pieces and left them. It was of small moment for almost every soul adheres to Mr. T.

[Extract 5.]

G——, 27th December, 1843.

Mr. Macdonald (Blairgowrie) was here last week, about his school scheme, and met with very encouraging success. He has got in Glasgow, including what he raised during the Assembly, above £7,000, and they are still going on;—he was down at Greenock also, and got £1,400 there. It will be a great matter if he be able to make out the fifty thousand. The only fund that is behind is the *sustentation*; and they are making an effort for it at present; I believe they have begun in Edinburgh and are going to try it here:—with such demands for building, it is not wonderful that the other has been rather overlooked. I hear they are anxious to be able to make an additional payment in February of, £20 for the *present half year*. Our congregation have done very well in that respect; they sent their Minister an enclosure of £60 at the term: and during the six months they had paid £200 into the General Fund; and last Sabbath we collected £16 for the Home Mission. The whole sum collected during the last 7 months all over the country for the various Missionary schemes, including £1,400 for Sutherland and Ross-shire, is £15,000, which is certainly amazing. —— was in Edinburgh last Friday, at a meeting of the Society for propagating Christian knowledge, for the purpose of considering whether the teachers were required to belong to the Established Church. They resolved by a large majority that the members of the Society did *not* consider that the constitution of the Society required the teachers to belong to the Establishment; the other party moved to appeal at once to the Court of Session for their judgment;—that motion was lost, but what farther steps they may take we do not know. —— took the opportunity of visiting the Free Church College when in town—its success is most astonishing. The whole number of Students of Divinity in all is 220;—145 of these for the *first year*.

Dr. Duncan has 120 in his class, and the spirit of zeal and devotedness among the young men, is as remarkable as their numbers—the best prospect for the welfare of the Church. He also visited the Library, which contains 3,000 vols., and they have besides between 3 and £400 to lay out on books.

[Extract 6.]

23rd January, —.

— Met with Dr. Chalmers two mornings since, and he is in excellent spirits, instead of falling off. The collection, for *last week*, of the Sustentation Fund, amounted to £1,500, which is very promising. Both the Drs. were quite cheerful on the subject, and said, that they considered the great privations and sufferings of the persecuted people of God, would close with the severity of the winter;—matters would be more prosperous and settled with the Church then;—even the Lord smiled upon the extremities of His people; for, since May last, never had such a continued term of mild weather been remembered; no Sabbath had been severe or stormy enough to prevent large congregations from assembling, in the most bleak and exposed situations, often within water mark!

The tenantry on the Duke of Sutherland's and Lord McDonald's estates are worked up to such a state of excitement, from the continued persecution, that if matters do not soon assume a different aspect, they are prepared to emigrate *entirely* either to more friendly districts, or to distant countries.

VIII.—HOME INTELLIGENCE.

I.—REV. DR. CUNNINGHAM IN THE UNITED STATES.

(From the *New York Observer*, January 6.)

Meetings in behalf of the Free Church of Scotland have been held this week according to the announcement made in our last paper. The statements of Dr. Cunningham have been received with cordial satisfaction, and the cause he represents is taking a deep hold of the sympathies of the churches.

Dr. Cunningham is desirous that the position of the Free Church may be distinctly understood, and he has, therefore, prepared the following statement, as a more perfect exposition of his views than could be drawn from the report in our last paper:—

New York, Jan. 3, 1844.

To the Editors of the New York Observer.

I have to thank you for the report published in the *Observer* of last week, of the very gratifying meeting which I had on Monday, with so many ministers of different communions. The report is, in general, a correct summary of what I said upon that occasion. But there is one statement in which I think

my meaning is not very correctly brought out, and which, it appears to me, is liable to misconception. It is this—

“He was confident that his brethren would never consent to accept anything at the hands of the State, that would give one denomination a preference over another.”

I do not think that I stated this point quite so strongly as I am here represented to have done. The substance of what I stated, in answer to Dr. Patton's question, was this—

1. That, with the views we entertained, we could not say that we never would, in any circumstances, enter into alliance with the State, or receive State assistance.

2. That we never would receive State assistance upon any terms or conditions, expressed or understood, which were in the least inconsistent with the free and full exercise of all our rights and liberties as a Church of Christ.

3. That we could scarcely conceive anything more improbable than that the rulers of Great Britain, or of any of the kingdoms of this world, would be willing to give assistance and support to a Church upon terms and conditions with which it would be lawful for a Church of Christ to comply; and that this improbability was so great as practically to amount, in our judgment, to an impossibility.

4. That even if the State were to make to us proposals which, viewed in themselves, involved nothing that was in our apprehension inconsistent with the full recognition of all our rights and liberties as a Church of Christ, we would attach very great weight in deciding upon them, to the consideration of the way and manner in which our acceptance or refusal would bear upon our relation to other Churches of Christ, as there was good reason to believe that the maintenance of a *right* relation between the Churches of Christ in a community, would have a more important bearing upon the interests of religion, and the welfare of Christ's cause, than anything the civil power could do.

These propositions contain, I think, a correct summary of what I said. I might, perhaps, have put some of them more strongly than I did, without going beyond my own convictions, but I was anxious to avoid even the appearance of making unwarranted and exaggerated statements, for the purpose of removing the difficulties which some of my fathers and brethren might feel.

The question of national establishments is, with the views and in the circumstances of the Free Church of Scotland, a purely theoretical one; and of this I feel confident, that before the period arrives, if it ever come, when the rulers of Great Britain shall make to the Free Church proposals which she could for a moment entertain, the Churches of Christ in that country will have attained to such a unity of sentiment, and such a cordiality of affection for each other, as to secure united and harmonious action in regard to all important matters that may bear upon the welfare of each and all of them.

I am persuaded that if the subject were carefully and deliberately investigated; it would be found that there is no material difference between the views of the American Churches and those of the Free Church of Scotland, with respect to the great general principles which ought to regulate the conduct of nations and their rulers in regard to religion and the Church of Christ.

You have fallen into an error in representing me as saying, that *three-fifths* of the ministers of the Establishment had left it. What I said upon this point was, that about *two-fifths* of the ministers, and probably about *two-thirds* of the elders and people, who had once been connected with the Establishment, now form the Free Church of Scotland.

In a daily paper of this date, I find that I am represented as speaking with grateful acknowledgments of the kindness with which I had been received, "particularly by the old Churches." Whatever may be meant by the "old Churches," I can assure you that I did not utter one word, which afforded the slightest countenance to any such distinction, but expressed my deep sense of obligation for the equal kindness with which I had been received by all the ministers of different denominations with whom I had the privilege of being acquainted.

I am, yours, &c.

WM. CUNNINGHAM.

2.—THE DEPUTATIONS IN ENGLAND.

(*From the Witness.*)

We continue to receive encouraging accounts from all the districts into which our ministers have gone to plead the cause of the Free Church and enlist the sympathies of English Christians. A letter after letter reaches us, from Cornwall to York, we are sometimes forcibly reminded of the effects produced by the policy of Elizabeth and the Stuarts towards the Puritans. They were driven from their homes by the bigotry of their persecutors; but He, whose ways are not like our's, was guiding all the movements, and making even the wrath of man to praise him. The persecutor was, in effect, turned into a missionary, at least his wrath was overruled to occasion the spread of Christian truth, and gather in sinners in every land to the fold of the Shepherd of souls. And in a manner somewhat similar, the course pursued by our rulers has been already overruled to strengthen religious principle, and increase its influence in thousands of souls. Not that the English brethren needed our teaching or guidance; but as the natural tendency of man is to contract and limit the expansive power of religion,—to suppose that its influence is most felt and most submitted to in our own party, or our own land, that tendency needed a corrective, and events and movements have been forced upon us, calculated to break up this contracting tendency,—to give a wide, expansive character to the views of religious men; and it is in this respect that we think, the time has come, when the hand of God may be visibly seen at work in the consequences of the disruption. In proportion as the Establishment in Scotland has become exclusive, insulated, and sectarian, the Free Church has become catholic, and prepared to hail as brethren all who love the Lord Jesus in sincerity and truth.

This is very manifestly seen in the reports which we receive concerning the deputations. Yorkshire, Bedfordshire, Lincolnshire, Leicestershire, Cornwall, Devon, Dorsetshire, and Gloucestershire, are in course of being visited, and the accounts of the reception which the ministers meet with are all that could be desired. At first, their welcome was the result perhaps rather of surprise than of distinct intelligence, because the principles involved in our controversy were not well understood. But the discussion of them in England, and the cordial interest taken in them by the intelligent portion of the newspaper press,—the hostility of the *Record*,—the Puseyism of the *Times*,—and the coldness of many Churchmen, have all conspired to fix attention on our question; and, wherever it is understood, it has been responded to in that generous way in which Englishmen have ever befriended the oppressed.

We have already given extracts regarding the impression made and the

effects produced in Cornwall, and other parts of the country. To-day's paper contains some farther accounts, and, we understand, that some additional ministers are required for the districts in the south. The Rev. Thomas Pitcairn, Clerk of the Free Church of Scotland, proceeded to Dorsetshire on Monday last, to join the deputation there; and though it need not be disguised that some shades of difference of opinion do exist between us and the brethren in the south, the spirit of our common Christianity has invited us to meet on common ground,—“to mind the same things,” as far as we are agreed,—and to hope that where we are not like-minded, we may all be brought to see eye to eye at last. So great is the demand for Free Church ministers in the districts mentioned, that we fear those who are already absent may be longer detained in England than was at first supposed; but surely their congregations will not grudge their absence, employed as they are in building the waste places and repairing the breaches in our Zion, by inviting the co-operation of English Christians.

We say, English Christians. But we should not forget that, at many points, our ministers have been helped by their countrymen in England, in a way that is worthy of their country and their Church. They tell us that they rejoice in testifying their gratitude to God for the deliverance vouchsafed to it from the fetters of Erastian bondage, and in reversing the conduct of the nobles of Nehemiah's time, who “put not their shoulder to the work.” Our countrymen, indeed, with few exceptions, have helped our ministers on their way, cheered them by their hospitality, and co-operated with them in their work of faith. The “cup of cold water” will not be given in vain.

We understand that the deputation to London, one of the largest and most influential that has hitherto left Scotland, is making its arrangements. Our zealous friends in the metropolis, aided by two or three gentlemen from Scotland, are organizing London; and it is hoped that by the last Sabbath of February there will be at least twelve Free Church ministers, and half as many elders, employed in London in this cause.

We cannot withhold the following letter from a Christian friend, an Englishman, in Launceston, to an elder of the Free Church in Edinburgh, regarding the deputation to Cornwall, consisting of Messrs. Fairbairn, Macgillivray, Mackenzie (Dalbeattie), and Stirrat. It indicates the true, because the spiritual, perception of the strength of our cause,—the strength which will sooner or later overcome and annihilate all opposition. Similar letters have reached us from Bedfordshire and Lincoln:—

“MY DEAR FRIEND,—I think you will like to know how your brethren have fared amongst us; and it gives me great pleasure to tell you that they have made a deep impression here, and throughout the county. Indeed, I know not when I enjoyed such an intellectual and spiritual treat; and I hope my faith was much strengthened, as I looked on and heard men who had suffered the loss of all things for the sake of Christ. I heard Mr. Fairbairn preach twice, and both sermons were distinguished for power, eloquence, and unction. Mr. Mackenzie just came in time for the meeting on Monday, and both spoke admirably, giving lucid and touching statements of your views and present position. They left us on Tuesday regretted by us all. The collections amounted to nearly £52, which for us we consider tolerably well, as the rich and *Church* folks are not on our side. But I have told you before, you are to do us more good than we can do you, except that new prayers will be called forth on your account, and mutual love. I hope, greatly promoted. The subjects presented to the different audiences by your deputation, will force Englishmen to think, and even the worldly will be constrained to admit that the religion of Christ is one of power and devotedness. The deputations to Devon and Cornwall are now at Plymouth,

and I expect will produce a great sensation there, although a High Church feeling will work against it as much as possible. They are to be in Exeter on Sabbath week, and I am very anxious that they should do well there, for that is a city almost, alas ! under the power of Henry of Exeter, and you know something of his Popish propensities, having a clergy ready to go here or there at his bidding. If you see that poor "*Record*," you know something of our condition, for even that poor paper is obliged to let put sometimes the plight we are in. But the 'Lord reigns,' and the Free Churchmen are a noble band to go out to battle with us."

3.—ANOTHER MUNIFICENT DONATION.

Dr. Chalmers has received from Mrs. and Misses Lenox of New York, a draft for £.500 in behalf of the India Mission of the Free Church. The following extract from the letter which accompanied this noble donation, presents a specimen of the impression which has been so extensively made in favour of our cause by the fact, that all our foreign Missionaries have adhered to us :—The whole sum is "to be transmitted to Dr. Duff, to be distributed by him among your stations there, in such proportions as their respective emergencies may require. We were very much interested in ascertaining that your Missionaries had *all* determined to abide with the Free Church ; and apprehensive that their exertions might be in a degree paralyzed by their want of funds, we determined to aid them and the cause beyond what we do through our own stations. We thought, too, that Dr. Duff and his coadjutors would feel cheered and encouraged by finding that they were thought of in the *far west*."

IX.—SPIRITUAL THOUGHTS.

READER ! After having flitted over our many pages of miscellany, (a MISCELLANY, alas ! but *too necessary*), let your mind now rest itself on these two sweet and refreshing extracts of Christian grace, from the recorded experience of an EDWARDS and a WATTS, no mean servants of a glorious and most gracious LORD :—

1.—HEAVENLY MINDEDNESS.—(*Edwards.*)

The heaven I desired, was a Heaven of holiness—to be with God, and to find an eternity, in divine love, and holy communion with CHRIST. My mind was much taken up with contemplations on heaven, and the enjoyments of those there, and living there in perfect holiness, humility, and love. It appeared to me a great clog and hinderance, and burden that what I felt within I could not express to God, and give vent to as I desired. Heaven appeared to me exceedingly

delightful as a world of love. It appeared to me, that all happiness consisted in living in pure, humble, heavenly divine love. My support, when my heart was like to faint, was in contemplations on the heavenly state. It was my comfort to think of that state where there is fullness of joy, where reigns heavenly, sweet, calm, delightful love, without alloy ; where there are continually the dearest expressions of this love. How sweetly will the mutual lovers join together to sing the praises of God and the Lamb ! How full will it fill us with joy, to think that this enjoyment, these sweet exercises, will never cease or come to an end, but will last to all eternity !

2.—LOVE TO GOD AND CHRIST.—(Watts.)

My God ! permit a creeping worm to say,
 Thy Spirit knows I love thee. Worthless wretch,
 'Tis dare to love a God ; but grace requires,
 And grace accepts. Thou seest my lab'ring soul ;
 Weak as my zeal is, yet the zeal is true ;
 It bears the trying furnace. Love divine
 Constrains me ; I am thine. Incarnate love
 Has saved, and holds me in Almighty arms.
 Here my salvation, my eternal hope
 Amidst the wreck of worlds and dying nature :—
 I am the Lord's, and He's for ever mine.
 Almighty power ! I love thee ; blissful name,
 My Healer, God ! May my inmost heart
 Love and adore for ever !

THE FREE CHURCHMAN.

VOL. II.]

MONDAY, APRIL 15, 1844.

[No. 7.

I.—REVIVALS OF THE CHURCH OF CHRIST IN SCOTLAND.

“O LORD, revive thy work in the midst of the years.”

NO. 2.—KILSYTH, 1742-43.

When the Saviour had nearly “finished the work” the Father had given him to do, and when about to be invested as Mediator with the glory which he had with the Father before the world was, he comforted his disconsolate followers by telling them, that when he went away, he would send the Comforter, who would lead them into all Truth, and who would abide with them for ever. And, after his resurrection, before he bade them a final adieu, he left with them, and through them to all his followers in every age, this animating promise—“Lo, I am with you alway, even unto the end of the world.” Every christian is aware how remarkably these promises were accomplished, in the experience of the primitive church. “Jesus Christ is the same, yesterday, to day, and for ever.” Since the memorable day of Pentecost he has repeatedly, and sometimes not less remarkably, fulfilled his gracious promise of “the gift of the Holy Ghost.” Perhaps no country in the world since the days of the Apostles, has been so signally blessed, in this respect, as Scotland. Many are the instances in which Divine influence has descended “as dew upon the tender herb, and as the showers upon the grass,” “on this hitherto privileged and happy land. If the Jews of old, when they reached “the other side Jordan,” were required frequently to recount “the acts of the Lord,” and the way by which their fathers had been led, surely it is most befitting that the spiritual seed of Jacob should recollect and commemorate the manifestations of Divine grace, in past ages, towards the true Israel of God. The remembering of God’s dealings with his ancient people was intended to benefit the descendants of those who had been the subjects of them; so, perhaps, the present attempt to record “God’s mighty acts,” towards His spiritual Israel in this land, may, by the blessing of the Spirit, stir up some of the present generation in faith and in fervency to desire even “greater things than these.”

It was early in the year 1742, when the Spirit of God remarkably visited the parish of Cambuslang, then under the pastoral care of the Rev. Mr. McCulloch. It was computed that, by his instrumentality, aided by many pious ministers, about four hundred individuals were brought to the knowledge of the truth as it is in Jesus. This remarkable display of the

Mediator's power awakened great joy in the hearts of God's people, and stirred up many pious ministers and people in other parishes to earnest persevering prayer that the Lord would carry on His work, and refresh his weary heritage over the land. Among the many godly ministers who frequently visited Cambuslang on this memorable occasion, was the Rev. Mr. Robe, minister of the neighbouring parish of Kilsyth. Like Mr. McCulloch, he was a man of prayer, deeply aware of the responsibility attending his office, and anxiously solicitous for the eternal welfare of his people. Every time he visited Cambuslang he seems to have returned to his own charge as if "anointed with fresh oil," resolutely determined to know nothing among them but "Jesus Christ, and him crucified." By this time he had laboured in the parish of Kilsyth for the space of thirty years, without being aware of any remarkable success having accompanied his ministrations. During that period, the parish had been visited with a severe fever, by which many, particularly of the godly, were suddenly cut off. That visitation was followed by a famine, and shortly after, in the summer of 1733, great loss was sustained by a destructive storm of thunder and lightning; but, instead of these judgments leading the people to think of God, whose displeasure they had incurred, and to seek Him "with weeping and with supplication," wickedness seemed to increase. Mr. Robe, in his narrative, testifies that no one appeared to be affected with sin, the cause of all the evils that were complained of. On the contrary, the Societies for prayer declined, the love of many waxed cold, the spirit of formality seemed to prevail, and open transgression greatly abounded. In these painful circumstances the good man betook himself to prayer in behalf of his people, and continued still most faithfully to set before them "life and death—the blessing and the curse." In the year 1740, he commenced a series of practical discourses on the doctrine of regeneration. He explained and applied, with all faithfulness and scriptural simplicity, the nature, the importance, the necessity, the evidences of this spiritual transformation, and although these discourses were listened to with apparent seriousness, yet no visible effects followed at the time. When Cambuslang and other parishes were sharing so copiously of the Divine influence, it was matter of grief and discouragement to Mr. Robe that not one of his people seemed as yet at all to be awakened. He continued to wrestle much in prayer, and still with affectionate earnestness to exhibit to his people a full and free salvation. "The effectual fervent prayer of a righteous man availeth much." Like Jacob, he wrestled, and, like Israel, he prevailed—The Lord did in due time send a "plenteous rain." The first symptoms were the reviving of many of the meetings for prayer, the institution of some new similar associations, and particularly of one composed exclusively of females, from ten to sixteen years of age. These movements were hailed as the harbingers of brighter days.

Mr. Willison of Dundee, "whose praise is in the gospel throughout all the churches," being on a visit to Cambuslang, spent a few days at Kilsyth, on his way home. Being requested to preach, he did so, and delivered "a distinct, plain, and moving sermon," from these words:—"He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Many of those who were afterwards effectually awakened dated their first serious concern about their souls, from hearing that sermon. On the Sabbath following, 18th April, 1742, Mr. Robe preached from these words:—"My little children, of whom I travail in birth again until Christ be formed in you." He experienced more than usual tenderness in reading the text, and could not refrain from tears. On the Sabbath immediately following, one woman was awakened to a very distressing sight of her sinfulness and consequent exposure to misery. She was observed by some in the congregation to be under great uneasiness.

When the congregation dismissed, she was not able to proceed on her way home, and soon after was found in a field crying out like the jailer, "what shall I do to be saved?" She was brought back to the minister, who conversed with her for a considerable time. She said that in hearing the sermon she was made to see that she was unlike Jesus Christ, and like the Devil, and altogether in a state of unregeneracy. She had strong impressions of the greatness of the wrath of God, to which on account of sin, she felt herself liable. She parted with Mr. Robe considerably composed. She continued for some time to endure occasionally, very great mental anguish, but soon after obtained sensible relief, by an "apprehension of the mercy of God in Christ." On Sabbath, the 9th of May following, five persons were awakened to a distressing sight of their sinful and lost estate. Mr. Robe, and the praying people around, fondly cherished the hope that this might be but as a few drops before the plentiful rain.

And now the period of peculiar favour to this parish was come—the time that God had set. Mr. Robe in his narrative states,—“On May 16, I preached, as I have done for some time, on Gal iv. 19: ‘My little children, of whom I travail in birth until Christ be formed in you.’ While pressing all the unregenerate to seek to have Christ formed in them, an extraordinary power of the Divine Spirit accompanied the word preached. There was a great mourning in the congregation, as for an only son. Many cried out, and these not only women, but some strong and stout-hearted young men. After the congregation was dismissed,” continues Mr. Robe, “an attempt was made to get the distressed into my barn, but their number being so great, this was impossible, and I was obliged to convene them in the kirk. I sung a psalm and prayed with them, but when I essayed to speak to them I could not be heard, so great were their bitter cries, groans, and the voice of their weeping. After this, I requested that they might come into my closet, one by one. I sent for the Rev. Mr. John Oughterson, minister of Cumbernauld, who immediately came to assist me in dealing with the distressed. In the meantime, I appointed psalms to be sung with those in the kirk, and that the precentor and two or three of the elders should pray with them. The noise of the distressed was heard from afar. It was pleasant to hear those who had been in a state of enmity with God, despisers of Jesus Christ, and Satan’s contented slaves, crying out for mercy;—some, that they were lost and undone;—others, ‘what shall we do to be saved;’ others, praising God for this day, and for awakening them; and not a few, not only weeping and crying for themselves, but for their graceless relations. And yet it would have moved the hardest heart, that many of them, like the Israelites under Pharaoh’s oppression, hearkened not when I spoke unto them, they were so overwhelmed with anguish of spirit, because of the spiritual bondage they felt they were under—There appeared about thirty awakened this day, belonging to this and the neighbouring congregations. About twenty of them belonged to this parish. Some few to the parish of Campsie, and the remainder to that of Kirkintilloch. But I have found since, in conversing with the distressed, that the number of the awakened far exceeds thirty.”

“On the Wednesday immediately following this day of the Redeemer’s power, there was a sermon for the first time on a week day. Mr. Warden, minister of Campsie, and Mr. McLaurin, one of the ministers of Glasgow, preached on the occasion. The number of the awakened this day was as great as on the Lord’s day. The greater number was from the parish of Kirkintilloch; there were also some from the parishes of Campsie and Cumbernauld. Nor did this movement of Divine grace soon terminate. The blessed work of conviction and conversion went on. The Redeemer did “ride prosperously because of truth, and meekness, and righteousness,”

—His “arrows were sharp in the heart of the King’s enemies. The number of the awakened, belonging to this parish, amounted this week to forty.”

When the Revival commenced, such was the desire of the people to hear the word of God, that, as has been just stated, it was found necessary to institute a week-day lecture. Wednesday was the day selected for that purpose; and on that day there were sometimes two and even three discourses. Monday, Tuesday, Thursday, and Friday, were appropriated for conversing with the spiritually distressed. Notwithstanding such abundant labours, Mr. Robe was enabled to persevere—his bodily health suffered not, and his inward man prospered day by day. His friends sometimes tried to persuade him to relax his excessive labours, but, growing love to Jesus, intense compassion for perishing souls, ardent zeal for the promotion of God’s glory constrained him to persevere in his arduous but interesting duties. “It soon became,” says he, “the pleasantest work in which I ever engaged. Though I was wearied when I went to bed, yet, like the labouring man, my rest was sweet to me. The Lord gave me the sleep of his beloved, and I was fresh by the morning. The way of the Lord hath been my life and my strength.”

The ordinance of the Supper was as usual, dispensed on the second Sabbath of June, and was attended by the happiest results in the experience of many. The blessed work of conviction and conversion continued greatly to increase after that solemn communion service, and it was intimated to the minister in the middle of September following, that a general desire existed among the people for another and an early opportunity of observing that ordinance. After much prayer and conference on the part both of the minister and the people, it was resolved that the death of our Lord should be a second time celebrated that year; which was accordingly done on the third Sabbath of October. The account given by Mr. Robe of the interesting solemnity is truly heart-stirring. “I was assisted on the occasion by the Rev. Mr. McLaurin of Glasgow, Mr. James Warden of Calder, Mr. John Warden of Campsie, Mr. James Burnside of Kirkintilloch, Mr. James Mackie of St. Ninians, Mr. John Smith of Larkert, Mr. Spiers of Linlithgow, Mr. Thomas Gillespie of Carnock, Mr. Hunter of Saline, Mr. McCulloch of Cambuslang, and Mr. Porteous of Monivaird. Upon the Fast-day, sermon was in the fields to a very numerous and attentive audience, by three ministers, without any intermission, because of the shortness of the day. Upon the Friday evening there was sermon in the kirk, and there was a good deal of concern among the people. Upon Saturday there was sermon both in the kirk and in the fields. Upon the Lord’s day the public service began about half-past eight in the morning, and continued without intermission till half-past eight in the evening. I preached the action sermon, by the Divine direction and assistance, from Eph. ii. 7. ‘That in the ages to come he might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus.’ There were about twenty-two services, each consisting of about seventy persons. The evening sermon began immediately after the last table-service. And though I desired that the congregation in the fields should be dismissed after the last service, yet they chose rather to continue together till all was over. During all the services there was the most desirable frame and observable concern among the people, that had ever been anywhere seen. It began to be considerable, when Mr. Warden of Campsie preached, and it continued and greatly increased while Mr. Spiers preached, who concluded the public work of the day in the fields. On Monday there were sermons both in the kirk and in the fields. There was a good deal of observable concern; and several were brought under spiritual distress in the fields. In the evening, two ministers preached to the numerous distressed convened in the kirk.

On Tuesday morning there was a sermon preached, and a discourse by another minister, containing suitable instructions and directions both to the awakened, and to those who had never attained to any sight or sense of their sin and danger. The spiritual fruits of this solemn and extraordinary dispensation of Word and Sacrament were truly animating. Many secure sinners were awakened. Zion's mighty King brought the wheel of the law over them, and sent them home with broken and contrite hearts. Some who came hither in a state of spiritual distress and law-work, felt such a time of the Mediator's power as enabled them to embrace Jesus Christ with such distinctness, as to know that they had done it. Many had the love of Christ so shed abroad in their hearts by the Holy Ghost, that they could not contain, but were constrained to break forth in floods of tears in the most significant expressions of their own vileness and unworthiness, and of the deep sense they had of the exceeding riches of God's grace, in his kindness towards them by Christ Jesus."

It is delightful to contemplate the solid nature of this work of Revival. It was far removed from enthusiastic fanaticism on the one hand, and presumptuous Antinomianism on the other. Although some who seemed to be awakened ultimately fell away, yet the experience of many made it unequivocally manifest, that "the Lord himself had given the word." Deep humility, hatred of all sin, love of holiness, aspirations after conformity to the image of God, fervent prayers and endeavours that others might be brought to the same views and the same enjoyments, characterised the greater number of the individuals with whom Mr. Robe was called to converse. Indeed, the views of sin, and of the way of salvation, entertained by the individuals brought under the power of this blessed work of the Spirit, were, generally speaking, of the most scriptural and enlightened description. One man being asked "what he took closing with Christ to be;" made this most intelligent reply:—"I take closing with Christ to be a receiving of Him as a Prophet, to teach me the way of salvation: as a Priest to atone for me, and to be my righteousness in the sight of God; and, as a King, to rule over me, and to subdue sin and corruption in me: and that without Christ's righteousness imputed, I can never be accepted in the sight of God." One woman, after she was brought distinctly to receive, and rest alone upon Christ for salvation, thus expressed herself:—"Worldly thoughts are away from me now, and oh that they would never return again! Ten thousand worlds could not give me the love and joy with which Christ now fills me." When asked some questions by Mr. Robe, she said, "Sir, though you put questions to me, as was done to Peter, Christ, who knows my heart, knows that I do love Him, and I am resolved, in the strength of imparted promised grace, to show my love to Him by keeping His commandments." She sometimes gave utterance to such words as these—"He is my sure portion, whom I have chosen for ever. Oh, what hath he done for me! I desire to have all the world brought to Him, that they too may partake of His rich and sovereign grace."

Although the greater number, like the awakened at the day of Pentecost, or like the convicted jailer at Philippi, were made to cry out, under a sense of sin and apprehension of coming wrath, and could not conceal their distress, yet many were brought to Jesus in a more gentle and silent manner, whose cases were not made known to Mr. Robe till they had obtained peace in believing. Two or three instances of this kind may be given, nearly in Mr. Robe's own words, from among the many that might be quoted:—A woman who was brought to concern on 16th May, waited upon Mr. Robe the following week, manifesting great anxiety for the

salvation of her soul. "I was," says he, "much pleased with the character of her convictions, with her knowledge, and the longing desires she expressed after Jesus Christ. I said to her, 'essay to accept of Christ, bestir yourself, rise up at his call, and invite Him to enter into your heart, into your soul.' Without intending or meaning what she did, she arose with great composure, stood and prayed in a most scriptural style. She acknowledged sin, original and actual, her utter want of righteousness, the wonderfulness of God's patience to her. She prayed for mercy to be drawn to Jesus Christ, and that she might be clothed with His white raiment. Sometimes in her address, she would say—'Sweet Jesus;' 'He is precious;' 'He is altogether lovely.' She first came to sensible relief from a sermon I preached on John xvi. 10, 'Of righteousness, because I go to my Father, and ye see me no more.' In her return home that day, these words were strongly impressed on her mind—'My heart is fixed, O God, my heart is fixed; I will sing and give praise.' She fell down upon her knees; her heart being filled with joy in the Lord, and her mouth with His praise."—

—"C. D. came first under convictions by hearing the doctrine of regeneration stated, as it is the writing of God's law upon the sinner's heart, from Heb. viii. 10. He was made distinctly to see that it was not as yet written upon his heart, and that if he would be happy hereafter, it was indispensably necessary that it should be so. Upon the evening of the day when he received his first impressions, he conversed with a friend concerning the resurrection, the general judgment, and the sad state in which impenitent sinners must be throughout eternity. By such converse his impressions were deepened. Every sermon and every awakening experienced by his neighbours was blessed for the same end. He told me that he could apply to himself the greater part of a sermon he heard from me concerning the Spirit's convincing the world of sin; such as, that he usually begins with one sin, and after that proceeds to convince of particular sins. He was convinced of the sins of his heart, and of the evil nature of sin. He was not so much distressed about sin, as exposing him to hell, but he felt particularly grieved as it was an insult offered to a holy God. He got such a sight of the filthiness of sin, as to loathe himself on account of it. He was also convinced of the great sin of unbelief, of the sinfulness of the least thought of iniquity, though not consented thereto; of the evil of self-conceit, a sense of the sinfulness of which stuck as long with him, as he termed it, as any thing else. He was also sensible of his inability to help himself, of his own want of righteousness, and that he could not work out a righteousness for himself. He was brought to see the sufficiency of Christ's righteousness, and that He, to use his own words, was always ready, if he would but trust in Him. Seeing that he had not informed any one of his spiritual distress till he got relief by believing in Christ, I asked what it was that kept up his spirit under fear and trouble of mind, continuing so long. He told me that when his heart was like to burst in prayer, that word came constantly in his mind, and encouraged him to wait for the Lord with patience and hope:—'I waited patiently for the Lord, and He inclined unto me, and heard my cry.' His first relief came in this manner. In the Society for Prayer of which he had become a member, he inquired, 'What was the most proper exercise for a person under convictions?' to which it was replied by a very judicious Christian, 'That it was to behold the Lamb of God,' which he essayed to do.—When I gave, in a public discourse, the marks of those who had Christ formed in them, he said that by the help of the Spirit he could apply them all to himself, and that during prayer and after sermon he was in a frame surprising to himself; that his whole heart and affections went out in closing with Jesus Christ, and that he was filled with rejoicing and wonder at His love."

"R. S. was first touched with convictions on the Lord's day, May 16. He heard sermons upon the Wednesday at Kilsyth, and upon Thursday at Kirkintilloch. He spent the greater part of the last mentioned evening in the fields, crying out under a deep sense of sin. He came to me on the following day in great mental distress. He had a distressing sight of particular sins, such as Sabbath-breaking, cursing, swearing, evil thoughts, &c. He was grieved for sin as an offence against God; and said with great earnestness, he would give a thousand worlds for Christ. He saw that he had a vile corrupt nature, and mourned over the sin of so long despising Christ through unbelief. I endeavoured to instruct him in the nature of faith and the way of salvation through Jesus Christ. On a subsequent occasion, when conversing with him, he said he had endeavoured to close with a whole Christ in all his offices, and counts all things but loss and dung, for the excellency of the knowledge of Jesus Christ, and that he may win him. He said that he had now an inclination to Christ, and that his heart flutters in him like a bird when he thinks of him."

It is emphatically said by an inspired writer, that "the grace of God which bringeth salvation, teaches to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present evil world." This declaration of holy Scripture, received remarkable illustration at Kilsyth. The number of individuals who were awakened in the parish, and who afterwards publicly professed the faith of Christ, was upwards of three hundred; and by various authentic documents, recorded in Mr. Robe's Narrative, it is ascertained that the life and conversation of these, with fewer exceptions than might have been expected, were such as became the gospel. The moral influence on the parish generally, was remarkable.

Mr. Robe thus writes—"Among the instances of the good fruits of this work upon the people, may be mentioned visible reformation from many open sins, particularly cursing, swearing, and drinking. In social meetings, edifying conversation has taken place of what was frothy, foolish, or censorious. Instead of worldly and common discourse on the Lord's day, there is that which is spiritual and good to the use of edifying. There is little of what was formerly common, strolling about the fields, or sitting idle at the doors of their house on that holy day. There is a general desire after public ordinances. Before this, I could never prevail with the best to attend the preaching of the Word during the week, and therefore could have no stated weekly meeting for expounding; now, however, they desire it, and the generality of the people attend as regularly as upon the Lord's day. The worship of God is set up and maintained in many families who formerly neglected it. There are many new societies for prayer, composed of individuals of all ages, and not only of those who have been lately awakened, but of those who before had a character for seriousness. Former feuds and animosities are in a great measure laid aside and forgot, and this hath been the most peaceable summer amongst neighbours that was ever known in this parish. I have heard little or nothing of that pilfering and stealing that was so frequent before this work began. Yea, there have been several instances of restitution, and some of these showing consciences of more than ordinary tenderness. The change on the face of our public meetings for worship is visible: there was never such attention and seriousness seen in them as now. The change is observed by every one who formerly knew the parish. One observing person said to me, that if there was no more gained by this wonderful work of the Spirit, there was at least a great increase of morality."

Such is a short sketch of the remarkable outpouring of the Spirit of God at Kilsyth during the year 1742-43. It furnishes one among the many emblems of that more "plentiful rain" with which the millennial glory shall be ushered in. When the past history of the world and of the church is con-

templated, it is refreshing to find such verdant spots amidst the spiritual sterility that every where abounds. And when viewing the present aspect of society, so luke-warm and so secure, it is delightful to anticipate with certainty the predicted period, when, in the metaphoric language of Scripture, "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose." The outpouring of the Holy Spirit, by which alone this change can be effected, is matter of promise, and matter of prophecy. The prayer of faith works wonders. The plea of the finished work of Emmanuel is irresistible. Encouraged then by the promises, the predictions, and the arguments of Scripture, let every true wrestler at the throne of grace adopt the resolution of the Prophet—"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

While secret prayer for the descent of the Holy Spirit is thus earnestly pressed, small concerts for prayer are at the same time no less urgently recommended. Such meetings preceded, accompanied, and followed the Revival of 1742. Jesus still reigns "a Prince and a Saviour"—"a Priest upon his throne"—ready to subdue the rebellious heart of man by the efficacy of his own sacrifice. The love of Jehovah is still overflowing. The resources of the Spirit are still equal to the conversion of a world: one breathing from Him would make our people live. O then let God's people unite together—let them speak often one to another: He will hearken and hear! Let them give Him no rest till he establish, and till he make Jerusalem a praise in the earth!—*Glasgow Tract.*

II.—AN ADDRESS TO FRIENDS AT HOME, ON THE NORTH INDIA MISSION.

(By A FREE CHURCHMAN IN CALCUTTA.)

[Continued from page 329.]

I need not enlarge on this subject. It will be enough for me to notice two peculiar features of Hindooism—*Caste*, and the rights of Kulin Brahmans. I have already briefly alluded to *Caste*, but a few words more, in order to show the nature of the system of Hindooism as it appears in its castes, will prove, how awfully bad its inevitable tendency *must* be. The institution of *Caste* may be described, as the arrangement of men into various classes, in which they must live separately, not daring even to eat with men of other classes, and owning no sympathy nor feeling whatever with any below or above them. Bishop Heber briefly and truly declared it to be "a system which tends more than any thing else the devil has yet invented, to destroy the feelings of general benevolence, and to make nine-tenths of mankind, the hopeless slaves of the remainder." Bishop Wilson said, that it cuts "asunder the bonds of human friendship on the one hand, and prevents those of Christian love on the other." And if this vile

system which makes the lower castes hopelessly poor, and the upper castes unworthily their masters ; which divides men from men as though different blood flowed in their veins, and different duties and rights naturally belonged to them ; which consigns some to perpetual drudgery in menial offices, and others to pampered idleness ; if this in its ordinary workings is so bad, what shall we say to Caste, when exhibited in its full proportions, in Kulin Brahmans ? The privilege of that race, is, to marry as many wives as they please ; they do so, and then are under no obligation to support them. They marry wives for money, obtain their dowries, and leave them ; and then *humane* Hindooism again steps in, with an injunction that the widows may not remarry. Thus, many are made the nominal wives of vile impostors, who rove about the country, seeking for victims. How great the practical evils of this system have been, and are, it is impossible even to imagine.

But all this, it may be said, refers to Hindoos, not to Mahomedans. Yes, but then it must be remembered, that the lowest classes of Mahomedans, like the bheesties or water carriers and the syces or grooms, are partakers of many of the prejudices, and have adopted many of the habits of the Hindoos. And as to the rest of the Mahomedans, they share quite enough with the Hindoos, to render them degraded too. Both classes are utterly ignorant, and such dense ignorance as theirs, of itself must be the parent in the natural heart of man, of the grossest vices. They both have adopted, or are under the influence of the system of slavery—a system, which is now no longer to be recognized by the British Government, but which has existed for generations, and which actually does exist now, and will only gradually cease under the recent legislative enactment. The pernicious moral effects of slavery are notorious—I need not therefore stay to show, how much injury must have been done to the national character as well of the Mahomedans, as of the Hindoos by its operation. Polygamy again, is a ruinous and shocking system, which is also common to them, though more usual among the Hindoos than the Mahomedans. And both classes exhibit their superstition in pilgrimages—leaving their homes and their friends, and toiling towards some favourite shrine, where “deceiving and being deceived” their passions are inflamed. And dreadful indeed, I may here remark, are the physical effects of these excursions. Thousands perish in them, of famine and fatigue, of fever, of cholera ; thousands reduce themselves to poverty, or become the victims of robbers or murderers. Common to Mahomedans and to Hindoos, is the race of wandering devotees—the fakirs and sunnyassies, who rove through the country, practising arts which are deemed magical, and preying on the poor ignorant people. Those who know the country best, declare, that the crimes of these men, and their evil influence, and their own abandoned characters, cannot be rightly estimated by any one who has not become acquainted with the facts—they are Satan’s instruments indeed, and must be exceedingly injurious to the people on whose delusions they subsist. Having regard to the operation on the Mahomedans as well as on the Hindoos, of these several

adverse influences ; considering also, the effect of their system of fatalism ; remembering the tendency of their religion in *other* lands, to brutalize their minds ; I cannot think it likely, that there is a considerable degree of superiority in the Mahomedans of India over the Hindoos, and if this opinion be correct, what a picture is presented to the imagination, of the private and domestic and social condition of millions of immortal beings ! Frightful indeed is the description we read, of things that are known ; more frightful still, must be many a deed of darkness, which in such a population, is for ever unknown. Surely the country must be full of the habitations of cruelty, surely Satan himself must be prince of this world !

It will be my gratifying task in the sequel, to speak of the duties, of the effects, and of the hopes of Christians under existing circumstances, but in order to lay broad and deep the foundation of the latter superstructure, I will first add a few more statements, illustrative of the length to which the evil heart of man has carried wickedness in this unhappy land. My first statements shall refer to Infanticide as now practised. I subjoin extracts from two articles from the *Bengal Hurkaru*, which supplies details on this subject, as those details have been published by order of the House of Commons. The districts to which these articles refer, are partly in the Bombay Presidency.

We have had on our table, since the arrival, last month, of the *Hindustan* a "Blue Book," of some magnitude, containing a vast mass of correspondence relating to the subject of Female Infanticide. The collection purports to embrace "copies or extracts of all communications received since the last Returns presented to Parliament," and appears to refer to a period of 14 years, from 1828 to 1842 inclusive. * * * * *

"The chief motive with the Jarejahs' write the Government of Bombay to the Court of Directors "to the commission of infanticide is the pride, which leads them to consider the other tribes of Rajpoots unworthy of receiving their daughters in marriage, and as no Rajpoot can marry a female of his own tribe, they prefer putting them to death to the prospect of the dishonor, which is likely to result from their living in a single state ; the expense of marrying their daughters might operate with the poorer Jarejahs, but the preservation of a female was equally unknown in the most wealthy families." "The Sirdars of Marwar," writes Capt. Ludlow, Political Agent at Jodhpore, "have declared Female Infanticide to arise from two causes ; the extortionate demands of the Charuns on marriages, and the disgrace attending a family, where a daughter, after having attained mature years, remains unmarried. "Female Infanticide, among the Rajpoots," writes the Jodhpore Vakeel in reply to a note of inquiry from the Political Agent, "which has existed from time immemorial, originated in the heavy demands made upon them at the marriages of their daughters by the Charuns, who, on their claims remaining unsatisfied, reproached the recalcitrant Rajpoots among their fraternity, and wrote satires against them ; or, wounding themselves, sprinkled blood upon the threshold of the person, at whose house the marriage had taken place. The Satires produced on these occasions were circulated throughout all the cities and towns of the country." Other authorities might be quoted to the same effect as the above ; but Mr. Erskine, in an exceedingly able Report to the Bombay Government, to which we shall again refer, affirms that in reality, there is no difficulty in obtaining husbands even for

the daughters of Jarejahs. "Nothing," he says, "is more certain than that at the present hour, no obstacle exists to any Jarejahs, from Jam, to the owner of a single plough, finding a match for his daughter among a class equal in all respects both of caste, consequence, or substance. If, therefore, the obstacles to the marriage of the female are removed, what can be the operating cause, for the commission of the crime at the present day? I think we may assert, without fear of contradiction, that the cause is ignorance, arising from want of education. . . . The Jarejas kill their children, because their fathers did, and among the lower orders, their attention never having been drawn to it, they have never even given the subject a thought. Are we not, therefore, bound as their earthly protectors, to place in their power, the unspeakable advantages of education?" "Infanticide is not known among the lower classes," writes Sir John Malcolm in his Central India "the shocking practice appears limited to some Rajpoot chiefs of high rank and small fortunes, from a despair of obtaining a suitable match for the daughters of their own offspring."—*Hurkaru, February 15th, 1844.*

In returning to the consideration of the contents of the Infanticide Blue Book, the first thing, which, in accordance with the plan we have laid down, we purpose to notice, is the extent to which the crime, is committed. The principal places, to which the correspondence before us relates, are Gwalior, Kotah, Jubbulpoor, Judhpore, Marwar, Malwa, Kattewar, and Cutch. "The prevalence of the practice of Female Infanticide in Scindiah's territory," write the Government of Fort William to the Court of Directors in April, 1842, "having been brought to the notice of the Durbar by the Resident, we learn with great satisfaction that the Gwalior authorities had expressed their abhorrence of the crime, and had issued orders to the local officers with a view to its suppression." "The Agent," writes the Lieut.-Governor of the N. W. Provinces, in September, 1841, "reported that the destruction of female children was not uncommon among the Rajpoots of the Jubbulpoor district." "All the Meenas, as well of Boodee as of Oodeepore, have been the chief actors in the late aggression of Meenas, called Pungur," writes the Kotah Agent to the Agent at Ajmere, "and are much more wild and turbulent than any other of the 24 tribes of Meenas enumerated to me. This tribe is distinguished from the rest by their very general observance of what they regard as the command of Heaven to destroy their female children."—"Independently of plundering, the Mhair had some other evil customs to relinquish; viz., Slavery, Female Infanticide, and the sale of women." "Since I first heard of the existence of this crime," writes Mr. Wilkinson, Agent at Sehore, "shortly after my arrival in Malwa, about five years ago, I have made constant and close enquiries, with the view of ascertaining the extent to which the practice still prevails in this part of Malwa; and the facts and statements now furnished will satisfy you, that Infanticide is still (1836) extensively practised." "Infanticide," writes Colonel Sutherland, 1841, "prevails to some extent among the inferior Rajpoots of Marwar, but only in one of the principal houses, and that is of late introduction."—"From Returns," writes Mr. Willoughby, in 1834, "received from the Political Agent, stationed in Kattewar, it appears, that although a considerable degree of success has attended the measures adopted in that province for the suppression of Infanticide, the crime is proved to be still committed, by the great disproportion observable in the number of male and female children." And again, "a report on the subject of Infanticide in Kattewar would be incomplete without a brief allusion to the prevalence of the same crime in the adjacent province of Cutch."

Of the extent to which the crime is committed, some idea may be formed

by a perusal of the following extracts :—"The Jarejah population of Cutch is estimated by Captain Melville at 12,000 adults, but it would be difficult to discover 600 females among them." As regards the extent of the evil in Malwa and Rajpootana, there appears to have been an extraordinary difference of opinion. Mr. Macnaughten, the Secretary to the Government of India, writes to Mr. Bax, the Resident at Indore—"I am desired to observe, that before any further step is taken by Government, it is obviously desirable that some attempt should be made at reconciling the conflicting statements submitted by yourself and Mr. Wilkinson respectively, as to the number of these atrocities, which are annually committed in Malwa and Rajpootana. According to your information, they do not exceed 60 in the year; according to Mr. Wilkinson, they amount to 10,000!" "In Sikurwarre," writes Captain Ellis, "which commences about 20 miles from this, (Gwalior) I am informed, that from 200 to 500 infants are annually put to death in pursuance of this usage." "From the comparison of the number of male with the number of female children," writes the Kotah Agent, "a very correct estimate may be formed of the extent which Infanticide prevails among the Meenas. You will observe, that in Paprula of Boondée, not a single girl was to be found, though there were no fewer than 22 boys, under 12 years of age."

The manner in which the child is put to death varies according to the locality of the crime. In Scindiah's territory, Captain Ellis reports that "the new-born infant is usually put to death by administering poison in the shape of the tobacco leaf, or that of the *duthoor* plant; but this object is said to be sometimes affected by the use of actual violence." The following deposition quoted by Mr. Willoughby, shews what the system is in Kattewar :—

"My first statement was dictated by fear. When Verajee's wife was about to be confined, her sister (called the Patta Sassoo), was summoned from another village to assist on the occasion; a daughter was born, two other women besides the Patta Sassoo were present. When the infant was born, the Patta Sassoo placed it between two tiles, with the after-birth on its mouth; this is the usual way in which the daughters of the Jarejah tribe are put to death. This is the second time a daughter of Verajee's has been destroyed. The Patta Sassoo buried the infant in a corner of a cattle shed, adjoining Verajee's house. This occurred about five months since. I am acquainted with the circumstances, because, I reside with the Jarejahs; the midwife Manbhye arrived after the birth had taken place." In her cross-examination, the witness further stated, "Verajee, the father of the child, was sleeping in the verandah when it was born; his brother Hallarjee, was with him. He recommended that the infant should be preserved, apprehending the consequences, but Verajee awaking, gave orders for its destruction. A slave girl, named Walorce, of about 10 or 12 years of age, accompanied the Patta Sassoo to Khureesra, and it was from her I learnt the above particulars, the day after the child was born; in the first instance she attempted to deceive me by stating a stillborn son had been produced, but finally informed me as above; the birth occurred at midnight."

The following story told by Mr. Wilkinson, is highly interesting. It exhibits, in a most intelligible point of view, the operating cause of the mighty evil :—

"The following statement may, I believe, be relied on as a fact; it was made to me by the Rajgor waked, by name Kondoo Punt Bhow, who is distinguished amongst those about me for his superior regard for truth; his bent, too, was towards softening the traits related. He told me that Thakoor Meghsing, a Chundrawut Rajpoot of the Bampook family, and a connexion of the Rajgor chief, had had four daughters; that he had preserved two of

these, and destroyed the others. That the elder of the daughters preserved had reached the age of 19, but that he had been unable from his poverty to secure a suitable match for the girl; that this difficulty had appeared so great a calamity to the Thakooranee, his wife, that she had proposed to destroy the younger daughter by poison, who was still only five years old, to save her from the like disgrace of remaining unmarried after reaching years of puberty. The Thakoor publicly and freely discussed the propriety of following the mother's advice, but that he, the wiked, on hearing the proposal, was horrified, and warned him against committing so cruel a murder, threatening him with the Agent's displeasure. How perverted and how utterly annihilated must all the best feelings of our nature be in a tribe where such a proposition could be not only entertained by an individual but deliberately canvassed in the community. "What except due blindness and superstition, *tantum potuit suadere malorum*?" People in this deplorable state of ignorance never can be expected to feel their proper relations either towards God or man. Not having their moral or intellectual nature developed or put in exercise by mental and moral instruction, they are ignorant of any other happiness but that derived from the gratification of their lowest natures, their animal appetites and passions. The principal cause, therefore, of this as well as of other human evils is a sensual and diseased nature domineering over the moral and intellectual nature. If knowledge is of use in other communities, of how much greater benefit it must be to such a race, who, instead of knowing nothing, know nothing but what is bad."—*Hurkuru, February 16th, 1844.*

That infanticide formerly existed in Bengal, I have already had occasion to state. I may add, that in one of the late Revd. Andrew Fuller's valuable pamphlets in defence of the Baptist Missionary Society, he states, (and he had access to the best information) that children at that time, used to be hung up, in certain cases, in baskets on branches of trees, there to be devoured by ants, or birds of prey! And if this were once so, and there can be no reason to doubt it, the practice in the same cases, must be continued now. It is very rarely that an idolatrous nation improves itself, and as yet in India, the Gospel cannot have improved all parts, for it has not reached all. In the absence of the Gospel, idolatry has continued, as it ever does: "Hath a nation changed their Gods, which are yet no Gods?" (Jeremiah ii. 11)—is the question of Jehovah. His people forsake him, but never has a nation of idolators of their own accord, forsaken their idols—awful and sad fidelity! If then, idolatry have continued, the result must be harder hearts than ever, not more benevolence or mercy. Evils that existed in Mr. Fuller's days exist still, we may be certain; probably in aggravated forms; and this mode of infanticide which he mentions, might therefore still be discovered. A more common and a very notorious mode, is that which is adopted in seasons of famine. Parents leave the doors of their huts open at night, and their children at the mercy of jackals, wolves, and other beasts of prey;—and little is the marvel! If it be a custom of the high caste Rajpoots to sacrifice their children, what may we not expect to be the conduct of despised Sudras? If the former kill them for the sake of honor, can we wonder if the latter slay them, under the pressure of poverty and famine?

To complete the representation of things, as they are in India, I

will quote a series of articles from the *Hurkaru* of September, 1843, unveiling the machinery of a most extensive confederacy of Dacoits, or butglars, who appear to have committed an immense number of atrocious outrages throughout the country, and that, with perfect impunity, and in complete secrecy-until lately. The articles will be found well worthy of an attentive perusal.

"Many of our readers are well aware of the organization in this country, of extensive robber-gangs; but few, we suspect, are fully informed on the subject; and few, who have not examined it, can entertain an adequate idea of the extent and influence of this social conspiracy. In general terms, they have heard of Budducks, and Kechucks, but they know not that the system which has been brought to light, is ascertained to be but a part, of a more extensive confederacy, which seems to be diffused through the whole country, to be incorporated into the very constitution of society, and to mark the religion of many classes of Hindoos, with the characteristics of the superstition of the Thugs, and with stains as infamous as those which distinguish the Khonds. In this state of partial information, some attempts to develop the whole amount of the evil, so far as it has hitherto been discovered, may be interesting and useful.

The papers which were printed by Mr. Dampier (the Inspector of Police,) exhibit but a small portion of the knowledge, which is possessed on the subject. The facts thus, furnished to the public, have served more as a clue to the acquisition of fuller information, than as a complete and sufficient report. They have suggested doubts and further topics of inquiry, rather than satisfied curiosity.

The present tendency of the inquiry is, we believe, to show, that the ramification of the robber castes, with their mutual dependence and alliances, is co-extensive with the limits of the land. Their origin still remains in great doubt; but as to one body it has been ascertained, that they are descended from a "Wolf Regiment" which was formerly in the service of the predecessors of the King of Oude, and which, on being disbanded, reorganized themselves as robbers. As to another body, there appears to be the explanation, that under the pressure of physical suffering and want, they formed themselves into a robber tribe, and with their hand against every man, and every man's hand against them, they have since subsisted by their depredations. The former body reminds us of the Brigands of Italy, once so much the favorites of Romance writers, who "took to the road" from Murat's army, when that glittering King of Naples ended his career by a public execution. But these two explanations, are somewhat questionable; and leave the whole of the main question as it was. When tribes are found like these robber tribes, with a secret language and with religious rites common to them all; and are found to be disunited and yet one; separate, and yet allied; it is clear, that some secret spring remains to be explored, as the source whence the whole system rose. And this is as yet but very little known.

* * * *

The life of a Kechuck or Budduck may be briefly sketched. He is generally born one of the body. His father lives nominally as a ryot on the estate of some landholder, who countenances the residence there, of a body of these robbers, and shares their gains. Probably ten reside on one property with their families; and these are under some Jemadar, and are in connection with two or three other little bands; and these again, are united under the control of a Sirdar, who employs spies to gain information respecting the houses of rich natives, or the passage of treasure through the country.

When intelligence is thus gained, notice of it is conveyed to the several Jemadars, who meet at some convenient point, travelling to it as pilgrims, as bird catchers, or otherwise disguised. When assembled, a bargain is made respecting the shares of the plunder; and if the different bands are not at the time in possession of sufficient money, one of the party, generally the leader, advances a subsistence allowance, and agrees for re-payment, in the first instance, with large interest; as for instance 250 rupees for the use of 200. The plan is then arranged and the bands separate. They travel in very small companies of three or four, sending on before two or three men with their spear-heads and axe heads, to be hidden in some convenient spot adjacent to the scene of action. Thus they escape the burden and the risk of carrying arms. When they arrive at the point of junction, they cut bamboos for their weapons, and arrange their attack. Frequently they boldly march in broad daylight to the intended house, and *vi et armis* plunder it, amidst the shouts, but as it appears, nothing worse, of the villagers. At other times, they make a more circumspect arrangement. If a police guard be near, they set a chosen body to watch them; and then dividing into separate parties, who are stationed at the several outlets of the house, but reserving a body for the main attack, they proceed to action. Choosing a dark night, they proceed with care to the place, and then suddenly lighting a single torch, they break open the door with their axes or climb the walls with their ladder; and with or without being provoked by resistance, assault every person they meet, and carry off everything they discover. As the young Kechuck or Budduck grows up, he is initiated into the secrets of the trade, and accompanies the expeditions. When all is done, the body separates again and reunites at some other place. The Sir-dar then divides the spoil; re-paying himself for all expenses; appropriating a share for the Mustajirs, on whose land they live, and then distributing the balance according to the agreement. With this spoil, the robbers return home, each to his hut, and there lives, for months or perhaps for a year, till some new dacoitee is suggested by a spy; and then again he joins in the enterprize in the same manner. So in the course of thirty years, if he continue engaged so long, he may be engaged in fifty, or more such outpages.

The wealth gained in this way, appears to be quickly spent in most cases; but, in some instances, is hoarded, and soon becomes very great. One Sir-dar is mentioned in Mr. Dampier's reports, who had bequeathed a lac to his wife, out of which she supported her husband's band, and then employed them as robbers in her service. But this system does not seem to have answered her purpose, so well as the former plan of joint shares in the spoil.

The secrecy of the combination is kept up partly by a private language, partly by the connivance of the police and landholders, and partly by the terror of the people. Its efficiency is maintained by its discipline, and its success by its numbers. To what extent it has carried depredations, is impossible to determine; but it appears that it is not an exaggerated statement, to allow an average of 20 considerable dacoities in the year, to each district, and to calculate the average amount of spoil of each dacoitee, at 1,000 rupees. The Kechucks alone are said to have committed from 150 to 200 dacoities in Bengal, in the course of the last 15 years; but this seems to refer to one tribe only, of one caste. In the same period, the aggregate extent of the depredations committed by the whole number of the tribes, was much greater in a single district, in which they have been more particularly examined; and in which the Magistrate's books show an average of ten a year, which were reported, these being known to be only a portion of the total number actually committed in that district.

So far as can be ascertained, these dacoitees appear seldom to be effected, without the loss of life on the part of the assailed. The robbers are, in

fact, murderers; and treat this part of the subject with complete *sang froid*. The approvers profess to be in utter ignorance, and to be quite indifferent about it, whether any persons died or not; but generally they speak to the facts, that they rushed to the attack, armed with weapons, like axes and spears, and that they did not succeed without a struggle. On the other hand, they themselves seldom suffer in the conflicts, partly, perhaps, because of the alarm of the persons they attack, and partly from the suddenness and unexpected nature of their entrance. When fire-arms are used against them; they are generally speedily disconcerted and dispersed, and they very rarely venture on dacoities in the premises of Europeans, or in the neighbourhood of troops. With the police they keep up an amicable understanding; or, if this do not exist, they overawe them by a guard of the most desperate of their band, who remain between the thanna, and the scene of action. Few instances are recorded, in which efficient succour has been rendered by the police in the midst of affrays; and not many in which they have been disturbed; or if disturbed, in which they have chosen to interfere. But the appearance of dacoits in a native town is a signal for a violent outcry from the people, who commonly confine their help to loud and discordant yells, sufficient, we might reasonably apprehend, to disturb any body, but a bribed chokedar.—*Hurharu, September 2, 1843.*

In resuming our remarks on the robber systems we will refer in the first instance, to the peculiarities in the habits of the criminals, whose proceedings we have been describing. In doing so, we must unavoidably mention many things which must raise a smile, from their absurdity; yet we should be sorry to be thought disposed to treat a subject, which so seriously affects the welfare, and even the lives of the people of this land, in a spirit of levity or unconcern. On the contrary, we desire to take the best means of calling attention to it, in the sincere hope, that strenuous efforts will be made to rid the country of an organization so extensive in its ramifications, and so frightful in its operation and effects.

If the Thugs did not enlighten the world regarding the beauties of caste, we hope that this lesson will now be learnt from the Dacoits. Here is caste in all its beauty—a most admirable contrivance for the division of labor, in which an independent department is specially appropriated to robbers. Here also are caste and robbery, based not only on an excellent principle of political economy, but also on religion. Do the Kechucks or Budducks, or any of their affiliated tribes desire to make a dacoitee? Then in the most pious way they take the auspices, solicit from their gods, three cries from the female jackal; and kill a goat and dip their hands in blood, and swear fidelity to one another. Then they march on; arm themselves; attack an inoffensive peaceable man; rob him of all he possesses; wound him; kill several in the household; and then, as they walk back, with gratitude to the merciful deity who has prospered their enterprize, they may, peradventure, make a devout offering at some “holy place,” or call to mind some eminent saint, and consecrate some of their spoil at his shrine. Nor is this all. So gentle in disposition are these men, so tolerant, so benevolent, that they will even consider applications (if made politely) from men of other religions. “An old Mahomedan Fakeer, a friend of mine,” says the approver Lukha, (page 28) after narrating an exploit in which four persons were wounded, and a robbery committed, “resides here at his shrine; and he asked us for something in so polite a strain, that we gave him all the clothes we had taken in this dacoitee, which was about half the booty.” Should unpropitious Gunga not allow their boat to move across when their oars break, and if the ferry-men cannot help them, even after a promise

of all their gains—what is to be done? There is a sure remedy. Heave the money over-board, and the boat, soon by a divine impulse, drives along. And then every thing is done with peculiar reverence and solemnity; as in one remarkable case, where we read of Miherban, who, “lifting up his hands in supplication, said—‘If it be, thy will, O God, and thine, Kallee, to prosper our undertaking for the sake of the blind and lame, the widow and the orphan that depend on our exertions ‘(benevolent casuists!)’ vouchsafe, we pray, the call of the famale jackal on the right.’ All the rest hold up their joined hands to the sky in the same manner, and repeat these words after him. When they have done this they sit down, and wait the answer—but *“they smoke their pipes and talk in an under tone.”* (Ibid, page 9.) If it happen, that a band gets discontented with its share of the spoil, they separate from the rest, and set up on their own account, hiring as helpers, “some Brahmins and Rajpoots at six, and some at five rupees a month.”

The religious sanction thus given to their organization serves, of course, to refine the character of these high caste gentlemen. Accordingly, Lukha informs us, in the course of one of his narratives, “I was among the party above, and there we came upon the manufacturer himself sitting with his wife, who had on a great many valuable ornaments. She jumped out of the window, and let herself down by a wooden conduct into the street close to the guard. We called out to them, not to touch her, and she got off without being hurt or losing anything. *We do not touch anything that a female has on her person, or offer any indignity or injury to a female. Those who do, are considered a disgrace to our order.*” (Ibid, page 27.) Here again is an illustration of their enlightened understandings: “Bukshee came to us at Purura, with a gang of forty, and requested us to join him in the attack upon these two merchants, *stating that Dacoitees in small parties did not answer; for though the shares were larger, where they succeeded, the attacking party often got seized and roughly handled. We concurred in his views, and eight of us joined his party.*” (Ibid, page 29.) On another occasion, the same Bukshee displayed his desire for fame: “Bukshee would not condescend to join the enterprize of another, in which he could gain no distinction, but told us that we might go with Sewa, who was an old man and had been a leader longer than any of us, though he had fallen off in his power and influence.” (Page 37.) However, he did at last condescend, and in the enterprize thirteen men were wounded, of whom one died; a thousand rupees were obtained, and some bags of pice, which, as there was a heavy shower of rain, they did not “condescend” to carry away. The surae, in which this dacoitee was committed, has, it appears, been ever since abandoned.

It may be thought, perhaps, that we are representing something which exists merely in some corner of the country, and is unknown elsewhere. But this is not so. The reports show, that the depredations have extended into the districts of Azimghur, Futteypore, Bhaugulpore, Purneah, Moorshedabad, Sharun, Allahabad, Mirzapore, into the neighbourhood of Lucknow, the districts of Jounpore, Ghazepore, Jubbulpore, Shahabad, Dacca, Baraset, Burdwan, Benares, Manbhoom, Rampore, Bareilly, Beerbhoom, Dinagepore;—a pretty considerable extent of country to be under the terror of these outrages. How great that terror is, may be imagined from the fact we have mentioned, that few of these dacoitees are effected without bloodshed; and how great are the sense of insecurity, and the check on industry, may also be gathered from the consideration, that there are known to be spies always on the watch for treasure being carried from one place to another, and for the secret places of the merchants, bankers, and money-changers in the Mofussil.—*Hurkaru, September 4, 1844.*

"The facts, which we have already narrated relating to the depredations committed by the Budduck and Keejuck robber combinations, will convince the most incredulous, that the criminality of these proceedings is not confined wholly to the robbers themselves; but must be shared and that largely, by accomplices among the recognized guardians of the public peace. It is impossible for any such organization long to exist under an efficient judicial system, and unknown to the owners of the soil: But the robber combinations of this Presidency, have prospered without interference from the police, and without complaint from the landholders. The reasons, of course being, that the former were corrupt; and that the latter were interposed in the silence of the authorities, and in this success of crime.

In the confessions of the approvers whose evidence has been published by Mr. Dampier, there are many proofs, that both these classes are deeply implicated in the guilt of the depredations. We find, for instance, one passage which is a key to nearly all that follows: "Four coss on this side to the north of Punna, we had to pass a police guard." This was on the return from a dacoitee on which one man had been killed, twenty had been wounded, and fifteen hundred rupees had been stolen. What then passed with this police guard? The approver continues his sentence thus—"who told us to pay the tax for swinging our arms in the Rajah's dominions, before we passed on. We offered them twelve annas, but they said this was not enough, and threatened to take us to the Rajah, where we should be searched." Few people, we suspect, will doubt, that this scene is but a specimen of what occurs frequently, between the criminals and their pursuers. If not, if no such adjustments are made, it is exceedingly marvellous, that the police in thannas sleep soundly when the whole adjacent town is disturbed; and equally marvellous is it, if they are awake, how they always happen to arrive at the scene of outrage, just in time to be too late. On this part of the subject, it would be a waste of words to say much more. If it be within the range of possibility, that in every district, about a score of dacoitees can be yearly affected; each made by about fifty men; each producing a severe conflict; each resulting in the loss of life; and each causing much spoil, in the shape of stolen goods and sudden wealth, to appear in the hands of men who assume to be poor ryuts—and that the police can nevertheless, continue honest, and at the same ignorant of any one of the perpetrators of these offences—then, indeed, and then only, there is room to hope, that the myrmidons of justice in this Presidency do not constitute the most iniquitous class within its limits. If this be not possible, then we can only say, that some considerable doubt must remain, whether budduck or chokedar, keejuck or thanadar be the most abandoned, the most injurious, and the most profligate criminal of the country's inhabitants. Whether more oppression is inflicted by those officers of State, than by organized bands of murderers and robbers, is a question, in fact, which raises nice philosophical considerations, respecting the respective demerits of sanguinary burglaries, and secret torture; of robbery and corruption; and of perjury and murder. And with these refinements, we must decline at present to trouble ourselves or our readers.

Let us then turn from the chokedar to the landholder, the country gentleman, who is another eminent specimen of Hindoo mildness and mercy. We turn for information to the confession of robber approvers; and in these of course, we shall see how much energy has been displayed in the driving away these robbers, whenever they have openly established themselves on an estate? We turn to page 19 of Lukha's confession, and read as follows: "Five hundred rupees out of this booty were given to Thakur Dhotal Sing, the great landholder of the village in which we resided, Seperea on the borders of the Oude Turai, north of Fyzabad;" then in page 22, we meet

with this further notice of this "great landholder." "The landlord, Dhotal Sing, exacted from us more than a fourth of this booty as his share. The rest we divided, but the rapacious landlord got us all seized and bound, and taking from us all the gold and bullion, gave us only about one hundred rupees each. . . . We prepared to leave this man's estate, but he implored us to remain, and swore solemnly never again to behave dishonestly towards us." In the next page the great landholder, stoops to take a share in the profits of something, which was very like a little piece of petty larceny. "We were obliged to give Thakur Dhotal Sing, a handkerchief, and waistband out of the little we got." In the end, things came to a crisis with this respectable native; as is mentioned in the following graphic account: (page 27.) "Doulut and I got about two hundred rupees, but we had no sooner got home than Thakur Dhotal Sing came with his son Surabut, Rogonath Sing, and the other joined proprietors of the estate, seized us all, tied our arms behind our backs, and demanded a fourth part of our booty. We brought out one of the two hundred rupees, and declared, that was all we had gained by the enterprize, but they would not believe us. We protested and remonstrated, and told them that we would leave their estate, *as it would never do for us to take all the risk and trouble of dacoitee, and they take all the profit.* They were a senseless set of peasants, and all we could say, seemed to make no kind of impression upon them—*as we committed dacoitees upon others, they committed them upon us.* They were a short sighted people, or they would have seen the advantage of observing the same good faith with us, *that we always observe with our patrons.*" So much for Thakur Dhotal Sing. Lukha says, that "he was a rapacious man, and wanted to extort more than a fourth of our booty, *which we considered the seigneurial or zeemandaree right,*" (page 28.) Not much further on, we find a landlord "Jodha Sing, the Zumeendar of Burkewa, who was a man of substance, and a friend of ours" lending money to assist these robbers, "on a promise of repayment out of our first booty, and a handsome present by way of offering." In another case a landholder, by name "Kesuree Sing, the landlord of the Gogowa," found these profitable friends in trouble, and at once he exhibited his zeal for them in the most effective way possible; for "he declared that we were inoffensive and industrious cultivators, who tilled lands on his estate, though we resided on another." "The troopers vouched for the truth of this assertion," and by these means with the assistance also of a bribe, they escaped; and then settled on Kisuree's estate, promising him "a liberal share of our returns." "He told us to make the most of our skill, and live without fear in the jungles about his ground." (page 33.) Again (page 45) is an account of a dacoitee in Arrah, in which property to the value of nine thousand, eight hundred and seventy rupees was taken off, after a struggle, in which ten persons were wounded. The sequel to it was, that Raj Gunga Sing, the landholder of Dheera received a thousand rupees; and in return for this munificent donation, gave to one Gauruba, a dress of honor. The next page informs of us of a dacoitee in 1832 at Dhungar, in the district of Behar, in which seventy thousand rupees were taken from eight carts laden with treasure, which were proceeding from Calcutta to one Ramchand a merchant at Benares. Four men were killed and eight wounded and then—Raj Gunga Sing, the last mentioned landholder, "under whose protection" says Lukha, "we lived," received a purse of one thousand rupees. This did not content him it seems, for he then seized his tenants, and confined them ten days, at the expiration of which time "we purchased our liberty by a donation of five hundred more." Lukha himself, out of this single dacoitee, made about four thousand five rupees, minus his share of the aforesaid bribe of 500 rupees to Gunga Sing. We regret, to have to add,

that it appears, by Captain Marsh's examination of Behadoor, a keejuck jemadar, (page 18) that several dacoitees were effected by robbers from an Indigo Factory, the owner of which, likewise, received from the Sirdar, a share of the spoils. This is, indeed, a climax for which few of our readers could be prepared, and with this, we shall for the present conclude, leaving it to be well considered in connection with the numerous facts which we have previously stated.—*Hurkaru, September 5.*

Here I would pause. I have endeavoured to lay bare some of the woes of India; and to prove that its wrongs, and its misery are greater than can be conceived; that its people are depraved; that its chief religion is an appalling system of wickedness and folly; and that there is much, yea even an irresistible reason, for Christians at home to "come over and help us." I may say with David, when he marched to the encounter against the enemies of the Lord his God, and when he was reproached for his zeal—"Is there not a Cause?" At present I grieve to think, that the mass of the Europeans who come to this country, come to dishonor the Gospel, to alienate the minds of the natives or to excite even *their* contempt. Prodigality, sensuality, gaiety, ending in debt and injustice; pride, and contempt of all religion, profaneness, "drunkenness, revellings and such like"—these things too often are here, the order of the day. To quote a little tract I may add, "The Hindoo may at present say to thousands around him, 'What do ye more than others? Is this wild continual revelling, this round of pleasure, is *this* your preparation for the Heaven, of which you tell me, that it is a prepared place for a prepared people, the blessedness of which is, that it is free from all sin, and is the scene of one Eternal Sabbath to be spent in the actual temple and presence of the Living God?' He may continue—"I am indeed a dark, and blind, and ignorant man, and you are a wise and understanding people, but my religion causes me to impose on myself bodily suffering, frequent mortifications, painful pilgrimages, grievous sacrifices; I bear all without a murmur in humble resignation and obedience; but oh! how easy it is to be a Christian, how little *you* have to do, to gain that eternal throne to which I hear that you are destined." Thus may the ignorant worshipper of Brauma, or the prayerful devotee of Mecca's prophet, reproach the followers of Jesus. Oh! for the time when men shall better understand the wickedness of that first murderer when he asked "Am I my brother's keeper?" and henceforth live as if they remembered that by their example, they may either loosen, or bind faster, the fetters of the cruel superstitions of this rich and fertile land, now also so stained and spoiled by sin. "There are few classes among the Anglo-Indians to whom these words might not be addressed. In Calcutta itself, the sailors and soldiers congregate in a neighbourhood, which becomes by their means, the scene of turbulence and vice ~~in~~describable. By upper and lower classes the Sabbath is openly profaned, gambling and horse-racing are common, and too often, the life of a young civilian, from his entrance to Calcutta to the day he quits it, is a round of dissipation and extravagance. There are in India some of the Lord's people among the Europeans, and by these persons

the gospel has been wonderfully adorned, and the hearts of the Missionaries encouraged. But too frequently men here enjoy large incomes and waste them, and with them ruin their health, and exhibit to the natives the power not of Christian principle but of natural depravity—living without God and without hope in the world—and spending time in sports or sin. Would that my voice could reach the hearts of those, who have returned from India to their native homes, and that I could make them feel the duties they owe to the country whence they drew their means of support, and to God who, in that country's climate, spared them! I would ask them to consider with rigid justice the history of the past, and to reflect on the solemn question whether they, while in India, contributed to recommend or to dishonour the blessed and everlasting gospel? I would ask them to reflect on the mercies they received here, and on the responsibility they incurred in bearing among Heathens the name of Christians. And if they failed in their former duties, I would entreat them to remember that the blood of Jesus Christ cleanses from *all* sin, and that, having that glorious assurance they should now at length shew forth their gratitude, and not merely contribute with largeness of heart to Missionary designs in India, but pray also for the extension here, of the Redeemer's Kingdom.

Not less would I appeal to those, who have never visited India, whose happy lot it has been, in the good providence of God who “fixes the bounds of our habitation,” to live in a land of Gospel light and Gospel liberty, to be born of Christian parents, to be taught the way to heaven, and to learn from infancy the love of God. To these I would affectionately appeal, and beg them by the remembrance of their own high privileges to pity the sorrows of others. I would beg them to consider, that if they have many talents, they must render the larger account; I would ask for sympathy with fellow beings, grief for triumphant sin, and help for the Lord against the Mighty. How little as yet has been done by friends at home for the dying heathen! *Something* has been done, and on that a blessing has rested, but *now*, much more should all exert themselves, *now* that the Lord has encouraged us, to *Go Forward*.

The representation I have given of the condition of India, may perhaps cause some to say, that the work is hopeless; it is too great; we can do nothing; we despair. I would reply “Is any thing too hard for the Lord?” Is His arm shortened that, it cannot save? Is His ear heavy, that it cannot save? Is there any thing in the condition of India, *more* discouraging than there was in the vast power of the heathen priesthood, supported by the imperial government, and by the philosophers of Greece and Rome, at the time when the poor fishermen of Galilee and Paul the tentmaker, went forth with no weapon but the word of God, and no home but Heaven, to preach the Gospel? Could any thing be more discouraging to the Reformers, than the enormous influence, the widely ramified agents, and the wealth and power of Popery in the sixteenth century? And if we find that in *these* cases truth, by the power of God, triumphed,

should we droop or despair in the effort to evangelize benighted India? Already thanks be to God, who giveth us the victory we have received tokens for good which may well cause us to "thank God and take courage." Already souls, infinite in value, because each was immortal, have been gathered into the heavenly garner from the Indian harvest. I have myself visited and joined in public worship, and then in the communion of the Lord's supper in this country, with humble, simple, consistent and devout converts, with whom finally, I hope to sit down in company with Abraham, Isaac, and Jacob, in the last supper above—where there shall be last first, and first last, where perhaps these poor and ignorant men will hear the sound, "Friend go up higher" and sit far above many of us, who have greater privileges on earth. Already the Missionaries who have departed to their Eternal rest have been followed by many, who will be their crown of rejoicing "in that day." Nor is this all. Things are fearfully bad in India, but they are better than they were. Bishop Wilson who for eleven years has resided in India, and has in that time traversed nearly the whole British possessions, says, "All India seems now waiting for the doctrine of salvation. Europe is overwhelming Asia with her commerce, her arts, her literature. Hindooism and Mahomedanism are crumbling under their own weight. They cannot bear, as they were not designed to meet this day. Education is bursting the barriers of ages." The English language is now rapidly extending; old prejudices with old habits, will soon disappear in large cities where there are many European Missionaries. The Bible (I speak only of the language of this Presidency,) is now entirely translated into Hindoe, Hindustani; and Bengali, and the translation of it into the Uriya language for the people of Orissa, is rapidly advancing. School books have been prepared in the vernacular dialects and in English, which are admirably adapted to convey instruction and to quicken the mental faculties. Tracts are likewise prepared in the dialects I have mentioned, and by these little silent messengers the word of Life is now yearly spoken, to tens of thousands throughout the length and breadth of Hindostan. And here, (besides those in the Presidencies of Bombay and Madras,) about one hundred and fifty European Missionaries from England, from Scotland, from Switzerland, from Germany, from America, and from Wales, are preaching the Gospel in the ears of the people; and this alone is a glorious thought, for we know that "when the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them which believe." Who can estimate the force and efficacy of the truth of God spoken by men of prayer, to those who feel all the void of unconverted hearts, who oftentimes are weary and wayworn in their dreary pilgrimage. Doubtless, from all this preaching the word shall not return void; doubtless, ~~an~~ abundant harvest shall at last be reaped, and those who now go on these way sorrowing, shall return with joy, and bearing their sheaves with them. Then also, let us notice the quiet, but important labors of the many faithful Catechists who exhibit in their lives and conversation, the injustice of the supposition that there is

something in these Indians, that renders the Missionary labor profitless and hopeless. To these, let us add the many, who humbly are laboring in the work of Female education, who are sending the Gospel into Hindoo homes, and are adding to all other useful agencies, the powerful influence of female piety in domestic life. And from this interesting branch of labor, let us turn to education in its wider application. Not less, I believe than 10,000 natives are now under Christian instruction in this Presidency in Missionary schools, besides about four thousand in Government schools, and many more in other institutions. Now it is this part of the subject that is *chiefly* attractive to Scotsmen—not that they undervalue (far from it) the simple preaching of the Gospel, but that they do remember that their Missions have been the main means of stirring up the present thirst for knowledge in the Hindoos, and the present zeal for education in the Missionaries. When Dr. Duff came to Calcutta, it was deemed a thing-absurd, to talk of an *English* education for the natives. *Sanscrit* was then the fashion. A *Christian* education was deemed still more ridiculous. Yet now, who doubts the truth of Lord William Bentinck's testimony, which I have quoted, that Dr. Duff's labours have been attended with "unparalleled success?" One great principle of the Scottish Mission, is the necessity of raising up an efficient NATIVE MINISTRY; to accomplish this end, pious and able men are sent out to conduct the education of the natives, and by these instructors a sound and a deep course of Christian education is supplied. The operation of this plan, includes in it, all the benefits of a Normal School. As you educate for the Christian Ministry, so you prepare for the offices—than which none are more important in this country,—of school-masters; and in fact, it is found that a number of teachers in Government and other schools are now drawn from the Scottish Institution. I may add that in the village of Ghaspura about twenty miles from Calcutta, an illustration of the whole system may be seen in a remarkable light. There, there is a school conducted by two Christian converts, who, after several years of study and preparation, have been sent forth; they have about one hundred and thirty pupils; they have Christian wives; and they devote themselves to the instruction of the people and to the preaching of the Gospel. It is true, that as yet, many *such* have not been raised up and sent forth. No, it is only now, after twelve years' existence, that the Scottish Mission can be expected to produce *vipe* fruits. And why? Its whole system is based on a gradual process; and that system now is just beginning to develop those *mature* results, which originally were contemplated, and which have been so perseveringly pursued. In all the Scottish Schools of the three Presidencies, there are about 3,500 scholars. To these, from childhood upwards, year after year, the truths of the Bible are unfolded under most favorable circumstances, by teachers who are honored and beloved; to these, the Gospel is preached; to these tracts and copies of the Scriptures are distributed; to these there is daily presented by their teachers, the living exam-

ple of virtue, gentleness, devotion, zeal, and anxiety for God's glory. What more can be done? What more can human efforts attempt? After this, surely, we can only wait in patience, and adopt the Church's prayer of faith and earnestness. "Oh! that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thy adversaries, that the nations may tremble at thy presence!" (Isaiah lxiv. 1-2.)

It is true that the night of toil in India, is marked by many hindrances. The people are cold and heartless,—yes, but grace, free grace, is omnipotent! And there are also many trials to the flesh. Many have, as they say, "ceased to be Hindoos," but they shrink from avouching the Lord to be their God. Hindoo property is generally joint property; most families are joint "in food, worship, and estate." Directly a man ceases to be joint in worship, it is still understood, notwithstanding a benevolent law of Lord William Bentinck's, that he ceases to be joint in estate. He must renounce all; and this is a sore trial to an avaricious people. More than this, a convert must prepare to be an outcast; father and mother cast him off, friends despitefully use him, wife and children are taken from him;—the Hindoo Law declares him to be civilly dead, and his wife is treated even in the Company's Courts, as a widow! Thus personal interests combine with hereditary prejudices, to war against the avowal of Christian convictions; and hence, many who are convinced that their idols are but wood and stone, that their Brahmins are knaves, and that Christianity is true, yet dare not acknowledge these truths.

What then? Shall these hindrances cause us to forsake the poor heathen who suffer them. Or, if Mahomedans are bigoted and will not come to be instructed, shall we sit idle and care no more for them? Oh no. The more difficult our work, the more will our Lord be magnified in its accomplishment. And the more hindrances there are to impede conversions, the more let us labor, let us give, let us pray! Why should not the blessings we impart to Calcutta, to Bombay, to Madras, to Poonah and to smaller stations, be extended to Dacca, to Delhi, to Agra, to Lucknow? The country is all before us; the British Government secures protection; and there is a decided and a perceptible moment in the native mind. And now, why do we tarry? We need more labourers, we need more pecuniary means. Friends and fellow countrymen! behold the picture I have drawn of this part of India; see millions upon millions perishing for lack of knowledge; consider that these are millions upon millions in other Presidencies, who are labouring under the same plague, who are dying of a famine of the word of God. And will you not let the love of Christ constrain you? Will you not help us? remember us at the Throne of Grace? and *sacrifice*, as well as *give* something, in this great and holy cause? Oh enlarge your hearts, pity these wretched, these ignorant people, now the slaves of Satan, and remember with fervency and constancy in daily pleadings with the God of Missions, those, who are here bearing

the burden and heat of the day. Your Church has been blessed at home, let its hallowed influence be felt abroad ; you have been abundantly zealous and liberal for domestic purposes, be zealous and liberal on behalf of the Heathen. Year after year carries off millions to their last account ; every hour sees its hundreds fall, every moment carries death to some. Well then, be up and doing ; ministers, people, men, women and children, give and it shall be given you, water others and you shall be watered yourselves, succour those who have no earthly friends, preach to others the truths that have been preached to you. Think of what *your* state had been, had the Christians of early days, forgotten Britain, and abandoned it to its Druids. By the memory of the past, then, by your hopes of the future, by your present privileges, by the exigency of the case as I have described it, I conjure you, dear friends, REMEMBER THE INDIA MISSION—give to it, pray for it ; give more, pray more, than ever ; plead for it with God, plead for it with your neighbours, enshrine its recollection in your hearts, and *Pity the Heathen !*

III.—CHRIST'S SOVEREIGNTY, A CAUSE OF JOY TO HIS PEOPLE.

A SERMON PREACHED IN THE SCOTS' CHURCH, LONDON WALL, THE 12TH OF MARCH, 1843, ON OCCASION OF THE DECISION OF PARLIAMENT ON THE SCOTCH CHURCH QUESTION.—BY THE REV. JAMES C. BURNS, MINISTER OF THE CHURCH.

[A concise, luminous, instructive and spiritual address.]—ED.

“ The Lord reigneth, let the earth rejoice.”—PSALM, xcvi. 1.

You will not be surprised, my Friends, when I say that this text has been suggested to me, and suggested so forcibly, that my thoughts have refused to run in any other channel than that which it opens,—by the circumstances in which we are this day assembled,—by the *crisis* in the history of our Church and our nation, which long anticipated, and feared, and sought to be averted, has at length arrived. The contest, you are aware, in its present shape has ended ; and so far as the success of those principles, in behalf of which contest was waged, depends on public legislative sanction, has ended in *defeat*. The state has disowned the *alliance* of the Church, on any other terms than such as imply subjection ; and the consequence of this will be, that the Church, if faithful to her principles and engagements as she has hitherto been, will in her turn disown the alliance also—will refuse, for any price, “ to sell her birthright ”—will *maintain* the authority of her ministers and the privileges of her people, as conferred on them by her Head,—thus rendering inevitable, what a few short years ago would have been deemed impossible, the disruption and overthrow—or else, what were far worse, the shame and dishonour of the beloved Church of our fathers. It is difficult to estimate the magnitude of an event like this at the time when it happens,—ere yet we can see its connexion with the results which flow from it, before it has taken its place, like other similar events in bygone ages, that seemed at the time as unimportant, among the *epochs* of national

history; but even now, it is of magnitude enough to have attracted the notice of all christendom: "a great cloud of witnesses," whether friendly or hostile to the principles at issue, have watched the struggle, and the victorious parties themselves acknowledge that their triumph involves a great public calamity!

And calamity it undoubtedly is, whatever view we take of it,—if we look at it only *by itself*, if we look at it with the eye of *sense* alone, or of natural *sensibility*;—when we think of the amount of temporal suffering which it must needs entail on many hundreds of families—of the divisions and discords in society, which instead of settling it, will tend to perpetuate—of the shock it will give to all public institutions, yes, and above all, of the advantages which will accrue to the rising tide of Popish and semi-popish error, from the dilapidation or overthrow of Protestantism's strongest, and almost solitary, remaining national bulwark. In such views as these, it does appear, and it is, a great calamity—so great that one is apt to regret the controversy was ever stirred, and to blame those who stirred it—so great that some of those, who themselves, when danger was distant, were among the foremost in the fight, now shrink from the consequences to which their valor has led, and seem willing to compromise or abandon their principles, rather than suffer in their defence. But in every picture there is a bright side as well as a dark. There is no such thing in the world, as unmixed evil, whether personal or public, any more than there is unmixed good. *Faith* can derive support from what is unseen and future, when there is nothing visible and present to cheer; and there is no situation of peril or extremity, whether to himself, or to the Church of Christ, in which the believer may not, cannot sing.—"The Lord reigneth, let the earth rejoice, let the multitude of isles be glad thereof. Clouds and darkness are round about him,—righteousness and judgment are the habitation of his throne."

These words may either be regarded as *declarative* or *prophetical*—*declarative* of the general doctrine of an over-ruling Providence, which regulates the affairs of men—which, as it is supreme and uncontrollable, is wise, and holy, and good, or as we think it ought to be regarded—*prophetical*, of Christ, and of that providential government, which should be committed to him as Mediator; of that kingly authority to which, in our nature, the Son of God should be exalted! This we infer from the *universality* of the call which is addressed "to the earth," to "the multitude of islands," to "all the people," or peoples of the world,—to "rejoice that Christ reigneth," which evidently looks forward to Gospel times, to the conversion of the Gentile nations, and to that common ground of rejoicing, which the whole Church of God throughout the earth would then have—in the exaltation to supreme dominion of Him who is its head. The Lord *Jesus* reigneth;—"Messiah, the Prince of the kings of the earth," "who hath on his vesture and on his thigh, a name written, King of kings and Lord of lords." "Let the earth rejoice, let the children of Zion be joyful in their King."

The *sovereignty* of Christ as predicted here, and declared elsewhere in Scripture, is *two-fold*—

I. He rules the world,—and II. He rules the Church in the world!

I. He rules the world; for "the Father hath given him power over all flesh," "He hath put all things under his feet," he hath given him a name which is above every name, that at the name of Jesus every knee should bow of things," *i. e.* persons, authorities, governments, "in heaven, and things in earth," and things under the earth, and that every tongue should confess that Jesus Christ is Lord,"—or Supreme Governor,—"to the glory of God the Father!"

There is no other supreme government in the world but Christ's; for "the Father judgeth," or governeth "no man, but hath committed" or delegated

"all judgment unto the Son,—that all men should honour the Son, even as they honour the Father;"—so that whatever ideas we are able to form on a subject so vast and magnificent, as that of a *providence* which is universal, "of a kingdom which ruleth over all," which has all creatures in the world, and all the events of human life, whether great or small, under its regulation and control, which, alike in extent and authority, is unlimited, these ideas, it behoves us to connect with Christ, ascribing "the kingdom, the power, and the glory to Him."

II. He rules in the *Church*, which is specifically, "*his kingdom in the world*," or that part of the world, which not only is subject to his authority, but consents to it, and acknowledges Him as King. He rules *spiritually* in each of its members, who has been made willing to submit to Him, in the day of His power, as *sole Lord of the conscience*, whose word is law, from whose decision, whether as to doctrine or duty, there is no appeal;—and he *rules ministerially*, or by delegation in the Church, as a visible, organized institution, prescribing rules for its direction,—conferring powers and privileges on its office-bearers, and members,—which powers are to be exercised, which privileges are to be used, as conferred by Him, in accordance with the statute-law of his written word, and under a sense of responsibility to Him alone! "*Art thou a king then?*" said Pilate unto Him;—Jesus answered, "*Thou sayest that I am a king!*"

This is the two-fold dominion exercised by Christ, and it may only farther be remarked here—that the exercise of the one is declared to be subservient to the exercise of the other—the greater, subservient to the less; Christ governs the world, for the sake of the Church which is in the world. He *controls* the one, that he may protect, defend, secure, and guide the other, "the power given him over all flesh," he has received for this end, "that he may give eternal life to as many as the Father has given Him," that "none may pluck them out of his hand." He is "head over all things to the Church, which is his body, the fulness of Him who filleth all in all."

Such is the *doctrine*, or rather the *fact* announced,—"*the Lord reigneth*." Let us notice now, in what respect this doctrine furnishes matter for joy, with a special reference to that event, of which we have spoken, and which, viewed *apart* from it, is fitted only to awaken lamentation and grief.

1. "If the Lord reigneth," we may be sure the event could not have fallen out otherwise than it has done. It now plainly appears, *the thing was to be*, and no expedient of human wisdom or policy could have prevented it. We can only interpret the Lord's will before-hand, by what he *says*,—whereas, afterwards, we know it from what *he does*,—or (which is the same thing) what he permits others to do! And this is a comforting thought! "It is the Lord—let Him do what seemeth to Him good!"—Whatever room there may have been before, for attaching praise or blame to the respective parties in the strife,—the time has now come for looking above the instruments, to Him who is the supreme Agent, and merging all other feelings in one,—that of adoring submission!—And never, perhaps, was there a case, in which *His working* may more evidently be traced. So different is the result from what any one almost, at the outset, anticipated—so gradually, almost unconsciously, have the opposing parties been led on, step by step, each to evolve, and to act upon the principles which they had respectively embraced, until the discordance between them, at first confined to what the world thought a mere legal technicality, or piece of party politics, has grown and widened, and ramified in its applications, so as to divide not only the Church, but society itself into twain, and work with the very same sifting, discriminating effect, as Jesus foretold his Gospel would certainly do, when he said,—"*I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her*

mother-in-law; and a man's foes shall be they of his own household?" Can we suppose, that all this has happened, as it were, by accident—that a contest, which has marshalled on either side, so many combatants, and which, peradventure is only terminating in one arena, that it may be transferred to another, and more conspicuous, could have been either prevented, or stayed, in its progress, any more than it can be stayed now? Where would the dominion of Christ be, if such a movement, or mutiny, if you will call it so, among his subjects were either unforeseen, or uncontrolled by him?"

II. "If the Lord reigneth," then "*good* will come out of this seeming evil!" What is true in the case of each individual believer, "that all things shall work together for *his good*," is true also of the collective body; and as the Church is about visibly to suffer, so we may hope she will also visibly reap the fruit of her sufferings! We cannot yet tell with any certainty, *how*; save perhaps, in one respect, that, as in former times of depression and persecution, we may expect she will be purified by suffering: what defects remain in her constitution will be remedied, what corruptions have crept into her administration will be reformed; freed from internal division, she will be enabled to act at once with energy and effect,—and unless *toleration* be denied her, she will be *unimpeded* by coercion from without, in prosecuting her enterprises of benevolence both at home and abroad, "the *fruit* will be to *take away her sin*,"—and if so, may we not hope, that deserving better the attachment of her members, she will secure it more; that while their hearts are warmed towards her, their hands will be opened to minister to her necessities, as they have never yet learned, because they have never needed to do: that though in *numbers* she may be diminished, yet in moral and spiritual strength, the strength of *union* and zeal, she may be greatly increased,—that though no longer the Church of the state, she may be the Church of the people still—of their affections and their prayers? May we not hope also that the cause of Christian union generally may be thus speeded on, that the *evil* barrier having been removed, every other may gradually disappear; that those Christians of many a different name, who now reverence and admire, may by and by adopt her testimony, and that thus our Zion may yet be honoured to become a centre around which the gathering forces of Protestantism shall rally, for the last struggle with Antichrist, which all the signs of the times indicate to be drawing near? These are two circumstances which lead us to expect such happy results as these!

1. The one is, that irrespective of the present controversy, the church *needed*, deserved to suffer, for past supineness and declension,—for the evils and abuses she had allowed to accumulate during the sleep of more than half a century;—and it is a remarkable circumstance, as if to shew the retributive character of the Lord's dealings with her, that her very sin, in permitting what are confessedly her ancient principles, for so long a period to lie dormant, or to be trampled under foot, is used as an *argument*, and used successfully against allowing her to revive them now; "*her sin* has thus found her out," and become her punishment! Seeing, then, that we may thus so easily *account* for this chastisement, may we not believe, that when it has served its purpose, when the Lord's hand has been duly acknowledged in it, and ministers and people alike have been duly humbled under it,—that then "he may turn again, and cause his anger against his heritage to cease," and "revive her as in days of old."—Then,

2. The other circumstance which warrants this hope, is that the truth in defence of which the Church is about to suffer,—is beyond all question, one in which the honour of Christ is deeply involved, his honour, as King in his own kingdom, the very truth declared and celebrated in the text as matter

of rejoicing;—"The Lord reigneth." Many there are, no doubt, who do not precisely see how this truth is necessarily involved in the controversy; what the headship of Christ has to do with either the one principle or the other on which Parliament has pronounced its verdict. But the reason why they do not see it, is in most cases, just the same as that which prevents them seeing the bearing of the truths of revelation generally, on human conduct,—such truths, for instance, as the being and government of God, and the spiritual obligation of his law, viz. that they regard them rather as *abstractions* than *realities*,—they do not see, because they do not feel their *practical* force,—and so, they regulate their conduct irrespectively of them altogether! It is not, however, the less true, that the present controversy is neither more nor less than the old controversy revived. It is the Church of Scotland's *hereditary* testimony which she is now honoured to renew; and it is a coincidence, not a little remarkable, that this, the year of her probable dis-establishment, should be the bi-centenary of that memorable Assembly at Westminster, which embodied in her standards the well-known article, "the Lord Jesus hath established in his Church a government *distinct* from that of the civil magistrate," the very article, which another Assembly at Westminster, the other night disowned. Twice at least before, has the Church been dis-established for the same cause, and as often after a period of suffering has she been restored, her defeat has only been for a time;—may we not hope that in like manner the King of Zion will yet vindicate his own prerogatives, and after a season of trial and purification to his Church, recover from the nation that acknowledgment which she has now denied?

III. Whatever be the future fortunes of our Church in respect to her outward establishment, the text leads us to anticipate a time when the *cause* of suffering to her, and of weakness or danger to every other church in the world shall finally be removed! "The Lord reigneth," and "he must reign till he hath put all enemies," to his government, "under his feet!" It was the saying of the celebrated George Gillespie, when arguing against Erastian error in the Westminster Assembly, that "when ~~the~~ *THE* KING himself shall come, the Erastian controversy will cease!" And it may be, we shall have to wait till then, for a possible, for a *pure* establishment of religion, that this may be the first-fruits of the millennium! But certainly, if not sooner, the cause now defeated, shall be triumphant then; and not only in our land, but in all lands—for "the *kingdoms* of this world shall become the kingdoms of our Lord, and of his Christ:" they shall be *his* kingdoms, by owning *his* authority; yet the "kingdoms of this world" still, maintaining their own; "kings shall be the nursing-fathers of the Church, and their queens her nursing mothers," to cherish, to protect, not to corrupt or enslave. "The kings of Tarshish and the isles shall bring presents" to Christ as their rightful superior and Lord; "the kings of Sheba and Seba shall offer gifts! yea, all kings shall fall down before him—all nations shall serve him!" No danger will then be apprehended from granting to the Church her freedom, all the danger, because all the sin, will be felt to lie in crippling or withholding it.

"The Lord reigneth—let us then rejoice!" "Let us rejoice in Him as our King. And let us never despair of the cause which is his own! Instead of being ashamed of it, where it suffers, or disowning it, because the *votes*, whether in Parliament or elsewhere, which support it, are few—let us only cleave to it with the more attachment; and among the faithless, let us "seek mercy of the Lord to be found faithful!" Let us make sure of our *personal* relation to Christ—of our having embraced him with our hearts, as *our* Prophet, and King—of our being truly his! We shall never really love his cause, nor be willing to make any sacrifices for it, till we love *himself*; and we shall never love himself, on any other principle, than did she of whom

we read, that "she loved Him much, because her sins, which were *many*, were forgiven!" No other bond of attachment will *endure* but this; no other less strong, less tender, less *personal*! "As the light of the sun diffused in the air, burns nothing; but its beams, when contracted in a glass, kindle the matter exposed to it; so the considering of the common salvation will not be so affecting, nor so warm and soften the heart, as the serious appropriating thoughts of it to ourselves. It is not the love of God which is common to all, and diffused like the sunbeams over the whole family of man, but the love of God concentrated and burning on the cross of Christ, for me a sinner, which purifies and melts my heart—'tis this—"He loved me, and gave himself for me!" "Believing this, that Jesus is exalted as a Saviour," believing, also, that "He is exalted as a Prince," I rejoice in Him, even "with joy unspeakable and full of glory."

IV.—BIBLE NOTES: BY A PILGRIM.

Thy Statutes have been my songs in the House of my Pilgrimage. PSALM, cxix. 54.

No. II.

Only believe.—Mark 5, 36.

But believe *what*? Is it Christ's *willingness*, or Christ's *ability*, to save me, which I have to believe? This is a question which greatly tries enquirers at the outset of their pilgrimage. And generally the answer is,—Oh, I have no doubt whatever of Christ's *power* to save, all I doubt is whether he be *willing* to save such a miserable sinner as me.

It may be observed however, that there is often more mistrust of Christ's *power* to save, mingling with the unbelief of souls when first awakened, than is generally suspected by themselves. If there were in the soul a decided faith in the Saviour's *power* "to save to the uttermost," it would include a faith in his *willingness*. A saving trust in the Lord's ability to save, seems incompatible with a denial of his willingness to save.

This is not a mere metaphysical matter. It is of vital importance to drive sin—such fatal sin as unbelief—up into a corner, and search it out, investigate the fallacy in which it lurks, and expel it from the heart and understanding both.

The soul under first convictions of sin, suffers a dreadful apprehension of the wrath of God; and His *willingness* to pardon, or to look with any compassion at all on the sinner, is the more immediate and agonizing object of solicitude. As He knows all our weakness and necessity, He has therefore in infinite tenderness, provided for anxious souls in this first extremity and conscious need—an extraordinary help; and his promises to them are accordingly given not only by word, but *on Oath*. And as to his *willingness* to save, he swears by

Himself that He hath no pleasure in the death of a sinner. (Ezek. 33. 11.)

But it may be seen by the history of all believers, that the stronghold of unbelief in the human heart, is its aversion to trust God's *power*. The cloud of witnesses—those elders who have obtained a good report—of one and all of them the record is a uniform testimony to this, that the faith which saved them was the belief that what "God had promised, He was *able* also to perform." (Rom. 4. 21.)

The saving faith of the three children expressed itself thus—"Our God whom we serve is *able* to deliver us."

The blind men who cried to the Son of David to have mercy on them, were asked by him, "Believe ye that I am *able* to do this?" and they answered "Yea, Lord." Whereupon he touched their eyes, saying, "According to your faith be it unto you." And their eyes were opened.

The Father of the Faithful was "strong in faith, giving glory to God; being fully persuaded that what He had promised, He was *able* also to perform: and therefore it was imputed to him for righteousness."

The faith of the Corinthians is quickened by the Apostolic assurance that God "*is able* to make all grace abound to them:"—

That of the Ephesian Church by the like inspired declaration that He "*is able* to do exceeding abundantly above all that they can ask or think:"—

That of all his people by such assurances as these—That "all *power* is given him in heaven and in earth"—That "he is *able* to succour them who are tempted"—That "he is *able* to keep that which is committed to him"—That "he is *able* to save to the uttermost all who come to him."

The whole course of Scripture in fact seems to indicate that Unbelief has its chief seat in the heart of man, in a desperate denial of God's *Power* to "do as He has said." If we really believed his Omnipotence to save, we would feel the absurdity, and be ashamed of the guilt, of doubting his willingness—seeing "how great things He has done for us." Trusting in the Omnipotence of the Great God and our Saviour to fulfil His Word—every "but" and "if," every doubt and difficulty, every murmur and misgiving, is silenced. He has *promised* to perform; He is *able* to perform; THEREFORE He *will* perform. This is the way true Faith reasons. "Only believe" the two former facts, and belief in the third is inevitable.

LORD, INCREASE OUR FAITH !

The God of Abraham, and the God of Isaac, and the God of Jacob.—Exodus, 3, 6, 15, 16.

"THIS is my name for ever," said Jehovah when he appeared to Moses in the burning bush, "and THIS is my memorial unto all generations." Such a solemn announcement compels the belief that *this*

form of "name" involved some truth of very highest import. It is scarcely possible to avoid regarding it as a revelation of the Triune God, Father, Son and Holy Ghost.

In Abraham's God, we may find the peculiar manifestation of the Eternal *Father*, in whose "call" of that Saint is exhibited the Sovereign and electing love of the Father as the fountain, the original spring and source, of all blessing to our fallen race.

In the God of Isaac, we are directly reminded of the scene on Mount Moriah, the greatest event in the life of that Patriarch—and the most significant and impressive of all the Old Testament types of the Atonement to be wrought out in the fulness of time, by God the *Son*—incarnate by miracle, as the birth of Isaac also was miraculous.

In the God of Jacob, do we not see a particular revelation of the God of all grace—the blessed Inspirer of all acceptable prayer—the Holy *Spirit* of supplication, through whose mighty influence he became a Prince with God and prevailed?

V.—BAPTISMAL REGENERATION.

[We invite the special attention of our Anglican readers (we have *some* such) to the following extract on a vital and catholic, but much mystified subject.]—ED.

(BY DR. S. MILLER OF AMERICA.)

This unscriptural and pernicious doctrine is not confined to the *Roman Catholics*, in whose system it may without impropriety be said to be indigenous; but is also frequently found in the pulpits and manuals of some *Protestants*, in the midst of whose general principles, it ought to be regarded as a poisonous exotic.

1. The doctrine referred to, as held by some Protestants, in its most objectionable form, appears to be this:—that the spiritual change which the Scriptures designate by the term *regeneration*, is always attendant upon, and effected by, the rite of baptism, when duly administered; that, on the one hand, every person, infant or adult, who has been baptized by an authorized minister, is a regenerated person; and that, on the other, every person who has not been baptized, however deep or mature his penitence and faith, is still unregenerate. In short, the position is, that the inward grace of regeneration *always* accompanies the outward sign of baptism; that they are inseparable; that the one cannot exist without the other; that he who has been thus regenerated, if he die without falling from grace, is certainly saved; that baptism is essential to salvation; and that to call by the name of regeneration any moral change, from the love of sin to the love of holiness, which takes place either *before* or *after* baptism is unscriptural and absurd. This, as I understand them, is the doctrine maintained by Bishop Tomline, Bishop Marsh, Bishop Mant, and a number of other writers, of equal conspicuity, in the church of England, and by not a few divines of the Protestant Episcopal Church in our own country.

This doctrine, I apprehend, is contrary to Scripture; contrary to experience; contrary to the declared opinion of the most wise, pious, and venerated divines even of the Episcopal denomination; and adapted to generate the most dangerous errors with regard to Christian character, and the Gospel plan of salvation.

1. It is contrary to *Scripture*. Without regeneration, the Scriptures declare, it is impossible to enter into the kingdom of heaven. But the penitent malefactor on the cross undoubtedly entered into the kingdom of heaven, if we are to credit our Lord's express declaration. Yet this penitent, believing malefactor was never baptized, therefore he was regenerated without baptism; and of course, regeneration and baptism are not inseparably connected. Again, Simon Magus received the outward and visible ordinance of baptism, with unquestionable regularity, by an authorized administrator; yet who will venture to say, that he received the "inward and invisible grace" signified and represented in that ordinance? He was evidently from the beginning a hypocrite, and remained, after baptism, as before "in the gall of bitterness and in the bond of iniquity." Therefore the outward and sensible sign, and the inward and invisible grace are not in *all cases*, or *necessarily*, connected. Again; it is evident that the apostle Paul, Lydia, the Ethiopian eunuch, the Philippian jailor, &c. "believed with the heart," and were, consequently, brought into a state of acceptance with God *before* they were baptized. But we are told (John i. 12, 13,) that as many as believe have been "born of God," and made the "sons of God." Of course, regeneration *may* take place, in the case of *adults*, *ought* to take place, and in these cases, *did* take place, *before* baptism; and, consequently, is not *the same thing* with baptism, or inseparably connected with that rite. Once more; we are assured in Scripture, that "he who is born of God, or regenerated, doth not commit sin, (that is, deliberately or habitually,) for his seed remaineth in him, and he cannot sin, because he is born of God;" and farther, that "every one that loveth is 'born of God' and knoweth God;" and that "whosoever believeth that Jesus is the Christ, is born of God." But can it be said that this character belongs to all who are baptized; Or, that none who are unbaptized manifest that they possess it? Surely no one in his senses will venture to make the assertion. Therefore a man may be "born of God" before he is baptized, and, consequently, the administration of the outward ordinance, and that work of the Holy Spirit, called in the word of God regeneration, are not always connected.

2. The doctrine before us is as contrary to *experience* as it is to Scripture. "It is asserted," says an eminent divine of the Church of England, now living—"It is asserted, that the spiritual change of heart called regeneration invariably takes place in the precise article of baptism. If this assertion be well founded, the spiritual change in question will invariably take place in every adult at the identical moment when he is baptized; that is to say, at the very instant when the hand of the priest brings his body in contact with the baptismal water; at that precise instant, his understanding begins to be illuminated, his will to be reformed, and his affections to be purified. Hitherto he has walked in darkness; but now, to use the scriptural phrase, he has passed from darkness to light. Hitherto he has been wrapped in a death-like sleep of trespasses and sins; but now he awakes, and rises from the dead, Christ himself giving him life. Hitherto he has been a chaos of vice, and ignorance, and spiritual confusion; the natural man receiving not the things of the Spirit of God, for they are foolishness unto him: but *now* he is created after God in righteousness and true holiness; being in Christ he is a 'new creature;' having become spiritual, the things of the Spirit of God are no longer foolishness to him; he knows them because they are spiritually discerned. Such are the emphatic terms in which regeneration is described by the inspired writers. What we have to do, therefore, I apprehend, is forthwith to inquire, whether every baptized adult, without a single exception, is invariably found to declare, that, in the precise article of baptism, his

soul experienced a change analogous to that which is so unequivocally set forth in the above mentioned texts of Scripture." We need not dwell long on the inquiry. The fact is notoriously not so. Nor does it diminish the difficulty, in admitting the doctrine of baptismal regeneration, to say, as the Arminian advocates of this doctrine invariably do say, that those who are once regenerated may fall from grace, and manifest a most unhallowed temper. This is not the question. The question is, does experience evince, that every subject of baptism, who has reached an age capable of manifesting the Christian character, does, *at the moment of receiving the baptismal water*, show that he is the subject of that regenerating power of the Holy Spirit, by which "old things are passed away, and all things become new in the Lord?" No one who has a particle of intelligence or candour can imagine that any such fact exists; but if it do not, then the doctrine under consideration falls of course.

3. The doctrine of baptismal regeneration is contrary to the declared opinion of the most pious, judicious, and venerable Protestant divines, including those of the very highest authority in the Church of England. Nothing can be more certain than that the mass of the English reformers distinctly taught that baptism is a *sign* only of regeneration, and that the thing signified might or might not accompany the administration of the outward ordinance, according as it was received worthily or otherwise. In support of this assertion, the most explicit quotations might be presented from the writings of those distinguished martyrs and prelates, Cranmer, Latimer, Ridley, and Hooper; and after them from the writings of the eminent bishops, Jewell, Davenant, Hall, Usher, Reynolds, Leighton, Hopkins, Tillotson, Beveridge, Burnet, Secker, and a host of other divines of the English Church, of whose elevated character it would be little less than an insult to any intelligent reader to attempt to offer testimony. All these men declare in the most solemn manner, against the doctrine of baptismal regeneration, in the sense which we are now considering. Indeed, I cannot call to mind a single writer of that church, from the time of Archbishop Cranmer to the present hour, who had the least claim to the character of an *evangelical* man, who did not repudiate the doctrine which I am now opposing; and not a few of them denounce it as *Popish*, and adapted to subvert the whole system of vital and spiritual religion.

4. The last argument which I shall urge against the doctrine of baptismal regeneration, is, that it is adapted to generate the most *fatal errors* with regard to the Gospel plan of salvation.

So far as this doctrine is believed, its native tendency is, to beget a superstitious and unwarranted reliance on an external ordinance; to lower our estimate of that inward spiritual sanctification which constitutes the essence of the Christian character; in fact, to supersede the necessity of the spiritual change of heart, of which the Scriptures speak so much, and for which the most holy and eminent servants of Christ have, in all ages, contended. The truth is, the doctrine now under consideration is the very same in substance, with the doctrine of the *opus operatum* of the *Papists*, which all evangelical Protestants have been supposing for more than three hundred years, as a mischievous delusion. Accordingly, the Popish character and fatal tendency of this error have been unreservedly acknowledged by many bishops, and other pious divines of the Church of England, as well as by many of the same denomination in this country.

~~Further~~ if regeneration, which is the commencement of holiness in the soul, is always communicated in baptism, then it follows, as, indeed, those

who entertain this doctrine distinctly avow,—that baptism invariably places its subject in a state of salvation; so that every baptized person who dies immediately after the administration of this sacrament, is infallibly sure of entering the kingdom of heaven. If this doctrine were fully believed, would not every thinking, anxious parent refrain from having his child baptized in infancy, and reserve the ordinance for an hour of extremity, such as the approach of death, that it might serve as an unfailing passport to glory? Would it not be wise in every adult who may be brought to a knowledge of the Saviour, from Paganism, or from the world, to put off his baptism to the last hour of his life, that he might be sure of departing in safety? This is well known to have been one of the actual corruptions of the fourth century, growing out of the very error which I am now opposing. “It was the custom of many,” says Dr. Mosheim, “in that century, to put off their baptism till the last hour; that thus immediately after receiving by this rite the remission of their sins, they might ascend pure and spotless to the mansions of life and immortality.” This is no far-fetched or strange conceit. It is the native fruit of the doctrine before us. Nay, if we suppose this pernicious theory to take full possession of the mind, would it not be natural that a tender parent should anxiously desire his child to die immediately after baptism; or even, in a desperate case to *compass its death*, as infallibly for its eternal benefit? And, on the same principle, might we not pray for the death of every adult, immediately after he had received baptism, believing that *then* “to die would certainly be gain?” In fine, I see not, if the doctrine be true, that a regenerating and saving efficacy attends every regular baptism—I see not how we can avoid the conclusion, that every Pagan, whether child or adult, that can be seized by force, and however thoughtless, reluctant or profane, made to submit to the rite of baptism, is thereby infallibly made “a child of God, and an inheritor of the kingdom of heaven?”

These consequences, which appear to me demonstrably to flow from the theory in question, afford sufficient evidence that it is an unscriptural and pernicious error, even if no other means of refutation could be found.

It is not forgotten that language which seems, at first view, to countenance the doctrine which I am opposing, is found in some of the *early Fathers*. Some of them employ terms which would imply, if interpreted literally, that baptism and regeneration were the same thing. But the reason of this is obvious. The Jews were accustomed to call the converts to their religion from the Gentiles *little children*, and their introduction into the Jewish church, a *new birth*, because they were brought, as it were, into a *new moral world*. Accordingly, circumcision is repeatedly called in Scripture “*the covenant*,” because it was the *sign* of the covenant. Afterwards, when baptism, as a Christian ordinance, became identified with the reception of the Gospel, the early writers and preachers began to call this ordinance *regeneration*, and sometimes *illumination*, because every adult who was baptized, professed to be born of God, illuminated by the Holy Spirit. By a common figure of speech, they called the *sign* by the name of the *thing signified*. In the truly primitive times this language was harmless, and well understood; but as superstition increased, it gradually led to mischievous error, and became the parent of complicated and deplorable delusions.

II. But there is another view of the doctrine of baptismal regeneration, which is sometimes taken, and which, though less pernicious than that which has been examined, is still, I apprehend, fitted to mislead, and, ~~of course~~ to do essential mischief. It is this: That baptism is that rite which marks and ratifies the introduction of its subject into the visible kingdom of Christ; that in this ordinance the baptized person is brought into a new state or relation to Christ, and his sacred family; and that this new state or relation

is designated in the Scripture by the term *regeneration*, being intended to express an *ecclesiastical birth*, that is, being "born" into the visible kingdom of the Redeemer. Those who entertain this opinion do not deny, that there is a great moral change, wrought by the Spirit of God, which must pass upon every one, before he can be in a state of salvation. This they call *conversion*, *renovation*, &c.; but they tell us that the term "*regeneration*" ought not to be applied to this spiritual change; that it ought to be confined to that change of *state*, and of *relation* to the *visible kingdom of Christ* which is constituted by baptism; so that a person, according to them, may be regenerated, that is, regularly introduced into the visible church, without being really born of the Spirit. This theory, though by no means so fatal in its tendency as the preceding, still appears to me liable to the following serious objections.

1. It makes an unauthorised use of an important theological term. It is vain to say, that, after giving fair notice of the *sense* in which we use a term, no misapprehension or harm can result from the constant use of it in that sense. The plea is insufficient. If the sense in question be an unusual and especially an unscriptural one, no one can estimate the mischief which may result from the use of it in that sense. *Names* are so closely connected with *things*, that it is of the utmost importance to preserve the nomenclature of theology from perversion and abuse. If the sense of the word "*regeneration*" which is embraced in this theory, were now by common consent admitted, it would give an entirely new aspect to all those passages of Scripture in which either regeneration or baptism is mentioned, making some of them unmeaning, and other ridiculous; and render unintelligible, and in a great measure useless, if not delusive, nine-tenths of the best works on the subject of practical religion that have ever been written.

2. But, there is a more serious objection. If men be told that every one who is baptized, is thereby regenerated—"born of God"—"born of the Spirit"—made a "new creature in Christ,"—will not the mass of mankind, in spite of every precaution and explanation that can be employed be likely to mistake on a fundamental point; to imagine that the disease of our nature is trivial and that a trivial remedy for it will answer; to lay more stress than they ought upon an external rite; and to make a much lower estimate than they ought of the nature and necessity of that holiness without which no man shall see the Lord?

After all, however, although the doctrine of baptismal regeneration, in the first and most objectionable sense, is known to be rejected by all the truly evangelical divines of the Church of England, and by the same class in the Protestant Episcopal Church in this country; yet it cannot be denied that something, to say the least, very like this doctrine is embodied in the baptismal service of that denomination on both sides of the Atlantic. The following specimens of its language will at once illustrate and confirm my meaning: "Seeing now, dearly beloved brethren, that *this child is regenerate, and grafted into the body of Christ's Church*, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this child may lead the rest of his life according to this beginning." And again: "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to *regenerate this infant by thy Holy Spirit*, to receive him for thine own child by adoption, and to incorporate him into thy holy Church," &c. The same language is also repeated in the baptismal service for "those of riper years." They are represented as being "regenerated;" as being "born again," and "made heirs of salvation;" and as having "put on Christ." This language is differently interpreted, by the Episcopal ministers who employ it, according to the opinion which they adopt with regard to baptism. Those who coincide in opinion with Bishop Mant, and others of

similar sentiments, make no scruple of avowing, that these expressions literally import, what they fully believe, that every one who is duly baptized, is, in and by that rite, born of the Spirit, and brought in to a state of grace and salvation. A second class of interpreters, however, consider this language of the Liturgy as merely importing that the person baptized is brought into a new state, or a new relation to the visible church. While a third class, although they acknowledge that the language before us, literally interpreted, does certainly express more than a mere visible relation, even the participation of truly spiritual and saving blessings; yet say, that they can conscientiously employ it, because a Liturgy intended for general use, ought to be, and must be, constructed upon the principle, that those who come to receive its offices are all to be considered as *sincere*, and as having a *right*, in the sight of God, to the ordinance for which they apply! And thus it happens, that those who reject as Popish and delusive, the doctrine of baptismal regeneration, as taught by Mant, and those who concur with him, feel no difficulty in publicly and solemnly repeating this language, every time they administer the ordinance of baptism.

It is not for one of another communion to interpose between the consciences of Episcopal ministers, and the import of their public formularies. In fidelity to my own principles, however, and as warning to those of my own church who may be assailed by the proselyting efforts of some of this denomination, I may be permitted to say, that if I believed with Bishop Mant, and his associates in sentiment, the language of the baptismal service would be entirely to my taste; but if not, I could not, on any account, conscientiously employ it. It would not satisfy me to be told, that the language of one of the Thirty-nine Articles, and some of the language found in the Book of Homilies, bears a different aspect. This is, no doubt, true. Still this does not remove or alter the language of the baptismal service. There it stands, a distress and a snare to thousands of good men, who acknowledge that they could wish it otherwise, but dare not modify it in the smallest jot or tittle.* Had I no other objection to ministering in the Church of England, or in the corresponding denomination in this country—this part of the Liturgy would alone be an insurmountable one. I could not consent continually to employ language, which, however explained or counteracted, is so directly adapted to deceive in a most vital point of practical religion. I could not allow myself to sanction by adoption and use, language which, however explained and counteracted in my own ministry, I knew to be presented and urged by many around me in its literal import, and declared to be the only true doctrine of the church.

As to the plea, that a Liturgy must necessarily be constructed upon the principle that all who come to its offices must be *presumed*, to be *sincere*, and be solemnly *assured*, in the name of God, that they are so, nothing can be more delusive. Cannot scriptural truth be as plainly stated, and as wisely guarded in a liturgical composition as in any other? Our Methodist brethren have a prescribed form for baptism; and so far as I recollect its language, they have succeeded, without apparent difficulty, in making it at once instructive, solemn, appropriate, and unexceptionable. And I have heard Presbyterian ministers a thousand times tell their hearers, with as much distinctness in administering sacraments, as in ordinary preaching, that "the sacraments become effectual to salvation, not from any virtue in them, or in

* An evangelical and deeply conscientious minister of the Episcopal church, who, after struggling for some time with the most distressing scruples, as to this very feature in the baptismal service, ventured to alter a few words, was forthwith given to understand, that such liberties would not be tolerated, and was soon constrained to withdraw from the Episcopal communion.

him that doth administer them ; but only by the blessing of Christ, and the working of his *Spirit in them that by faith receive them.*"

But it may be asked, what kind or degree of *efficacy* do Presbyterians consider as connected with baptism? Do they suppose that there is any beneficial influence, physical or moral, in *all* cases, connected with the due administration of this sacrament? I answer, *none at all.* They suppose that the washing with water in this ordinance is an *emblem* and a *sign* of precious benefits ; that it holds forth certain great truths, which are the glory of the Christian covenant, and the joy of the Christian's heart ; that it is a seal affixed by God to his covenant with his people, whereby he certifies his purposes of grace, and pledges his blessing to all who receive it with a living faith ; nay, that it is the seal of valuable *outward privileges*, even to those who are not then *born of the Spirit* ; that, as a solemn rite appointed by Christ, it is adapted to make a solemn impression on the serious mind ; but that when it is administered to the persons, or the offspring of those who are entirely destitute of faith, there is no pledge or certainty that it will be accompanied with *any blessing.* They receive the *water*, but not the *Spirit.* They are engrafted into the visible church, but not into spiritual body of Christ, and are, *after baptism*, just as they were *before*, like Simon the Sorcerer, " in the gall of bitterness and in the bond of iniquity."

VI.—THE FEBRUARY MAIL.

The copious extracts in our last number from private Correspondence conveying latest intelligence on the more important matters connected with the progress of the Free Church at home—have superseded the necessity of our quoting largely now from the public sources. But our files of Scotch papers down to 3rd February, offer a few gleanings which we think cannot fail to interest, notwithstanding the unconnected manner in which they must of necessity be presented. It is curious to remark the comparative avoidance of the Scottish Church subject, by Statesmen and Journalists generally, at present. The reason is obvious. Its political interest does not now press. Its religious bearing has *no* interest for the busy world at large—is a topic altogether unpopular. The stream therefore whose progress we cannot cease to watch with intensest interest, is less noisy and turbulent now than it was a few months ago—but assuredly *this* is no proof that its volume is not enlarging, or its channel not deepening.

The success with which Dr. Cunningham has commenced operations in New York, as representative of our Church—the warmth of his reception by Evangelical Bodies there of all denominations—and the pressing call for the visit of a more numerous deputation from Scotland to the churches of America—have led already to the selection of the Rev Dr. Burns of Paisley as a co-adjutor to Dr. C. Dr. Burns' actual departure is mentioned, and others both clergymen and laymen are named as likely soon to follow him. The choice

of Dr. Burns for such a mission is very happy. We extract the following from the "Paisley Reformer."

"MISSION OF DR. BURNS TO AMERICA.—By appointment of the Free Church Assembly's Commission, our townsman, Dr. Burns, left last night on a mission to the United States, in behalf of the religious body he stands connected with. The reverend gentleman goes out to America as a companion to Dr. Cunningham, for the purpose of explaining the position of the Free Church of Scotland, and for collecting funds for its support. We believe it is the intention of this deputation to continue in America for about four months, and not to return sooner than for the sitting of the Free Assembly in May next. In the appointment of both gentlemen for such a mission, we conceive the Free Church has made a most judicious selection. The ability and decision of character possessed by Dr. Cunningham is too well known and acknowledged to require any commendation from us; and in his companion Dr. Burns, from personal experience, we can vouch that out of five hundred clergymen, it would be difficult to find an individual so well qualified for the task allotted him. Incessant and indefatigable in his labours, ever ready to travel, to write, or to speak (which he does with a fluency and effect which is rarely equalled), and adding to all this an iron frame and constitution, which it would appear almost impossible to injure or weary,—we are quite confident that in our townsman Dr. Cunningham will find a companion capable of performing, effectually, at least, the work of two ordinary men. We wish the mission every success, and sincerely hope that its members will both return safely to their native country."

A monthly publication entitled "The Free Church Magazine" has been started in Edinburgh, and to judge by the first No. now before us, promises to be eminently useful. An article entitled "Foreign Sympathy with the Free Church" is a review of an able work, which has lately been published, from the pen of the Rev. Hermann Uhden, one of the most highly esteemed evangelical ministers of Berlin. His acquaintance with all the minutiae and intricacies of the Ecclesiastical conflicts in England and Scotland of late years, is very extraordinary in a foreigner. His sympathies in our Church question are all on the right side. We are tempted to notice one remark however as illustrative of the very common tendency there is to misapprehend our position towards both Voluntaries and Establishments, as a Free Protestant Church.

"It will be (says Mr. Uhden) in the highest degree interesting to notice whether they (the Free Church) will find it possible to maintain their opposition to the Voluntary principle, against which they have hitherto contended very strenuously."

"On which point," the Reviewer observes, "Mr. Uhden may keep his mind in perfect peace. The Voluntary principle, so far as it consists in denying that kings and kingdoms, as such, are bound to profess and support the gospel, is one to which the ministers of the Free Church are and will continue to be as much opposed as ever."

But the Voluntary principle, properly so called, the Evangelical Church of Scotland has never been opposed to: it is that noble principle which the Established Church while under Evangelical sway, appealing constantly to all her congregations, so earnestly and successfully evoked for ten years together. Would that our many friends

who adhere to *Congregational* views, would but see and always keep in mind this great distinction. The Voluntary principle and the Non-Establishment principle, should not be confounded—though many good men hold them together : we Free Churchmen do not—we hold the former, but *not* the latter.

And would that our friends who approve of the *Establishment* principle, would but see and always keep in mind that we do so too as heartily as ever, and that our approval of Voluntaryism as a principle goes no further now than ever it did, when we plied it most vigorously for years in actual connection with an Establishment.

The following extract from the "Free Church Magazine" we are sure will please all our readers.

"LINES BY JAMES MONTGOMERY.—We have much pleasure in inserting the following exquisitely beautiful lines, written by James Montgomery, and given to the editor, after that distinguished Christian poet had presided at a meeting held in Sheffield, to receive a Deputation from the Free Church of Scotland ; and we cannot better introduce the poem than by giving the anecdote on which it is founded in the words of Dr. Chalmers, the original narrator. We are persuaded our readers will feel interested in perusing the poetry of Dr. Chalmers and the poetry of James Montgomery, exercised on the same subject, and that subject the "heavenward aspirations" of a heart right with God.

'Many years ago, I spent a few days, towards the close of his life, with that venerable Christian patriarch Dr. Davidson of Edinburgh, whose heavenward aspirations, whose very looks of love and grace celestial, apart from language altogether, bespoke the presence of a man who felt himself at the gate of his blissful and everlasting home. It is with the remembrance of him that I associate an anecdote which struck me forcibly at the time, of an illiterate female in humble life who applied for admission to the sacrament, but who, at the customary examination, could not frame one articulate reply to a single question that was put to her. It was vain to ask her of the offices or mediation of Christ, or of the purposes of His death. Not one word could be drawn out of her ; and yet there was a certain air of intelligent seriousness, the manifestations of right and appropriate feeling—a heart and a tenderness indicated, not by one syllable of utterance, but by the natural signs of emotion which fitly responded to the topics of the clergyman, whether she was spoken to of the sin that condemned, or of the Saviour who atoned for her. Still, as she could make no distinct reply to any of his questions, he refused to enroll her as a communicant, when she, on retiring, called out in the fulness of her heart, 'I cannot speak for Him, but I could die for Him.' The minister, overpowered, handed to her a sacramental token ; and with good reason, too, though not a reason fell in utterance from her.'—*Dr. Chalmers' Speech in Assembly, 1838.*

"A GOOD CONFESSION,

"Suggested by a fact mentioned at a public meeting in Sheffield, by one of the Deputation, of the Free Church of Scotland, on the 16th November, 1843. Prosaic though these lines may fairly be deemed, *there is a worth and a power beyond poetry in the fervent sentiment and the simple expression of it by the poor woman herself, which are literally preserved at the close of the narrative.*

"The sacramental table of the Lord
Was spread, His cross and passion to record ;

A little band had gathered to the feast,
 With whom came one, the lowliest and the least,—
 The least and lowliest in her own esteem,—
 To testify her child-like faith in Him.
 And who was she,—on earth though little known,
 Is her memorial not 'before the throne?'
 "When first examined by God's minister
 'To give a reason of the hope in her,'
 And from his hand, with those to Christ who cleave,
 The token of Church-fellowship receive,
 Trembling she stood and pale, deprived of speech,—
 Feelings there are which language cannot reach,—
 Yet while she mused, the fire within her broke
 Full into flame,—then with her tongue she spoke:
 The love of Christ constrained her to reply,
 'I cannot *speak* for Him—but, I could *die*!
 Stronger than death that love indeed must be;
 Lord Jesus, may such love abound in me,'

JAMES MONTGOMERY."

As a further specimen of foreign sympathy with our Church—and illustrative of the fact that this sympathy is no evanescent feeling, but springs from a deep and enlightened apprehension of the moral magnitude of the late crisis in Scotland, we may notice the appearance of another short but impressive work entitled, "The Claims of the Free Church of Scotland to the sympathy and assistance of American Christians." It was originally a Discourse; but appears to have been expanded considerably for publication. The author is the Rev. Thomas Smyth, D.D. of Charleston, South Carolina. It is republished in Edinburgh with a preface by the learned and excellent Mr. Lorimer of Glasgow. "Dr. Smyth," says the Witness, "is well known in America as a divine of no ordinary talent and erudition;—his various works on the Episcopal Controversy being reckoned as among the most complete and satisfactory in connection with that subject. This discourse was preached by the author in compliance with a requisition presented to him by a meeting of gentlemen, composed of members from seven different denominations of Christians, and is characterized by a clearness of statement, a strength of reasoning, and an earnestness of appeal, which cannot but have produced a powerful impression." As Mr. Lorimer remarks—"Such publications are far more valuable than their size at first seems to betoken." They proclaim the substantial unity of the Evangelical Church of Christ throughout the world,—lead to enlarged sympathy and increased mutual prayer among its various branches, and go far to show on what side the truth, in our controversy, really lies. The following are the concluding sentences of the discourse:—

"The testimony of the Free Church of Scotland, is not only a Presbyterian but a Protestant testimony. The Reformation was a recovery of the truth, and freedom, and privileges of the gospel. That truth, and freedom, and privilege, are now at stake in Scotland, and for their maintenance does the Free Church stand forth prepared to suffer and to bleed. The question

is, therefore, 'a question of Protestantism,—a question of the right of private judgment, the right of each Christian man to be dependent on Christ alone; and, therefore independent of all authority, civil or ecclesiastical, in the discharge of his duty to Christ.' The Free Church of Scotland has, therefore, held out to the Protestant world the flag of unity,—the unity, not of slavish uniformity in rites or forms, but unity in the maintenance of common truths, in a determined protest against common errors, and that unity of the Spirit which is the true bond of peace. 'Co-operation, though not incorporation, is the motto which now streams in her flying banner, and is destined to rally around the standard of the Cross every true friend of Protestant and evangelical truth. Already has she received on her platform delegates from every Evangelical denomination, and from America as well as Europe. Already has she found Congregationalists, Baptists, Methodists, and Episcopalians, Reformed Dutch, and Seceders, ready, not only to approve her principles, but to lend to her the helping hand of their Christian charity. Let us also come to her assistance, join hands with this sacred, Christian brotherhood, and by our united and liberal contribution, give certain proof of our deep and heart-felt interest in her cause,—the cause of Protestantism, the cause of Christian freedom, and of Christian truth. Let our voice be heard across the great Atlantic, saying,—

'On, brethren, on!
 Speed your swift bark o'er the foaming seas,
 Spread forth your sails to the whistling breeze.
 Hoist the blue colours of Freedom high,
 Fling out their folds to the sunlit sky,
 Strain all your cordage,—and onward sweep,
 Hopeful and true, o'er the bounding deep.
 "On, brethren, on!
 On with your message of holy love.'

"And may He who has led them thus far, uphold and strengthen them, and make them more than conquerors through our Lord Jesus Christ. Amen, and amen."

While foreign churches of the Reformation are thus manifesting their oneness of spirit with our suffering Church—it is delightful to learn from a home record that "Christian unity has taken place in Scotland itself to a larger extent since the disruption, than ever it did before. The services, connected with the annual concert for prayer, and with the thanksgiving day for the late abundant harvest, were, all over the country, conjointly conducted by ministers of the Free Church, United Secession, Relief, Independent, Baptist, &c., each of the bodies indiscriminately worshipping in the churches of the other."

The following is a notice from the same source of the forthcoming journal to be published in London entitled the "Signal."

"A Free Church newspaper is expected soon to start in London. The hostility of the 'Record' has made this more than ever necessary, and we rejoice at the circumstance. The best thing that could have happened for the cause, is the being shut up to the necessity of having a London journal entirely for the Free Church. Feeble and lukewarm friends always prevent or clog individual exertion; and hence, by compelling our metropolitan brethren to start a paper for themselves, the 'Record' will be the instrument of doing more good to us than could ever have been effected by its own weak advocacy."

This allusion to the *Record*—though the subject in truth is painful—compels us to remark that its late change of sentiments and conduct must have been flagrant indeed to have elicited from *such* a man as Mr. Buchan of Kelloe, *such* a public expression of his opinion as the following :

TO THE EDITOR OF THE WITNESS.

Kelloe, 17th December, 1843.

SIR,—I was one of the contributors to the establishment of the London *Record*, and have been uniformly since then a subscriber to that paper. But from the glaring inconsistencies and mis-statements of late exhibited in the columns of the *Record*, with regard to the Free Church of Scotland, I have felt it my duty to withdraw my name as a subscriber. I have been led to advert to this, concurring, as I do, entirely in the judicious and successful exposure which you have given of the fallacies and distortions of facts so painfully forced on our attention ; and glad shall I be if your observations have any effect in recalling the *Record* to better views and sounder principles,—to those Christian views and principles on which that paper professed to be based, but from which, at least on the subject in question, it has so manifestly departed. The *Record* was one of the few papers that the English press could boast of as the avowed champion of the doctrines and precepts of Christianity ; but in proportion as a paper of that description, if truly conducted according to its profession, is calculated to shed abroad influences of the most salutary kind, so in an inverse ratio, if failing in the assumed duty, and deviating from the professed paths, must it operate perniciously in misleading those who may have been accustomed to confide in its opinions.

G. BUCHAN.

We shall now conclude these desultory extracts by one worthy of more serious and thoughtful perusal. It is taken from an Editorial article in the "Witness" of 20th January—and presents in a remarkably clear and vivid light, that fundamental distinction between the constitutions of the two Reformed Churches of England and Scotland, which cannot be too often or too forcibly kept before the view of Episcopalians every where—but especially the Episcopalians of England. Greatly as we respect the genius with which the "Witness" occasionally illustrates passing events by the reflected light of history, and the maxims of the best philosophy—now adorning his subject by some felicitous illustration borrowed from the inmost stores of material nature—and at another time enforcing his argument by some exquisite re-adaptation of the old familiar sanctities of Classical Imagination to Truths themselves old and familiar too, but which now flash out with the power of new discoveries—greatly, we say, as we admire this highly-gifted writer on such occasions as these—we confess we never admire, or honor him more truly than when we see him apply himself patiently to the oft-repeated drudgery of impinging some important but yet very simple matter of fact, as in the present instance, on impracticable or unwilling understandings—on minds that seeing *will not* perceive, and hearing *will not* understand. It is drudgery ;—and it is an act of true humility, in a man of genius, to stoop from day to day to the toil of *arguing* against an incre-

dulous multitude, in favor of such a dogma as that 2 and 2 do make 4, and not 5. This, however, is indeed, the fitting function of a *Witness*, who must deliver his testimony, and acquit his own conscience whether men hear, or whether they forbear.

"It has been for centuries an understood matter among at least Scottish Presbyterians, that in one essential respect the English Establishment differed from that of Scotland. And this point of difference, instead of being either obscure in itself, or unfrequently or doubtfully stated, is brought out clearly and prominently on almost every page of our ecclesiastical history. Our English neighbours of the Establishment may deem it comparatively an unimportant one; but if at all acquainted with the records of Presbytery in Scotland, it is impossible they can be ignorant of the fact, that such at least has not been Scottish opinion regarding it. From the first dawn of the Reformation among us,—more especially from the times of Andrew Melville down to the present day,—this point of difference has been, above all others, the peculiar characteristic of our Church,—the main point on which our testimony has been concentrated,—the distinguishing Scoto-ecclesiastical feature. Our dungeons and scaffolds witnessed in its behalf during well-nigh the whole of the seventeenth century; and the disruption of the Scottish Church is a scarce less emphatic witness regarding it in the nineteenth. It is, of course, not our present object to demonstrate its importance; we refer merely to the historical fact, that by the Scottish Church its importance has always been regarded as paramount.

Now, this point of difference,—of such immense consequence, in at least Scottish opinion,—has been often stated in the theologic form. It has been defined as an exclusive right, on the part of Christ the Redeemer, to order the affairs of his own House; and in this form of statement have our martyrs died for it. From the noblest to the humblest in the land—from Archibald of Argyll, and the Lord Warriston, down to the two poor village maidens, Isobel Allison and Marion Harvie,—has it constituted the main subject of testimony on the scaffold and the hill-side. But in this theologic form our English neighbours may fail to recognise it. We shall state it, therefore, in a form purely historic. During the period of the late conflict between the Civil and Ecclesiastical Courts in Scotland, there were deposed from the holy ministry, by an authority purely spiritual, seven Scotch ministers, and one English clergyman. In the case of the clergyman, the Court of Queen's Bench interfered,—in the case of the ministers the Court of Session interfered; and by these Civil Courts, in both cases, were the spiritual sentences reversed, and the deposed ministers and deposed clergyman restored, not merely to the emoluments attached to their respective offices, but also to the offices themselves. The acts of the Civil Courts were the same *absolutely* in both cases; but there obtained between them this grand *relative* difference, that while the English Court acted in the strictest conformity with the enactments of law, and in meet accordance with the genius of the English Church, the Scotch Court directly traversed the enactments of law, and committed the grossest outrage on the genius of the Scottish Church. The exactly similar acts were *relatively* dissimilar, because they involved the great point of difference between the two Establishments. Christ wills that charges of souls, in His house, the Church, are not to be sold for money,—the offence of the English clergyman consisted in selling for money, charges of souls. For this offence a spiritual Court, agreeably to the will of Christ, deposed him from the holy ministry; and had the matter been permitted to rest there, we of Scotland would have said that it furnished a meet illustration of our grand distinctive doctrine. We would have seen in it a recognition of "Christ's authority to

order the affairs of his own house." But the matter was *not* permitted to rest there. The Civil Magistrate, in consequence of a civil right, derived to him through an act of Parliament passed in the reign of Henry VIII., stepped in, and reversing the sentence which had been passed agreeably to the mind of Christ, pronounced an antagonist sentence agreeably to the mind of the Queen. Christ, in this case, was *not* allowed to order the affairs of His own house; but it was according to the genius of the English Church, we repeat, that He should not be so allowed. Henry VIII. had made a law, still in force, that he should not,—the Civil Court had decided in the very terms of that law, and the Church acquiesced. But essentially different was the case in Scotland. There had existed among us similar laws with that of England; but after ages of suffering and bloodshed,—after a great Revolution had been effected, and an ancient dynasty swept away,—we had succeeded in blotting them from our statute-book; and rather than submit to their virtual restoration through judicial findings, which, by reversing the spiritual sentences of our spiritual Courts, placed us on exactly the same level as that occupied by the English Church, we were content to forego all the temporal advantages which our connection with the State had so long secured to us. We forfeited our temporal *all*, rather than give up our distinctive doctrine. And that it was a distinctive doctrine,—and, what is still more important, that we had broad legal ground on which to assert it,—was fully admitted in the course of the controversy by our evangelical friends of the English Establishment. Whatever they might have thought of the *morale* of the matter, they had lodged no legal disclaimer against the decision of the Court of Queen's Bench in the case of the English clergyman whom it restored to his deanery at York;—and this just because they recognized the Court as supreme in the case; but they did not hesitate to decide, through their organ the *Record*, that while there was but one supreme authority in England, there were in Scotland two authorities, each supreme in its own province,—the Church and the Civil Court; that it was "manifestly illegal in one of them to encroach on the province of the other;" and that, in the special cases out of which our ecclesiastical conflict had arisen, "the Civil Court was the evil doer, the unjust assailant of rights not its own, and, in truth, the persecutor of the Church of Christ."

Now, it is in reference to this great distinctive difference between the Scotch and English Churches, that the Evangelism of the latter, as represented by the *Record*, has taken up so new and perilous a position. It is one thing to be the member of a Church in which there exist essential errors in either government or doctrine, and quite another to be a determined assertor of these errors. It was one thing for men such as Thomas Scott and John Newton to remain useful ministers in a Church in which their flocks,—like-minded with themselves,—could exist merely as a sort of independent congregations, and this only so long as some adverse bishop was pleased not to interfere with them,—and quite another thing for these Scotts and Newtons to hold that adverse bishops were not only vested, *in fact*, with a legal power of interference, but that such interference was also morally their *right and duty*. It would be one thing for them to remain members of a Church in which a Dean of York, deposed by a spiritual Court, agreeably to the mind of Christ, could be again restored to his spiritual office by a Civil Court agreeably to the mind of the Queen; and quite another for them to remain in it, asserting that, as a matter of right and duty, the Dean of York should be thus restored, and the findings of the Spiritual Court should be thus traversed. In the one case,—divested as they are of every function of Church government, and unable to make head against the evils to which they are liable,—we regard them as the mere subjects of a despotism, which, though unjustifiable in its acts, and unlimited by any rule of right in its

powers, is yet torpid enough to permit them to live and do good under it; whereas, in the other case, we could not avoid regarding them as criminally identified with the very essence of that despotism,—as the defenders of its unjustifiable acts, and the assertors of its abused powers. In the one case, we would recognise them as but liable to wrong; in the other, as guilty of it. And this latter peculiarly false position the evangelistic body in the Church of England never took up till now. That such, however, is their present position, so far as the *Record* represents them, no reader of the *Record* can doubt. Not content with being the members of a Church in which the restoration of the Dean of York to his office, through the intervention of a Civil Court, is a perfectly legal and constitutional act, they come forward in their organ, unless it greatly belies them, and assert that the law through which the Civil Court did so was in principle an eminently just and proper law, and this not only for the regulation of the English Church, but also for the regulation of every Church in the kingdom, whether established or no. All alike must yield, it states, to the Civil Magistrate, whenever, to redress what he deems a civil wrong, he steps into the spiritual field. "If formerly as a Church, or now as a secession," says the *Record*, speaking not of its own Church, but of us, "they deprive a minister of his status and stipend, without just legal cause, the expounder of the law will interpose equally in the case of the complaint of the Dissenting minister, as in that of the Established clergyman, and decide the matter according to law." And the following pregnant passage indicates the principle on which the "just legal cause" is to be determined. "Sir Robert Peel, and the House of Commons under his guidance," says the *Record*, "refused the petition of the Church in respect of independent jurisdiction, not merely because they would not give it, but because they could not. The words of Sir Robert Peel on the occasion were,—'The early history of England, down to the reign of Henry VIII, clearly showed the impracticability of any definition of the limits between the civil and the ecclesiastical jurisdiction.' They are not susceptible of definition in the vast variety of cases which occur. But there is one grand rule common to all the community, in its multifarious classes and infinite variety of relations, subject to which, all is plain, and of easy practical application, namely, that we all live, and must be subject to the law." We need scarce add, that this is not only cutting the knot of the jurisdictions with the sword of Henry VIII, but a significant warning to boot, that we must be prepared to see that sword employed to cut it in all cases whatever, and be content to recognize what is regarded as good enough law in the English Church, as good enough law for us.

Now, this, we say, is a new and most perilous position for the evangelism of the English Establishment to assume. Not content with showing that the Erastianism of its Church is good enough for itself, it goes on to assert that it is good enough for us also. Not content with recognizing the Civil Magistrate as supreme in all its own cases, it goes on to say that we must submit to recognize him as supreme in all our cases too. It joins issue with us in our old national quarrel,—the quarrel in which our ancestors so freely laid down their lives, and in which so many of our best and most venerated ministers, their descendants, have laid down their possessions; and this in an exceedingly critical time, both for itself and us. We say, a time exceedingly critical for us. It is on the Plea advocated by the *Record* that all the persecutions have hinged, whose effect it has been to drive us beyond the pale of the Establishment. Nay, further, it is on exactly the plea argued by the *Record*, that our congregations in the remoter districts are exposed to a species of persecution of which there has been no example in Scotland since the Revolution of 1688. It is on the plea that spiritual must in all cases yield to civil rights, that Ardgour and the Duke of Buccleuch are forcing

our people, met to worship God, from the moors to the open highways of the country, and from the sandy downs that line the sea-shore, to the bleak sea-shore itself. The reader will find among our cotemporary opinions a defence of one of these proprietors by a Residuary newspaper of the north, on identically the *Record's* special ground. The persecutions of the time are peculiarly Erastian in their character; and it seems a sufficiently serious circumstance in such a time, that the Evangelism of the English Establishment, if not an active assailant, should at least, like the trumpeter in the fable, be urging our assailants on. It recognises, through its organs, their principles of action as just; and to recognize the principles, is to recognize whatever legitimately flows from them. It is surely a serious consideration, that in the beginning of a conflict whose end none can foresee, but which, if good men be not greatly mistaken, must terminate ultimately in the triumphant vindication of Christ's Headship over the nations, and the destruction of his enemies, the Evangelistic party of England,—clinging to a vital error in the original framework of their Church, and imparting to it, as if in self-defence, a positive form,—should have ranged, not on the side of the persecuted, but on that of the persecutor. It is, we repeat, a serious consideration for us,—for to what quarter could we have more naturally looked for comfort and assistance? But it is a still more serious one to the evangelistic party themselves.

The point on which they differ from us, and which the civil magistrate, they say, must and ought so certainly to decide against us, is, as we have shown, one of the most characteristic and most important of our Church. English Puseyism does not hold a single belief regarding which we are more at issue, than with English Evangelism in the Establishment, regarding the jurisdictions. The views entertained respecting these by the *British Critic* we deem sound and orthodox, when contrasted with those entertained by the *Record*. Nor is there one point of difference between us and the rising apostacy, which presses upon us in our present circumstances with such practical effect. So long as the evangelism of the English Establishment holds that the Civil Magistrate has a right to compel our conscience in spiritual matters, it is impossible that we, or any body of Evangelistic Dissenters, can make common cause with it,—we must deem it, on the contrary, our deadliest enemy; and there is a time coming, a time apparently not very distant, when it shall be ill with it if it have to stand alone. There is a cloud on the horizon. Politicians of all parties agree that something very decided must be done with Ireland; nor is it at all difficult to see the specific something which they intend. The scheme of endowing Irish Popery has been already advocated by the most influential journals of the empire, Whig and Tory. The *Times* and the *Edinburgh Review* are at one on the point;—the *Post* makes common cause with the *Chronicle*. As for Government, even the *Record* itself is of opinion that Government is by no means averse from the scheme. And in how wretched a position of insulated weakness would it have the effect of placing the Protestantism of the English Establishment. Young England, and young England's constituency the Puseyite party, would at once close with the design, and throw their whole influence, with the view of carrying it out, into the Government scale. The Protestant party, in consistency with their principles, could not do other than oppose it. But alas for their amount of ability, whatever their amount of will! They are incapacitating themselves, by the position which they are at present so recklessly taking up, from fighting the battle of Protestantism. By attempting to fight it in the circumstances, they could but secure their own destruction. Cut off from the vigorous Evangelism of Scotland on a quarrel of their own raising,—separated on other and distinct grounds from the evangelistic dissent of England,—frowned upon by the

Government which they thwarted,—overborne in the Church,—mayhap, through some exertion of the very powers which they are now making it a merit to recognise as paramount there,—they would feel themselves at once the most helpless and forlorn of ecclesiastical parties; a man dying of atrophy would be but an imperfect type of the Evangelistic party thus insulated. Where, in the entire round of the horizon, could they look for succour? Assuredly not from the skeleton Establishment of Scotland. History furnishes a lesson on this special point which they would do well to ponder.

In the days of Charles II. and his brother James, the Established Church of Scotland resembled very much, in its frame work, the Established Church of England. And yet there obtained a mighty difference between them. When the battle of Protestantism came to be fought, England performed its part nobly; but where in Scotland did it find its vigorous fellowsoldiers and efficient allies? Not in the skeleton Establishment;—the whole power of the skeleton Establishment was thrown into the opposite scale. It found them among the non-Erastian Presbyterians of the country. It was the disestablished religion of Scotland that was at one in the quarrel with the Established religion of England. Nor is it difficult to see how such should have been the case. The seventeenth century, like the nineteenth, had witnessed its *disruption* in Scotland, and the Establishment had become a mere *residuary* Church. The testing, distinctive doctrines, which the *Record* can treat so lightly, had separated our people and clergy, as now, into two great classes; and the entire amount of the country's Protestantism was found restricted to but one of the two. Our English friends, we repeat, would do well to ponder the lesson."

VII.—INDIAN INTELLIGENCE.

MADRAS FREE CHURCH MISSION.

We copy the following with pleasure from a Madras journal :—

"It is with unfeigned pleasure that we are enabled to state that a young Brahman of *nineteen* was baptized by the Revd. John Anderson, in the Free Church Mission House, on the forenoon of yesterday, in the presence of A. F. Bruce, Esq., W. Glover, Esq., the Members and Converts of the Mission, the Monitors and all the advanced Pupils of the Institution. In this youth we have another proof of the efficacy of Christ's Word, when applied by His Spirit. The hearts of the Missionaries are comforted by this new evidence, as they trust, of IMMANUEL'S *saving power*, and all who desire to see the Hindus walking in the liberty and love of Christ, will rejoice with them. The preceding evening he calmly and modestly declared to his father who came seeking him, in the presence of the Missionaries and Converts, his ~~first purpose~~ *purpose* by the help of Christ to go no more back to sin and idolatry, but to be a Christian and to live with those who served and honoured Christ. The father and son were both deeply moved. The son told his father that his only wish was to obtain salvation, and that he could get *that* only from Christ. That evening he had no difficulty in breaking his *caste* by eating

food with the Missionaries and the other Converts; and next morning, some time before his baptism, he deliberately caused his *coodemay* to be taken off. Before being baptized, he made a full renunciation of caste, idolatry and all the sins and errors of Hinduism, and professed his belief in the Word of God as the only revelation, and in Jesus Christ as the only Saviour of sinners and of *his* soul. It was a deeply solemn and affecting scene, when he laid aside his sacred Brahman *thread*, as a thing of nought, in the presence of so many of his young countrymen, and was baptized in the name of the Father, Son, and Holy Ghost. May he be kept by the mighty power of Divine grace from falling, and come forth in due time an ambassador of salvation to his blinded perishing countrymen.

Such are the facts which have been communicated to us. The indefatigable exertions of these devoted Missionaries, entitle them to the highest praise, and we trust that their work and labour of love will be still further blessed by the conversion of many such to God.—*Athenæum*, March 30.

VIII.—HOME INTELLIGENCE.

1.—ADHERENCE TO THE FREE CHURCH, IN AFRICA.

THE MISSIONARIES OF THE GLASGOW MISSIONARY SOCIETY IN CAFFRARIA.

From the devoted Missionaries of this old and honoured Society another has been added to the sum of those testimonies for the crown-rights of the Redeemer, with which the Lord has been pleased so liberally to meet us while endeavouring to contend for his honour. In the views adopted by their Missionaries the Directors and Society have unanimously concurred, and resolving with renewed activity to prosecute their high enterprise, we hope and pray that the Institution may be more signally blessed than ever in spreading the glad tidings of salvation among the degraded tribes of Africa.

Lovedale, Caffraria, Aug. 30, 1843.

The Moderator stated that he had called this meeting to afford the Presbytery an opportunity of expressing their views and sentiments, with reference to the large secession which, according to intelligence recently received, has taken place in the Established Church of Scotland.

An account of the meeting of the General Assembly of the Church of Scotland, on the 18th May last, with the secession which on that occasion took place, and the constitution of the General Assembly of the Free Presbyterian Church of Scotland, as given by the *Caledonian Mercury*, in the *South African Commercial Advertiser*, having been read, the Presbytery unanimously resolved,—

1. That this Presbytery, holding, as they do, the principles of the Church of Scotland, to which they individually cherish a deep-rooted filial attachment, have watched with intense interest the momentary contest in which, for some years past, that Church has been engaged in vindicating and maintaining the great principles of non-intrusion and spiritual independence.

2. That they hold it to be an unquestionable truth, which in the course of this contest has been most satisfactorily proved, that these two principles, as they have been repeatedly defined by the General Assembly, not only are in full accordance with the Word of God, but also formed parts of the constitution of the Church of Scotland as by law established.

3. That the late decision of the civil courts, approved and confirmed as they have now been by the Government and the Parliament of Great Britain, having placed the Church in a position in which it behoved it to renounce either these great fundamental Scriptural principles, or the benefits of State connection, this Presbytery feel themselves called upon to give an expression to the high satisfaction with which they have just learned that upwards of 400 ministers have unhesitatingly embraced the latter part of the alternative, and that these are likely to be followed by a great majority of the members of the Church.

4. That, while they cannot but regard the momentous event just alluded to as a great national calamity, and therefore to be deeply lamented by every one who is interested in the true prosperity of his country, they yet feel constrained to recognise the hand of God very strikingly manifested in bringing the Free Presbyterian Church of Scotland to occupy a position in which it is obviously prepared, with peculiar advantages, to bear a distinguished part in that mighty contest between Christian truth and antichristian error, of the awful magnitude as well as the near approach of which the voice of prophecy and the signs of the times concur in affording most unequivocal indication.

5. That it is in the Free Presbyterian Church of Scotland that this Presbytery recognise *our beloved Scottish Zion*, now, in this season of trial and persecution, more endeared than ever to their hearts, as in times of affliction it has always been to the hearts of the Christian people of Scotland; and that while they pray for the peace of Jerusalem, this honoured portion of the Church of Christ shall ever form the first object of their supplications, because it can never cease to hold the first place in their affectionate regard.

6. That the Moderator be requested to transmit the foregoing resolutions to the Moderator of the Free Presbyterian Church of Scotland.

JAMES LAING, *Moderator*.

2.—FREE CHURCH JEWISH MISSION.

Extract of a Letter from the Rev. Mr. SMITH, Jewish Missionary at Pesth, of the Free Church of Scotland to J. G. Wood, Esq.

Pesth, October 25, 1843.

MY DEAR SIR, — According to our ability, we have endeavoured to carry into effect the proposal, laid before the Committee in the beginning of the year, of journeys being undertaken into different parts of the country. The gospel message has been made known in different and distant corners, and apparently not without effect. The *carrying out* of such an undertaking will necessarily be the work of years. Our efforts have been directed through two channels,—1st. Through those who were obliged to visit various places on other grounds. 2d. Through those who travelled with the special

commission to declare the mystery of Christ. Of the latter kind was a journey I made to Presburg, accompanied by my dear young brother, Mr. Hantsch, as companion and fellow-labourer. The results of this visit, together with observations on the best means of carrying forward the work there, I shall take an early opportunity of communicating. We remained nearly four weeks. We found some things to discourage, many, however, to cheer. From the very general attention drawn to our labours throughout the city, we had many opportunities of sowing the seed of the kingdom. Without, however, going into particulars at present, I may just say, that, apart from individual cases of deep interest, we were enabled to take leave of the place in the full conviction that an impression had been made, and thus a preparation for future effort. We intended to have made a circuit and visited a number of small towns and villages on our way to Pesth. Just, however, as we were about to take our departure, we received an express from our brethren there, urging my immediate return, on account of certain events which had occurred, and which rendered this step necessary. What these were, Dr. D. will explain to you. I was thus obliged to return direct by the Danube, without accomplishing this part of my plan. The experience we have acquired through this and other journeys has been valuable, and will, I trust, enable us to set forward in this department of our labour with new energy in the beginning of next summer.

As respects our present position, the current of Jewish opposition, I might almost say rage, has now fairly set in. Dr. D. will relate to you some facts relative to this. We have reason to believe they are employing organized means to keep their brethren from visiting us, and of getting out of the way such as show symptoms of earnest inquiry. One young man, who, at one time, either was or seemed to be so powerfully awakened as to excite apprehensions for his health, they have entangled in their meshes, and sent to a situation in Poland. Another, who suddenly disappeared, we believe to be held back by force. They have turned themselves on the magistrates of the city, on the local government here, and on the head department in Vienna—hitherto, however, without effect. These parties are either disinclined to act in the matter unless compelled, or feel that our position is so strong, that they could not dislodge us, without raising an unpleasant clamour against themselves, both in this country and abroad. The Jews have farther betaken themselves to the press. Several articles have appeared against us in the 'Juden Zeitung,' Jewish newspaper, published in Leipzig. A pamphlet has also come out in Pesth. Two days ago, a notice appeared in the 'Allgemeine Zeitung,' the well-known European paper, published in Augsburg, accusing us of seducing, by money and all kinds of promises, the very dregs of the people, and also of interfering with the Roman Catholics. This last untruth is peculiarly malicious, they hoping thereby to excite the Government against us. Is it not wonderful how a message of salvation should fill the minds of men with such animosity? and yet the reason is not far to seek. It is a salvation from sin which is offered, and men love the darkness rather than the light, their deeds being evil. The fact, however, that the hatred is so strong, and especially that it arises from such a cause, should make us feel the more for their miserable state, in whatever way it expresses itself towards us and our work. The Lord Jesus repaid with compassion, and with the most touching displays of tenderness, those who accused and reviled. He wept over Jerusalem, which had slain the prophets, and which was soon to shed his own blood.

Amidst all opposition, the Word of God grows and multiplies. In two others have we found satisfactory proofs of saving faith, and a third is in a most hopeful state. The former, who have been long under instruction, will, we trust, be received outwardly into the number of the brethren, in

the coming week. I must defer giving you any particular account of their state and experience, till a further opportunity.

We wait with much interest to hear the proceedings of the Assembly, nor do we cease to pray that a large measure of the spirit of unity and wisdom, and of that faith which leads to large achievements, may be imparted.

Mr. Neuhaus has, after much difficulty, got a passport, and is now on his way to Constantinople.

IX.—THE CALCUTTA FREE CHURCH AND MISSION.

THE FREE CHURCH Congregation remains firm and united. Its adherents have held together ; save a very few persons of unripe mind, not prepared for the consequences of a first step, and who have returned, we presume, to a more congenial fellowship. One or two esteemed friends from the Anglican Church, have lately joined the Free Church congregation, from conviction that its principles are more in accordance with the word of God than that which they left. One of these gentlemen had printed, and circulated his reasons for separating from the Church of England under the title, "*Can I continue a member of the Church of England?*" This statement clear, forcible and mild was deemed of so much weight as to elicit a speedy but hasty reply from the Revd. Mr. Quartly of the Old Mission Church, under the title, "*May I separate from the Church of England?*"—answering little, yet defending all and every thing. To this a calm, and pointed rejoinder, by the Revd. T. Smith, of the Scottish Mission, has been published, and of which we may say, without entering on the merits of the controversy at present, that it leaves his opponent as little to complain of in the matter of courtesy, as it leaves him little to retain in the way of argument. Here this needful and salutary controversy for the present rests ; but probably it will not long or deeply sleep : every Christian community *must* submit to be searched and purified by the word of God ; for willingness to submit to this is one of the marks of Christ's disciples given by himself (Jo. iii. 21.) If any man ask us, by what right do we interfere in the affairs of other Churches ? We reply, by the right of Christian BROTHERHOOD—by the right of scriptural LOVE.

At the sacramental communion on last LORD'S day (7th inst.), in the Free Church meeting-place, the usual number of communicants partook of the LORD'S supper—fifty. May the LORD grant that so large a proportion of communicants out of a small congregation, be found living in separation from the evil that is in the world—and "*walking with God,*" in all love, and holiness of life and conversation !—On this sacramental occasion was used, for the first time, the elegant communion plate which has lately been presented by one or two liberal members of the congregation, who have already done much

for the LORD's cause. We are glad to see this ready and large spirit of giving :—the LORD remember those who do any thing truly for His name's sake ! We believe it is in prospect, by the blessing of the LORD, soon to add to the Eldership of the congregation : this is an important matter, and one in which we trust that all parties concerned will seek to be enlightened with special wisdom from on High. Who can tell how much the edification of a Church depends on a godly and faithful ELDERSHIP ?

THE MISSION. We have so constantly adverted to the affairs of the Mission, that there is but little now to add. The attendance at the New Institution, is greater than any which the Missionaries ever enjoyed at the old. There are now 1050 on the roll, and of these about 816 are in present attendance : and, from the commodiousness of the building, all these are quietly and comfortably distributed, almost every class in a separate apartment ; so that there is no bustle, and but little noise. The missionaries, we have opportunity to know, are unceasing in their acknowledgement of their LORD's goodness in providing so speedily, so largely, and so exactly, for their effective continuance in His work ; and they *do* wonder, with praise, at what GOD hath done for them, within the last few months ! May the LORD visit this new Institution-House with His mighty and blessed presence ; and may he pour out his Gracious SPIRIT on these thousand youths, among whom his servants are labouring ; and from amongst them may he "add unto his Church daily of such as shall be saved !" Let our Readers remember those youth in their petitions (especially in their Saturday-morning petitions), that GOD's SPIRIT may be poured out on them, and GOD's WORD be fulfilled in them, to the Glory of the Divine JESUS in Heathen India ! And let the whole land be full of His glory—amen, and amen !

THE
FREE CHURCHMAN.

VOL. II.]

TUESDAY, APRIL 30, 1844.*

[No. 8.

I.—THE SIMPLICITY OF TRUE RELIGION AND ITS CORRUPTION BY ROME AND HER SYMPATHIZERS.

BY THE REV. HUGH STOWELL, M.A.

(*An Extract.*)

"I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."—2 Cor. xi. 3.

We naturally turn to the state of Paradise, as the loveliest state that earth ever knew. And if we ask what was the beauty and the perfection of Paradise, we find it not so much in the loveliness of the garden, the clearness of the sky, the purity of the atmosphere, the abundance of all that was delightful to the smell, the taste, the ear; the eye; but we find it in the calm, pure state of the soul. It was not the state without, but the state within, that made the perfection of Paradise. And if we ask what was the peculiar feature that distinguished the soul of man in its Paradisaical condition: the answer, we conceive, the fittest to be given, is—it was a state of exquisite simplicity. The soul of man was simple from all evil. It was so pure, that it had not one thought to disguise—one emotion to suppress—one feeling to disown. The worship of Paradise, how simple! the faith of Paradise, how simple! the love and the intercourse of Paradise, how inartificial and simple!

And how was it, that Paradise was withered, and man was cast down, and sin was introduced? By marring and vitiating the simplicity of the soul. Satan through his subtlety beguiled our first mother; she beguiled our first father; they departed from the simplicity of their faith, the simplicity of their loyalty, the simplicity of their love; and man was tainted, and Paradise was blighted, and the world was cursed, and "death and all our woe" were introduced.

And what is the great purpose and design of the method of recovery through the Gospel of the grace of God, by Christ Jesus? It is to bring back-fallen man to primitive simplicity: to bring his understanding to simplicity of knowledge, to bring his heart to simplicity of faith, to bring his life to simplicity of obedience. And just in proportion as a man has the Gospel made effectual in his heart, in such proportion is he brought to beautiful simplicity. Take, as an example of perfect simplicity, the great

Head of all—the model of His people. Study the exquisite character of the Lord Jesus Christ; and you will find, throughout, the most incomprehensible simplicity—incomprehensible, because we are so wanting in simplicity, that we cannot fully grasp all the simplicity, that beautified and dignified and gave its perfection to His character. In proportion as we become like our Master, we shall become simple as our Master was simple. And hence, when He would lead His people to understand best how they might receive His truth, He chose the figure of a little child—the simplest thing that is left in this artificial and deceitful world; he took a little child, and set him in the midst of them, and said—“Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.”

And hence, Christian brethren, the jealousy, the godly jealousy of the great apostle over his Church in Corinth, when he found that there were insinuating themselves amongst them divers heresies and divers parties, so that “one said, I am of Paul; and another, I of Apollos; and another, I of Cephas; and another, I of Christ.” And when he heard tidings, that there were corrupt men, that had “crept in unawares,” denying the doctrine of Christ, and seeking to add to it sundry things of their own devising, then with all a mother’s tenderness and all a father’s yearning jealousy he warned them and guarded them for says he, “I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.”

No portion of Scripture could more pertinently offer itself for our instruction and warning in the present circumstances of the Church; no passage could more appropriately offer itself, for our edification, in relation to the heresies of Rome. And therefore we take it for the platform of our instruction this evening, and shall call your attention, briefly and plainly to these three leading points: first of all, to “the simplicity that is in Christ;” next, to the corruption of that simplicity by Rome, and by those who sympathise with Rome; and in the last place, the peril that we are all in, lest haply we should be “corrupted from the simplicity that is in Christ.”

May the Spirit of God so accompany His holy Word, that we may receive it “in simplicity and godly sincerity,” and bring forth “the fruits of the Spirit!

I. “The simplicity that is in Christ.”

How lovely is the very expression! How refreshing, amid the artifice, the duplicity, the deceitfulness, the hollowness, the unrealness, which meet us in the world on every hand! In Christ alone, in this deceitful and deceived world, is true simplicity to be found. In Christ we have simplicity of doctrine, simplicity of obedience, and simplicity of worship.

1. In Christ, or in the religion of Christ, in the Gospel of Christ—for the expressions are equivalent—we have simplicity of doctrine.

In the method of conveying doctrine, what exquisite simplicity! Our blessed Master spake as “never man spake;” and in nothing was His speech more distinguished, than in its simplicity. For though He sometimes rose to such sublimity, that mortal mind cannot fully reach the height, and sometimes dived to such depth of mystery, that finite mind cannot reach the profundity, nevertheless this was because of the infinitude of His disclosures, and not because of the artificialness, or the affected mystery, or the dim disguisè, in which He taught. So far from it, that we will venture to challenge contradiction to the statement, that in the teaching of our Lord Jesus Christ there in such a beautiful transparency, there is such an admirable accommodation to the plainest and the lowliest capacity, there is such a coming down even to a little child’s ideas, as is not to be met with in the whole compass of human literature; and taking the Bible as a whole, and taking more especially the discourses of our Redeemer, we say, if there

is one grand characteristic, that makes them memorable more than another, it is their marvellous simplicity. Our blessed Redeemer, when He taught, taught not in abstract, didactic mode; He taught not as the philosophers of Greece and Rome were wont to teach; but He clothed His instructions in lovely illustrations, borrowed from nature around Him. He gave forth His high doctrines dressed out in the simplest garniture that nature could afford; He culled the lily at His feet, He called down the raven from its flight in the skies; He interwove the beautiful, simple features of creation on every hand in His Divine web of instruction, that He might make it the more apparent and palpable and apprehensible to "the wayfaring man," though but "a fool."

Our blessed Redeemer, also, every where required simplicity in order to the reception of His doctrine. He thanked the Father in the hour of His ecstasy, and said "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." He said, as we have already hinted, when He would teach His people how they must receive His truth in saving efficacy, that "except they were converted and became as little children, they could not enter into the kingdom of heaven." And in exact accordance with Christ's teaching on this matter is the teaching of His inspired apostles. They tell us—"If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." They tell us, that we "see our calling; how that not many wise after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence."

And as thus the teaching of Christ was most simple, and the spirit in which He requires His teaching to be received, is most simple, so are the great doctrines that He propounds most simple. For though it is true, that the doctrine of our innate corruption, the doctrine of our utter impotency to save ourselves, the doctrine of our justification wholly and solely through His finished atonement embraced by faith (and by faith alone), the connection between faith and holiness as its necessary child—its infallible result, and the doctrine of a future recompense of reward—though all these great essential truths, that form the very pillars of the Gospel, are in some degree to man's mind, in its most perfect state, mysterious and difficult of apprehension, yet (as we said before,) that arises from the fathomlessness of the mind of God, and not from any obscurity, in which those doctrines are wrapped or folded up. So far from it, that our blessed Redeemer teaches us everywhere, that our standard of doctrine is simple; for He does not send us to some vague indefinite standard, He does not send us to gather up our standard from the traditions of man or from the interpretations of the Church in after ages, but He everywhere sends us "to the law and to the testimony" "Search the Scriptures, for they are they which testify of Me." He every where Himself quotes the Scriptures as being accomplished in Him; and throughout His whole history here below, again and again is this appeal made—"That the Scripture might be fulfilled"—"That it might be accomplished, which was spoken of the Lord by the prophet." Thus every where, Scripture alone is exalted. It is set up as the one, sole, single standard of our faith and obedience. And in this point of view, how simple is "the truth as it is in Jesus!" We have it all comprehended in this one blessed Volume. So that a man need not say, "who shall ascend into heaven? (that is, to bring Christ down from above :) or, who shall descend

into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Thus we have simpleness in the standard of doctrine. And we have simplicity in the declaration of doctrine. How simple is our blessed Redeemer's invitation to a sinner! "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest." How simple the declaration of the method and one condition of salvation! "He that believeth and is baptised, shall be saved; and he that believeth not, shall be damned." In like manner, we have the same simplicity in the declaration of salvation by the apostles. When the trembling jailer of Philippi, pricked to the heart and affrighted and confounded, "came and fell down before the apostles' feet, and said, Sirs, what must I do to be saved?"—there was no circuitous path to peace pointed out to him; there was no concealment of the great atonement, as if it were profaning it at once to expose it to the weeping eyes of a trembling suppliant; but at once the simple, straight-forward, undisguised answer was—"Believe on the Lord Jesus Christ and thou shalt be saved." And if you pursue the whole tenour of apostolic preaching, if you examine the whole tenour of apostolic writing, you will find, throughout, the same straightforwardness and directness in setting forth Christ crucified, as the only "name under heaven, given among men, whereby we must be saved," and that a simple faith reposed on Him at once brings the sinner into acceptance and reconciliation with God. In like manner, how simple is the doctrine of a sinner's change! We are taught, that it is effected by the Spirit of God working upon man's reason to set it right, and man's heart to renew it. We are taught, that this is accomplished by means of "the truth as it is in Jesus;" that we are "born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever." Throughout the whole system of Christian doctrine, we contend that there is nothing of unhalloved disguise, there is nothing of mysterious reserve, there is nothing of keeping back any thing of the truth; but the truth in all its fulness and in all its freedom is proclaimed to every child of man, and the language everywhere is as studiously and as blessedly and as perfectly plain, as it is possible for human language to be.

Brethren, if there be a veil over the Word of God—if there be a mysterious aspect, it arises not from want of the simpleness in the Word, but from the want of simpleness in the student. "If our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Here we have it most explicitly declared, that so pure, so brilliant is the light of the Gospel, that if it were not for the mighty power of Satan, "blinding the minds of them that believe not," it were inevitable that that light must force its passage into the dark chambers of the soul, and light it up with the day-spring from on high. And it is the result of Satanic subtilty and Satanic artifice, that prevents the truth from commending itself to every man's understanding, and forcing itself home to every man's heart.

Yea, beloved brethren, the doctrines of the Gospel of Christ are so simple and plain, that very many, stumble at their simplicity. The simplicity of the Gospel of Christ was the great stumbling-block of the Greek of old; for "to the Greek it was foolishness." He sought for wisdom; and lo! found it simple for babes.

But, brethren, we must not enlarge, but hasten to point out to you, further—

2. How simple in obedience, as well as in doctrine, is the Gospel of our Lord Jesus Christ!

In the systems of heathen morality, there was so much of nice distinction, so much of subtle definition, so much of complexity, that it was impossible for men fully to comprehend, or, if they comprehended, to remember and realise what was required. But the law of God, though it is "exceeding broad" and exceeding deep, though it extends to every thought of the mind, to every feeling and sympathy of the heart, yet nevertheless it is sublimely simple for however various may be the ramifications of practical precept, yet they are all summed up in two great commands—"Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbour as thyself." Oh! what sublime simplicity! None but the infinite Mind could have thus summed up in one simple sentence the whole immeasurable law, that governs all the moral creation of God. Yea, it has summed up the whole in one word; for "all the law and the prophets" hang on these two commandments, and these two commandments are summed up in one word—Love. Is there here any thing complicated and difficult of apprehension? Is there here any thing onerous, and arduous, and insupportable? How beautifully short! how exquisitely simple! Love God fully,—love thy neighbour as thyself: and here thou hast "all the law and the prophets." A child may retain it, and the mightiest mind cannot go beyond it.

And then as to the details of Christian duty as summed up in these two comprehensive commands, how beautifully simple! Does a man ask, How am I daily to conduct myself? "Whether we eat or drink, or whatsoever we do, we do all to the glory of God;" "whether we eat or drink, or whatsoever we do, we do all in the name of the Lord Jesus." Does a man want a touchstone, by which to test whatever may ask him to enjoy or to indulge in "Whatsoever is not of faith is sin." Here is a simple precept! and yet one so comprehensive, that a man may take it with him, and apply it to all the round of avocations, to all the round of relationships, to all the round of indulgences: "Whatsoever is not of faith is sin." There are no nice, fine-spun distinctions drawn in the Word of God; there are no differences between venial sins, and mortal sins, sins of lighter tinge and sins of blacker dye, that might clog the conscience, and encumber the understanding, and entrap the feet; but the law of God, like its own Divine Author, is single, and simple, and obvious, and plain; and all that is wanted in order that a man may run in the path of His commandments, is a single eye to His glory, a simple motive to please, and a constant desire to be taught of Him. Let there be but such a heart in any man, and "his peace shall be as a river, and his righteousness as the waves of the sea."

3. And as in Christ there is this exquisite simplicity of obedience, as well as simplicity of doctrine, so is there also the same beautiful simplicity of worship.

For in teaching us how we are to worship the great God, how little is said of outward form and ceremony! how little is said of the attitude, or of the place, or of the pomp and the ceremony to accompany worship! Everywhere the mind is directed to the state of the heart, rather than to external things. Christ himself, when He was asked about where the Father was to be worshipped said,—“Believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father; the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a spirit: and they that worship Him, must worship Him in spirit and in truth” In like manner the Redeemer says—“Where two or three are gathered together in My name, there am I in the midst of them.” And when He would teach

us how in secret to pray, so as to be accepted, He tells us not of crucifixes to awaken our animal emotion; He tells us not of cloistered light, to delude us into superstitious veneration; He tells us not of outward macerations of the flesh to humble the spirit; but "thou," He says, "when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." How exquisite the simplicity of the approach of a sinner to his Father, as it is set forth in the Gospel of Christ! His eye is not distracted by a variety of intermediate mediators, but he is pointed at once to the one "new and living way," that guides him to the throne of God: "a new and living way through the veil, that is to say, the flesh of Christ Jesus." He is taught there to "come boldly" with humble child like confidence of spirit, "that he may obtain mercy and find grace to help in time of need." Yea, we are taught, that the simplest shortest prayer has often sped the best. "God be merciful to me a sinner!"—prayed the publican, and "went to his house justified." "Lord, remember me when thou comest into Thy kingdom!"—supplanted the expiring and penitent malefactor; and it was given to him in answer—"To-day shalt thou be with Me in Paradise." And the one matchless model the Saviour gave us, after which to frame our own devotions, to be the standard of all our worship—the prayer the Lord himself hath taught us, while it is so comprehensive that we cannot gauge its extent, is so simple that a child repeats it; not unmeaningly, but often with deep devotion and understandingness of heart. Which of us, that was taught by a father's tender, watchful care, or a mother's thrilling solicitude, early to lip our prayers to God, but can remember the prayer the Lord himself taught us, as not only the earliest, but in comparison the simplest of our early prayers?

Thus, then, brethren, in doctrine, in obedience, in worship, "the simplicity that is in Christ"—how beautiful and how perfect!

II. We pass on to show you, with deep sorrow and compassion, how much have Rome and these that sympathise with Rome "corrupted the simplicity that is in Christ."

Ah! the master source of all the corruption is primarily in him, who is well styled "the devil"—"a deceiver from the beginning"—"a liar and the father of lies." And next the source is found in that heart, in league with Satan, that is "deceitful above all things and desperately wicked." Early as the apostles' days, the Antichristian leaven began to work; and ere they left the Church, they left their admonition and warning behind them, for even then, though let and hindered, Antichrist was at work. And what was the drift and aim of the old antichristian leaven? It was to overlay, to mar, to vitiate "the simplicity that was in Christ." It was to add to what Christ had given; it was to bury what Christ had dug up; it was to darken what Christ had made clear; it was to complicate what Christ had made plain and inartificial and obvious. It was to make the religion of Jesus Christ the religion of human nature.

1. And therefore we pass on to show you, that in doctrine the Church of Rome and those that think with her, have vitiated and are vitiating "the simplicity that is in Christ." Time would fail us to go in detail through all the leading doctrines, and show how each of them has been sophisticated; but take a few of them, in specimen of the whole.

Take, first of all, the standard of your faith. If that be corrupted, then the whole must be tainted. And have they not corrupted the standard of our faith? Have they not intermingled with God's own "lively oracles" the equivocal and equivocating oracles of uninspired men? Have they not interlarded and interwoven the apocryphal writings with the writings that were inspired by the Holy Ghost? Have they not farther corrupted the

standard of our faith by adding thereto the traditions of men, which they designate, and those who sadly in our own Church in these times sympathise with them love to designate, Catholic tradition—that strange, incomprehensible and unreal phantom, that could just answer every purpose. Rome might desire it to accomplish in deluding men, and that is used with scarcely less dexterity and scarcely less unblushing want of fairness in later controversy? Have they not also vitiated the simplicity of our standard of faith, by making that standard apparent to the people only through the hazy medium of the Church—only through her stained windows, which give to the light of Scripture their own hue, and what hue the priesthood may see fit, ere the light of Scripture beams upon the souls of the laity? Does she not thus virtually make the standard of her children's faith, not the Word of God, but the interpretation of that Word by the Church? And the interpreter has the language of him whom he interprets in his power, for he may make the person whose language he interprets speak as he pleases, and there is no check, because he holds the power in his own hand. Thus, therefore, by keeping the Scriptures in the power of the Church, or, in other words, of the priesthood, and allowing the people only to derive their knowledge of Scripture through the medium of the priesthood, they have effectually corrupted the simplicity of the standard of our faith.

And as might be anticipated, this was but preliminary to corruptions of the vital doctrines of the Word of God. Take the great fundamental doctrine of corruption—radical corruption through the fall of Adam—corruption so entire, that man has no power to turn himself (as our article expresses it,) “without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will.” The Church of Rome, on the contrary, teaches that man may receive grace “of congruity;” that man may prepare himself to receive the grace of God; that man may so far merit that grace, that it is given him as of congruity,—that is, because his heart has a certain agreement and congeniality with the grace, that it is to receive. And thus the entire radical corruption of our nature is virtually denied.

In like manner, with the sister doctrine, the great fundamental truth, which has been well designated the very article, the very turning-point of a Church's decline or a Church's prosperity—justification by faith only. They corrupt the simplicity utterly of this great tenet; for they hold that a man is justified, not simply by faith in the Lord Jesus Christ as his righteousness, who finished transgression and brought in everlasting righteousness for us, but that he is justified in virtue of Christ's righteousness, implanted in him. In other words, his sanctification is his justification; a man is sanctified in order that he may be justified, and he is justified on account of his sanctification: instead of, as St. Paul so clearly teaches—as the whole Word of God so clearly teaches—that a man is justified in order that he may be sanctified. His sanctification is the fruit of his justification, and springs as naturally from it as good fruit springs from a good tree. But until “the tree is made good,” the fruit never can be good; and no man is “made good” in the sight of God, till he is “justified freely” through the atonement of Christ Jesus embraced by faith, and by faith only. So that a man is justified by faith without the works of the law. The language of the law is—Do this and live; the language of the Gospel is—Live and do this. The Gospel gives a man life, and then it bids a man live; but the law (and the Church of Rome virtually, like the law,) bids a man do this, and then he shall live. But as well might you bid the corpse in the churchyard arise, and breathe, and walk, and speak, and act as a living man, as bid man “dead in trespasses and sins,” justify himself by his own good deeds, and then when justified live for ever.

Oh! brethren, though it may seem to some a mere nice distinction, thus to define justification and sanctification as separate, though at the same time united,—separate entirely as to the cause, the cause of the one being the righteousness of Christ wrought for us, the cause of the other being the righteousness of Christ wrought in us by His Spirit; though it may seem to many but a subtle theological distinction, it is a distinction wide as heaven and earth, broad as the sea, and fundamental as salvation itself. For, brethren, the confounding thus of sanctification and justification does completely dishonour the Saviour's finished work, destroy the sinner's complete foundation, and cut the very nerve of all vital, childlike, free obedience.

And alas! (we lament to say it,) that those in our own Church, that sympathise with the Romish apostacy, do sadly tread in her steps in this matter. For they teach, that our justification is rather from Christ's work in us, than Christ's work for us; and it were easy to multiply quotations to show, especially from a well known work on justification, that justification by faith only through Christ Jesus is, if not wholly denounced, to a great extent explained away, by those that sympathise with Rome. Yea, some have had the unblushing presumption, calling themselves children of a reformed Church, to denounce in one of their publications that great vital doctrine as Nehushtan—the abomination of the evangelical portion of the Church, that ought, like the brazen serpent which the Israelites worshipped, to be stamped into pieces and ground to powder. Oh! brethren, that we should ever have lived to hear such views as these propounded by men, that are the descendants of martyred Reformers, eat the bread of the Reformed Church, and profess to preach and to maintain her doctrines!

In like manner, the Church of Rome, as, she has corrupted justification by faith only, so has she also corrupted the doctrine of holiness. For she teaches, that men are to make themselves more and more worthy and meet for God's acceptance; that men may do works, that merit greater grace; and men may do works, that are beyond the need and requirement of God's law, so that they may accomplish works of supererogation, beyond what the great God demands, and such works may be laid to the account of others.

Again: they corrupt the doctrine, the simple doctrine of a future state, clear as it is in that Gospel, which “brings life and immortality to light.” There we are simply taught to look to heaven as the seat of the blessed, to hell as the prison-house of the lost, to judgment as the final decision; but Rome interposes her own dark dream of a dismal Purgatory, full of blackness and woe even to those that die in Christ Jesus. The whole doctrine of a future state is thrown into confusion and perplexity, by her additions to the simplicity of the revelation of Jesus Christ.

2. But, brethren, we hasten to show, that she has no less “corrupted the simplicity of Christ” in obedience, as she has corrupted it in doctrine. She has corrupted it in obedience, by man's law of obedience rather what his Church teaches, than what his Bible teaches him. As she has corrupted the standard of doctrine, so has she degraded the standard of morals; for she teaches men that they are to have as much regard for the injunctions of the Church, as to feast days and fast days, as to multiplied sacraments, as to confession, as to absolution, as to extreme unction, as to the various ceremonies of man's devising, as they are to have to justice and truth and temperance, and the weightier matters of the law. She hath “made the law of God of none effect through her traditions.” She makes men pay more attention to the outward form and ceremony of obedience, than to the truth and the spirit of obedience. And at the same time she vitiates the very springs of holiness, by teaching men that they may get absolution from a priest, however heinous has been their guilt, provided only they will perform certain out-

ward penances, or provided only they will give to their priest such an amount of remuneration, as will entitle and insure to them his masses and his interpositions on their behalf.

She further vitiates the standard of morality, by her distinction between lesser and greater sins, sins moral and sins venial; teaching a man that to steal a certain amount is a sin that is easily forgiven, and to steal beyond that amount is a sin that entitles a man to damnation. Thus she so fritters away and so lops to pieces God's perfect standard of obedience, that the simple and the ignorant are continually in danger of sinning when they think they are obeying, and not knowing that they sin when they actually are transgressing. The whole standard of Christian morals is turned upside down; and I will venture to say, there is not a conscientious Roman Catholic, that is able to say precisely when he comes up to what he may do, and when he passes beyond the barrier.

3. And as the Church of Rome and those who think with her, have corrupted the simplicity of obedience to Christ, so have they corrupted the simplicity of the worship of Christ Jesus. The worship of Christ Jesus, as we have seen, lies essentially in the communion of the spirit with the Father of spirits—the communion of the spirit with the Father of spirits through the interposition of the one only Saviour, by the gracious assistance of the one only Comforter and Sanctifier of the children of God. But the Church of Rome teaches, that men in worshipping God, must not presume to come so near as to approach the feet of the blessed Redeemer—whose feet bear the scars of the wounds of the nails that pierced them for our salvation; they must not presume to come at once to God by the one living Way, but they must go to saints and to angels, and to various intercessors, in order that these may take their supplications and present them to God. She teaches them also, that the priest is an intermediate intercessor between the great Advocate and the people; so that they must rather pray through the priest, than pray through the Redeemer. She brings thus a dark cloud between the soul and the light of a Father's face, beaming through the mediation of His beloved Son.

She further corrupts the simplicity of worship, by corrupting the sacraments of Christ's holy Church. He gave us two; she engrafts upon them five more; and the two she retains, she corrupts from their simplicity. What can be more exquisite than the simplicity of the ordinances of the Gospel? We have not all the cumbrous ritual, we have not all the multiplied observances, we have not all the stately pomp, we have not all the awful mystery of the law. No; the Gospel stands contrasted to the law. The law was mystery, the Gospel is light; the law was cumbrous, the Gospel is easy—"the yoke easy, the burden light." Our blessed Redeemer, therefore, symbolically appointed two sacraments; in their elements how simple, in their import how simple! Water, to signify the washing of the soul by the Holy Ghost, and its cleansing by His own blood, and the sinner being grafted into the body of His Church; and bread and wine, to signify simply the body and blood of the Redeemer, appropriated and partaken of by the soul through simple faith. What can be more beautifully simple? No gorgeous mystery, no awful and tremendous sacrifice here: a blessed eucharistical feast of love; a communion and thanksgiving, effectual through the secret Spirit of God; where we "seed on Christ in our hearts by faith with thanksgiving," and find, not after a carnal and a gross manner, but spiritually, "His flesh to be meat indeed and His blood to be drink indeed." But baptism in the hands of Rome becomes an awful mystery, whereby in virtue of the water men are cleansed from sin and guilt; and the blessed sacrament of our Lord's supper is no more a commemorative feast, a blessed instrument of communion and fellowship with Christ, but it is a transmuta-

tion of the bread and wine into the very body, soul, blood and divinity of the incarnate God. It is an awful renewal of the sacrifice and scene of Calvary; it is a poor worm of the dust offering up the incarnate God anew, to take away the sins of mankind. It is no more now the simple feast of a child, coming to a father, and eating of the precious things a father gives his child; but it is now (as it were) the awful and the mysterious tragedy enacted in the splendid, gloomy theatre of the temple; the priests, the actors. The whole is dramatised; and the simplicity and spirituality of the memorial of the awful scene of Calvary is turned into little better than a scene of dark and superstitious emotion of the natural heart.

Beloved brethren, is not the simplicity of the worship of Christ corrupted by the Church of Rome? And would to God, that those amongst ourselves, that wish to un-Protestantize us and to lead us back into the embrace of Rome, did not in this matter also show themselves too much resembling her they long for! For, alas! how much they talk about the outward ceremonial! How much they make of the form and fashion of the temple! How much of the attitude and of the outward will-worship of the worshipper! How much they make of the mystery, the tremendous mystery, (as they style it), of the eucharistical sacrifice! How much they venture to come nigh the very verge of transubstantiation—or at least of consubstantiation! How much they make the receiving of the Lord's supper, and of baptism, paramount to the receiving of Christ,—or at least tantamount to the receiving of Christ! How much they make the "outward and visible sign" essential and inseparable from the "inward and spiritual grace!" How much they tend to make men look rather, therefore, to the letter than to the life, to the form than to the spirit, to the altar than to the living fire!

Brethren, we speak not these things reproachfully or railingly,—God forbid; but in sorrow of spirit and heaviness of heart. God grant, that they may be led to see, that the beauty of the Gospel of Christ is its simplicity, the glory of the worship of the Gospel is its simplicity. Though we are no enemy to decent order and ornament, though we are no enemy to having the house of God fairly and beautifully adorned, yet we dread meretricious adorning, we dread any thing that approximates it to heathenism: we dread the images, and we dread the crucifixes, and we dread the coloured light, (if too much is made of it,) because these things are so many accommodations to the tendency of the natural mind to put the form in the place of the spirit, and animal emotion in the place of spiritual fellowship and communion with God; therefore we dread these departures from the simplicity that is in Christ.

Thus, then, brethren, we have shown, that Rome, and those who sympathise with Rome, go to corrupt the simplicity that is in Christ, in doctrine, in obedience and in worship. We hasten to show you,—

III. How much need we have to watch pray, and fear, lest we should by any means, be corrupted from the simplicity that is in Christ Jesus, and especially by these corruptions of latter times.

The peril of our being so corrupted arises primarily from our great "adversary, who as a roaring lion, walketh about, seeking whom he may devour." Men far too little—Christian men—realise the agency and the activity and the constant power and presence of Satan. It is true, that he himself is but one; nevertheless, he acts through the instrumentality of a mighty multitude of spirits that fell with him. Therefore, Satan is represented as everywhere throughout the earth, and as everywhere seeking whom he may ensnare, betray and devour. He does this, as the monarch does his different acts, by his ministers, his ambassadors and his armies; and what is done by others in his name and at his bidding, he himself virtually does. Thus Satan is represented as possessing a kind of ubiquity and a species almost of limited

omnipotency, through the multitude of his subordinate agents. And Satan, through this agency, is perpetually at work, and for nothing more than to "corrupt the simplicity that is in Christ." For there is nothing he so dreads as truth; he is a liar, and the father of lies, and there is nothing he so dreads as the calm, clear light of heavenly truth. Therefore to dim the truth, to overlay the truth, to get men to substitute something else for the truth, to get them to take the sun from the firmament of the Church, and to set up the glimmering tapers of man's own lighting, this has ever been Satan's most busy attempt, and Satan's darling scheme. And therefore, brethren, when we remember that we have not to "wrestle against flesh and blood" only, but "against principalities and powers," against "spiritual wickedness in high places," against "the rulers of the darkness of this world," when we remember, that we have not only the outward appeals of error to the eye and to the ear, we have not only the seductive influences of the world brought to bear upon us, we have not only the endearments of kin, and the entreaties of friendship and of fellowship to withstand, but that we have beyond all these and above all these, the secret suggestions of Satan himself, his attempts to becloud our judgments, to get us to listen to passion and to prejudice rather than to Christ Jesus, his attempts to get us to indulge in iniquity, that then we may be prepared to embrace error—for men love darkness when their deeds are evil, lest their deeds should be reproved; when we contemplate, I say, this fearful, mischievous, most subtle agency—this agency, compared to that of the serpent, because of its serpentine duplicity and artifice, surely we have cause to watch and pray, lest we enter into temptation; surely we have cause to "prove all things," to "hold fast that which is good," and to "take heed, lest by any means, as the serpent beguiled Eve, so we should be corrupted from the simplicity that is in Christ."

And then, further, we are to remember, brethren, that our natural heart is "deceitful above all things," as Scripture represents; and that, however sanctified, we find the flesh still remains and lusts against the spirit. We are to remember how our hearts are continually playing the most absurd and melancholy folly with us; so that oftentimes we are amazed to find how we have been imposed upon by ourselves, even in ordinary things, and the things of this world. How often does a man find it in the things of time! He took that for truth which was falsehood; he took that for substance, which was shadow; he took that for reality which was vision. How much more will this be the case, then, in regard to things that are spiritual, where man's heart not only loves to deceive him, but where man's heart has an interest in deceiving him! For man's heart lusts after the things that "the truth as it is in Jesus" forbids him to cherish and to indulge in. Consequently it is the interest of the heart to beguile him and deceive him; and man's heart is so deceitful, that "he that trusteth his own heart is a fool." Ah! brethren, we should have little to fear from artifice and error abroad, if it were not for the traitor we carry within. "Keep thine heart with all diligence, for out of it are the issues of life." The man who has not learnt this, that in truth he is not to trust his heart for one single moment,—that so soon as he trusts his heart instead of trusting his Saviour, from that moment he is going astray,—that man has yet to learn the very first elements of heavenly wisdom.

And when, brethren, there are various appetencies and tendencies of our own nature crowding in upon us, what reason have we to fear lest we should be beguiled! Man loves novelty; he does not like to have the same truths constantly repeated; and yet St. Paul says—"For me to write the same thing to you indeed is not grievous, but for you it is safe." We need "line upon line, precept upon precept, here a little and there a little." We need to "ask for the old paths," the good old "ways of former generations." But

men, instead of liking to have the great fundamental truths, and the great living precepts of Christ's Gospel brought before them, want some new doctrine, some new vision, some strange discovery in prophecy, some modern innovation in religion. Hence man's carnal curiosity prompts him to welcome any strange form of error; and God knows how many, of whom we had expected better, have been led up and down, "tossed to and fro like the waves of the sea, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." And why? Because they loathed the mauna of God's heavenly truth; because they had been accustomed to it, and they have sought for flesh, and longed for "the flesh-pots of Egypt;" and God hath "sent them a strong delusion, to believe a lie," and they have gone astray from the simplicity of Christ; and thus, having once left the straight and plain path, they have wandered up and down, seeking rest and finding none.

And, brethren, when we further remember the tendency there is in man's heart to substitute the form for the spirit, and the outward act for the inward state of the soul, what cause have we to take heed, lest we be seduced from the simplicity that is in Christ! Men do not naturally like self-denial, and above all, spiritual self-denial! Men now talk as if all self-denial consisted in fasting,—all self-denial consisted in abstaining from certain meats—in men's assuming an ascetic look, and men's inflicting upon themselves supererogatory acts of maceration and of humiliation. But there is a self-denial—oh! how much more painful and arduous than these, and how much more unpalatable to man's proud heart!—and that is the self-denial of a man's secret desires, affections, passions, lusts. The great work of mortification is within,—not without. It is a man's crucifying the desires of the mind, as the lusts of the flesh. It is a man's denying himself—not denying outward things so much as denying *himself*—his own, very, natural self. And how often may pride be indulged, whilst outward acts of maceration are performed! How often may a man wear a lowly aspect, and carry a lofty spirit! The battle-field is within; *there* the warfare is to be waged unto the death; *there* the prize of heaven is to be won or lost,—and not so much abroad, as at home, in the man's own secret breast. Brethren, therefore, men are glad to get rid of the conflict and the struggle, and the effort of the religion of the heart, and to substitute for it the outward ceremonial, the pompous form, the affecting solemnity. And if these can come in place of "the worship in spirit and in truth," if these can come in the place of the denying of a man's ownself, how readily will men take up with the substitution!

But, brethren, from Romanism, and still more from sympathetic movements that are in conjunction with Romanism, we have still greater cause to apprehend danger; and against them we have still greater cause to watch and to pray. What is Popery? In one short sentence, it is Christianity accommodated to human nature. Not Christianity changing man into the likeness of Christ, but man changing Christ into the likeness of himself; not making man what God by His Gospel would have him made, but making the Gospel what man would have the Gospel be. And this Rome has done, by partly judaising Christianity and partly paganising Christianity, and by making Christianity a religion that is palatable to the pride of self-righteousness, (that is, not very nauseous to man's natural appetites and carnal inclination,)—that has much to delight his sense, and much to please his fancy, and much to make it commendable to him as giving him acquittance from the remorse and convictions of his conscience, and yet denying him little of the indulgences of the flesh and of the carnal mind. Brethren, is this a caricature or a libel? Go to the lands where Romanism reigns in its full and unconstrained and undisguised power, and see whether this be not a picture to the life. See whether amid all the gorgeous ceremonies, and

the splendid cathedrals, and the witching music, and the magnificent choros, there is not an allowance to spend how much of the Sabbath in pleasure and folly and gaiety; whether there is not an allowance to go to every scene of amusement and every scene of carnal indulgence, with comparatively little controul; whether there is not, in short, a pompous external performance in place of the spirit, and the power of the religion of Christ Jesus. (Ah! brethren, are we not in danger of such a religion as this? Is it not the religion of a great multitude, that call themselves Protestants; of a great multitude, that call themselves members of our Reformed religion! Beware of the popery of Protestantism; beware of the religion of human nature, taking to itself the name of Christianity:—the religion that allows a man in folly, allows a man in worldly society at his list, allows a man in almost every thing that nature longs for; and yet at the same time is considered sufficient and decent, and a pillow to repose his conscience on in a dying hour. Beware of a religion, that lies in paying a certain complimentary service to God on the Sabbath, and then it is done; as if it were just a tax we owed to heaven, and we must quit the score,—and not the high intercourse, of the soul with its Creator, giving it light and life and meetness for heaven, and leading it to walk with God, and to live with God in everything and in all things, till perfected in life eternal.

[We commend to the attention of our readers the above valuable Extract.].—ED. F. C. M.

II.—THE NEXT GENERAL ASSEMBLY.

In a few weeks or days more, the third General Assembly of the Free Protestant Church of Scotland will be convened, and contemporaneously, the General Assembly of the Established Church will be held. Here, in India, we cannot assist in the deliberations of the former body, or advise the members of the latter; *but*, we can pray that the Spirit of God may guide and overrule all that is said and done, to the good of the Church, and to the honor and glory of His name.

A few thoughts respecting the importance of the occasion, will suggest abundant matter for prayer and for hope. The collision between the two parties, the Political Moderates, and the Evangelical Moderates will commence in the next Assembly of the Established Church, and on the issue of the struggle, must in a great measure depend the continuance of converted men, and devout men, in the Establishment. It is not improbable that such a result may ensue, as will complete the disruption, and expedite the total downfall of the Establishment. At present, there is in that Church, such an aspect of comparative purity, in some of its members, like Dr. Muir, Mr. Glover, &c., and in the ultra measures which have been adopted by the Residuary Presbytery of Edinburgh to give effect to the principle of Non-Intrusion under Lord Aberdeen's Act, that those among the ministers and the people who are willing to be deceived, who allow hopes for the future to counterbalance convictions of present duty, can and do remain in the Establishment declaring

themselves to be as sincere as ever in their professions of devotion to the principle, that Christ alone is the King of His own Church. But if the next General Assembly of the Established Church strip the disguises from Lord Aberdeen's Act, and develope the power and the principles of a majority of the Political Moderates like Dr. Bryce and Dr. Cook, and Dr. Mearns, the present Moderator, Dr. Pirie, and Dr. Lee, all pretences which now serve as excuses for men like Sir George Sinclair, to remain in that Establishment, will be entirely exposed, and the remnant of pious men in the ministry, and among the people, who now lend the Establishment the sanction of their names, will be compelled to retire, and in their retirement will be compelled to admit the disappointment of their hopes, and by that acknowledgment may ultimately inflict a far heavier blow on the Establishment, than their previous secession in the general crowd that retired last May, could possibly, have occasioned. It therefore becomes those, who believe the Church Establishment in Scotland, as now constituted, to be unscriptural, and who desire to see the Free Church prosper, to pray, that honesty of purpose and faithfulness of conduct may through divine Grace, distinguish the Evangelical members of the Residuary General Assembly, and that all private, party, personal motives and predilections, may be forsaken and disowned by them, and that they may be bold, and pure, and resolute, and be endowed with a "Spirit of love and of power and of a sound mind."*

On the other hand, it is certainly not *less* important, to pray that wisdom and unity, be granted to the Free Church Assembly. *They* meet in the flush of victory; *theirs* is the highly wrought consciousness of self-sacrifice for the Lord's sake; and among *them*, are many of the most enlightened, ardent, zealous, and uncompromising men in Scotland. Were the Lord's influence to cease in such a body; were the members of it to cease the search after that wisdom which cometh from above and which is "first pure, then peaceable, gentle and easy to be entreated," how soon might self-glory and earthly tempers mar the harmony of its communion, and disturb the current of its conduct! Who is it, that can alone rule in such a body, and say to unruly passions, "peace be still?" Who alone can make such men in such circumstances, to be of one mind? Who alone can sway their hearts by the means of the human eloquence they will hear, and merge their personal feelings in the one prevailing motive of zeal for His glory? Who is that Being, that thus doeth wonders? It is the Lord, *our* Lord! It is *He*, who waiteth to be gracious. It is He who hears and answers prayer, who *never* said to the House of Jacob, "seek ye my face in vain."

Consider, how the enemy would triumph, and how the friends of truth would mourn, if our holy and beautiful house were divided against itself! Consider how easily its ruin might be made certain, if the contentions of men, were substituted for their confederate

* Our prayer is, that all such men may have grace to "come out"—and be compelled to come out, immediately.—Ed. F. C. M.

counsels to promote His glory ! Well then, lift up your hearts, *pray* that the God of peace, may be with our fathers and our brethren in the ensuing Assembly ; pray that they may see “eye to eye” that pride and self-glory may be yielded up, that the spirit of prayer may be granted, that concord and love, that humility and dependence upon God, that thankfulness and meekness may distinguish all who assemble in Christ’s name to serve and honor Him as their King. Oh think of the effect on missions, on the gospel state of Scotland, and on the purity of all Christ’s Church, of an exhibition before the world, in the next Free Assembly, of simplicity and godly sincerity, of zeal and union, of holiness and faith. Many are now watching for our halting, and hoping that that wondrous living institution, which they see in Scotland sending forth its radiance and its heat to the surrounding nations, may burst with its excess of heat and light, and thereby cease to make manifest the darkness of other lands, and the lurking worldliness of professors of religion. And certainly if God be not with us to direct us as He directed the Early Church and the Reformed Church, and to temper that great light which he has bestowed, by the superior principle of his own love, the end for which many look and many long, will speedily follow. But we hope for better things than the contentment of the foes of our Zion. We hope that prayer will largely ascend and be largely answered, and that our next Assembly will witness the consolidation of our Church, and a new impulse to its energy and its power.

Here in India, let us remember our Zion ! Let us seriously make a point of praying that she may be in the best sense, Established, and become a praise upon the earth. Let us go to the throne of grace, every one of us, and seek there, the mediator, to receive, to perfume, and to present our prayers. Let us be careful in this ~~matter~~ ^{ministry} to do service to our Church. Let us all, forget not the present exigency, with all its cares, anxieties, and abundant hopes. Let us pray that evil may be averted, and that blessings may be largely showered down ; that our old men be wise, our young men zealous, and all harmonious, holy, prayerful, and filled with grace. This is our duty, our solemn, our simple, our urgent duty. And who is there, that will fail to remember this obligation, and will fail to fulfil it ? who is there that *now* will forget the mercy seat, and now will withhold from his tried, and his faithful fellow countrymen, the sympathy of his prayers ? How little an offering is this, yet how efficacious and how important ! We call not upon you now, dear friends, for treasure, for submission to persecution, or for your life in the cause of truth—though *all* would be well bestowed in that service—no, we ask only for the prayer of your heart at the throne of grace, whence that prayer will return to your own soul, in an effusion of blessings. We ask for prayer on behalf of that Church, in whose prosperity your children are interested ; of that Church, in whose purity and efficiency all Christendom, in the existing state of national affairs, is deeply and nearly concerned. Brethren ! let us pray. This is our easy, our happy, our reasonable service ; our smallest offering ; the common

service of the rich and poor, of the humble and the high. Let this coming month witness our supplications, our earnestness, our fervency, and our continual, and our heart-felt pleadings with our Lord. Thus, more than by giving gold or gems of countless price, we shall testify our sincerity, exercise our graces, and benefit our Church; and in the accomplishment of the blessed work of seeking mercy for that Church, how much more we may accomplish! If that Church be blessed, how many souls by her means may be ransomed, how many, through her agency, may find a glorious eternity! How much may we ourselves be comforted! And how bright our Saviour's glories will appear, in the success and prosperity of his faithful people! Well then, once more, in truth and faith, let us PRAY!

[We join with our esteemed correspondent, in urging on our Christian readers to pray, and pray earnestly, for the effusion of God's Spirit on the General Assembly of the Free Church of Scotland, to assemble in May next.]—ED.

III.—THE RULING ELDERSHIP,

[An Extract from "*An Essay on the Warrant, Nature and Duty of the Office of the Ruling Elder in the Presbyterian Church*"—by Samuel Miller, D.D. Princeton, U. S.]

Having considered, so much at large, the warrant for the office of Ruling Elder; we now proceed to other points connected with the general inquiry. And the first of these which presents itself is, the Nature and Duties of the office in question.

The essential character of the officer of whom we speak is, that of an Ecclesiastical Ruler. 'He that ruleth, let him do it with diligence,' is the summary of his appropriate functions, as laid down in Scripture. The Teaching Elder is, indeed, also a ruler. In addition to this however, he is called to preach the gospel, and administer sacraments. But the particular department assigned to the Ruling Elder is to co-operate with the Pastor in spiritual inspection and government. The Scriptures, as we have seen, speak not only of "Pastors and Teachers," but also of "governments;"—of "Elders that rule well, but do not labour in the word and doctrine."

There is an obvious analogy between the office of Ruler in the Church, and the civil community. A Justice of the Peace in the latter, has a wide and important range of duties. Besides the function which he discharges when called to take his part on the bench of the judicial court in which he presides, he may be, and often is, employed every day, though less publicly, in correcting abuses, compelling the fraudulent to do justice, restraining, arresting, and punishing criminals, and, in general carrying into execution the laws, formed to promote public tranquillity and order, which he has sworn to administer faithfully.

Strikingly analogous to this, are the duties of the ecclesiastical Ruler. He has no power, indeed, to employ the secular arm in restraining or punishing offenders against the laws of Christ. The kingdom under which he acts, and the authority which he administers, are not of this world. He has, of course, no right to fine, imprison, or externally to molest the

most profligate offenders against the Church's purity or peace; unless they be guilty of what is technically called, "breaking the peace," that is, violating the civil rights of others, and thus rendering themselves liable to the penalty of the civil law. And even when this occurs, the ecclesiastical Ruler, as such, has no right to proceed against the offender. He has no other than moral power. He must apply to the civil magistrate for redress, who can only punish for breaking the civil law. Still there is an obvious analogy between his office and that of the civil magistrate. Both are alike an ordinance of God. Both are necessary to social order and comfort. And both are regulated by principles which commend themselves to the good sense and the conscience of those who wish well to social happiness.

The Ruling Elder, no less than the Teaching Elder, or Pastor, is to be considered as acting under the authority of Christ, in all that he rightfully does. If the office of which we speak was appointed in the apostolic Church by infinite wisdom; if it be an ordinance of Jesus Christ, just as much as that of the minister of the gospel; then the former, equally with the latter, is Christ's officer. He has a right to speak and act in his name; and though elected by the members of the Church, and representing them, in the exercise of ecclesiastical rule; yet he is not to be considered as deriving his authority to rule from them, any more than he who "labours in the word and doctrine" derives his authority to preach and administer other ordinances, from the people who make choice of him as their teacher and guide. There is reason to believe that some, even in the presbyterian Church, take a different view of this subject. They regard the Teaching Elder as an officer of Christ, and listen to his official instructions as to those of a man appointed by Him, and coming in his name. But with respect to the Ruling Elder, they are wont to regard him as one who holds an office instituted by human prudence alone, and, therefore, as standing on very different ground in the discharge of his official duties, from that which is occupied by the "ambassador of Christ." This is undoubtedly an erroneous view of the subject, and a view which, so far as it prevails, is adapted to exert the most mischievous influence. The truth is, the office of which we speak be of apostolic authority, we are just as much bound to sustain, honour, and obey the individual who fills it, and discharges its duties according to the Scriptures, as we are to submit to any other officer or institution of our Divine Redeemer.

We are by no means, then, to consider Ruling Elders as a mere ecclesiastical convenience, or as a set of counsellors whom the wisdom of man alone has chosen, and who may, therefore, be revered and obeyed, as little, or as much, as human caprice may think proper; but as bearing an office of divine appointment—as the "ministers of God for good" to his Church—and whose lawful and regular acts ought to command our conscientious obedience.

The Ruling Elders of each Church are called to attend to a public and formal, or to a more private sphere of duty.

With regard to the first, or the public and formal duties of their office, they form, in the Church to which they belong, a bench or judicial Court, called among us the "Church Session," and in some other Presbyterian denominations, the Consistory; both expressions importing a body of ecclesiastical men, sitting and acting together, as the representatives, and for the benefit of the Church. This body of Elders, with the Pastor at their head, and presiding at their meetings, form a judicial assembly, by which all the spiritual interests of the congregation are to be watched over, regulated, and authoritatively determined. Accordingly, it is declared in the ninth chapter of our Form of Government*—"The Church Session is

* In the American Presbyterian Church.

charged with maintaining the spiritual government of the congregation ; for which purpose they have power to inquire into the knowledge and Christian conduct of the members of the Church ; to call before them offenders and witnesses, being members of their own congregation, and to introduce other witnesses, where it may be necessary to bring the process to issue, and when they can be procured to attend ; to receive members into the Church ; to admonish, to rebuke, to suspend, or exclude from the sacraments, those who are found to deserve censure ; to concert the best measures for promoting the spiritual interests of the congregation ; and to appoint delegates to the higher judicatories of the Church."

This general statement of the powers and duties of the Church Session, it will be perceived, takes in a wide range. Or rather, to speak more properly, it embraces the whole of that authority and duty with which the great Head of the Church has been pleased to invest the governing powers of each particular congregation, for the instruction, edification and comfort of the whole body. To the Church Session it belongs to bind and loose ; to admit to the communion of the Church, with all its privileges ; to take cognizance of all departure, from the purity of faith or practice ; to try, censure, acquit, or excommunicate those who are charged with offences ; to consult and determine upon all matters relating to the time, place, and circumstances of worship, and other spiritual concerns ; to take order about catechising children, congregational Fasts or Thanksgiving days, and all other observances, stated or occasional ; to correct, as far as possible, every thing that may tend to disorder, or is contrary to edification ; and to digest and execute plans for promoting a spirit of inquiry, of reading, of prayer, of order and of universal holiness among the members of the Church. It is also incumbent on them, when the Church over which they preside is destitute of a Pastor, to take the lead in those measures which may conduce to a choice of a suitable candidate, by calling the people together for the purpose of an election, when they consider them as prepared to make it with advantage.

Although, in ordinary cases, the Pastor of the Church may be considered as vested with the right to decide whom he will invite to occupy his pulpit, either when he is present, or occasionally absent ; yet, in cases of difficulty or delicacy, and especially when ministers of other denominations apply for the use of the pulpit ; it is the prerogative of the Church Session, to consider and decide on the application. And if there be any fixed difference of opinion between the Pastor, and the other members of the Session, in reference to this matter, it is the privilege and duty of either party to request the advice of their Presbytery in the case.

In the Church Session, whether the Pastor be present and presiding or not, every member has an equal voice. The yote of the most humble and retiring Ruling Elder, is of the same avail as that of his Minister. So that no Pastor can carry any measure, unless he can obtain the concurrence of a majority of the Eldership. And as the whole spiritual government of each Church is committed to its bench of Elders, the Session is competent to regulate every concern, and to correct every thing which they consider as amiss in the arrangements or affairs of the Church, which admits of correction. Every individual of the Session, is of course, competent to propose any new service, plan, or measure, which he believes will be for the benefit of the congregation, and if a majority of the Elders concur with him in opinion, it may be adopted. If, in any case, however, there should be a difference of opinion between the Pastor and the Elders, as to the propriety or practicability of any measure proposed, and insisted on by the latter, there is an obvious and effectual constitutional remedy. A remedy, however, which ought to be resorted to with prudence, caution, and prayer.

The opinions and wishes of the Pastor ought, undoubtedly, to be treated with the most respectful delicacy. Still they ought not to be suffered, when it is possible to avoid it, to stand in the way of a great and manifest good. When such an alternative occurs, the remedy alluded to may be applied. On an amicable reference to the Presbytery, that body may decide the case between the parties.

And as the members of the Church Session, whether assembled in their judicial capacity or not, are the Pastor's Counsellors and Colleagues, in all matters relating to the spiritual rule of the Church; so it is their official duty to encourage, sustain, and defend him, in the faithful discharge of his duty. It is deplorable, when a minister is assailed for his fidelity, by the profane or the worldly, if any portion of the Eldership,* either take part against him, or shrink from his active and determined defence. It is not meant, of course, that they are to consider themselves as bound to sustain him in every thing he may say or do, whether right or wrong; but that, when they really believe him to be faithful, both to truth and duty, they should feel it to be their duty to stand by him, to shield him from the arrows of the wicked, and to encourage him, as far as he obeys Christ.

But besides those duties which pertain to Ruling Elders, with the Pastor, in their collective capacity, as a judicatory of the Church; there are others which are incumbent on them at all times, in the intervals of their judicial meetings, and by the due discharge of which they may be constantly edifying the body of Christ. It is their duty to have an eye of inspection and care over all the members* of the congregation; and, for this purpose, to cultivate a universal and intimate acquaintance, as far as may be, with every family in the flock of which they are made "overseers." They are bound to watch over the children and youth, and especially baptized children, with paternal vigilance, recognising and affectionately addressing them on all proper occasions; giving them, and their parents in reference to them, seasonable counsel, and putting in the Lord's claim to their hearts and lives, as the children of the Church. It is their duty to attend to the case of those who are serious, and disposed to inquire concerning their eternal interest; to converse with them, and, from time to time, to give information concerning them to the Pastor. It is their duty to take notice of, and admonish, in private, those who appear to be growing careless, or falling into habits in any respect criminal, suspicious, or unpromising. It is their duty to visit and pray with the sick, as far as their circumstances admit, and to request the attendance of the Pastor on the sick, and the dying, when it may be seasonable or desired. It is incumbent on them to assist the Pastor in maintaining meetings for social prayer, to take part in conducting the devotional exercises in those meetings; to preside in them when the Pastor is absent; and, if they are endowed with suitable gifts, under his direction, occasionally to drop a word of instruction and exhortation to the people in those social meetings. If the officers of the Church neglect these meetings, (the importance of which cannot be estimated,) there is every reason to apprehend that they will not be duly honoured or attended by the body of the people. It is the duty of Ruling Elders, also, to visit the members of the Church and their families, with the Pastor, if he request it, without him, if he do not; to converse with them; to instruct the ignorant; to confirm the wavering; to caution the unwary; to reclaim the wandering; to encourage the timid, and to excite and animate all classes to a faithful and exemplary discharge of duty. It is incumbent on them to consult frequently and freely with their Pastor, on the interests of the flock committed to their charge; to aid him in forming and executing plans for the welfare of the Church; to give him, from time to time such information as he may need, to enable him to perform

aright his various and momentous duties ; to impart to him, with affectionate respect, their advice ; to support him with their influence ; to defend his reputation ; to enforce his just admonition ; and, in a word, by every means in their power, to promote the comfort, and extend the usefulness of his labours.

Although the Church Session is not competent to try the Pastor, in case of his falling into any delinquency, either of doctrine or practice ; yet if the members observe any such delinquency, it is not only their privilege, but their duty, to admonish him tenderly and respectfully, yet faithfully, in private ; and, if necessary, from time to time ; and, if the admonition be without effect, and they think the edification of the Church admits and demands a public remedy, they ought to represent the case to the Presbytery, as before suggested in other cases, and request a redress of the grievance.

But the functions of the Ruling Elder are not confined to the congregation of which he is one of the rulers. It is his duty at such times, and in such order as the constitution of the Church requires, to take his seat in the higher judicatories of the Church, and there to exercise his official share of counsel and authority. In every Presbytery, Synod, and General Assembly of the Presbyterian Church, at least as many Ruling as Teaching Elders are entitled to a place ; and in all the former, as well as the latter, have an opportunity of exerting an important influence in the great concerns of Zion. Every congregation, whether provided with a Pastor or vacant, is entitled, besides the Pastor, (where there is one,) to be represented by one Ruling Elder, in all meetings of the Presbytery and Synod ; and as in those bodies, vacant congregations, and those which are supplied with Pastors, are equally represented, each by an Elder, it is manifest that, if the theory of our ecclesiastical constitution be carried into effect, there will always be a greater number of Ruling Elders than of Pastors present. In the General Assembly, according to our constitutional plan, the numbers of each are precisely equal.

In these several judicatories the Ruling Elder has an equal vote, and the same power, in every respect, with the Pastors. He has the same privilege of originating plans and measures, and of carrying them, provided he can induce a majority of the body to concur in his views ; and thus *may* become the means of imparting his impressions, and producing an influence greatly beyond the particular congregation with which he is connected, and, indeed, throughout the bounds of the whole Presbyterian Church. This consideration serves to place the nature and the importance of the office in the strongest light. He who bears it, has the interest of the Church, as a spiritual trust, as really and solemnly, though not in all respects to the same extent, committed to him, as the Elder who, "labours in the word and doctrine." He not only has it in his power, but is daily called, in the discharge of his official duties, to watch over, inspect, regulate, and edify the body of Christ : to enlighten the ignorant ; to admonish the disorderly ; to reconcile differences ; to correct every moral irregularity and abuse within the bounds of his charge ; and to labour without ceasing for the promotion of the cause of truth, piety, and universal righteousness in the Church to which he belongs, and wherever else he has an opportunity of raising his voice, and exerting an influence.

But when it is considered that those who bear the office in question, are called upon, in their turn, to sit in the highest judicatories of the Church ; and there to take their part in deliberating and deciding on the most momentous questions which can arise in conducting ecclesiastical affairs :—when we reflect that they are called to deliberate and decide on the conformity of doctrines to the word of God ; to assist, as judges, in the trial of

heretics, and every class of offenders against the purity of the Gospel; and to take care in their respective spheres, that all the ordinances of Christ's house be preserved pure and entire:—when, in a word, we recollect that they are ordained for the express purpose of overseeing and guarding the most precious concerns of the Church on earth:—concerns which may have a bearing, not merely on the welfare of a single individual of congregation; but on the great interests of orthodoxy and piety among millions;—we may surely conclude without hesitation, that the office which they sustain is one, the importance of which can scarcely be over-rated; and that the estimate which is commonly made of its nature, duties, and responsibility, is far—very far from being adequate.

Were the foregoing views of the nature and duties of the Elder's office generally adopted, duly appreciated, and faithfully carried out into practice, what a mighty change would be effected in our Zion! With what a different estimate of the obligations and responsibilities which rest upon them, would the candidates for this office enter on their sacred work! And with what different feelings would the mass of the people, and especially all who love the cause of Christ, regard these spiritual Counsellors and Guides, in their daily walks, and particularly in their friendly and official visits! This is a change most devoutly to be desired. The interests of the Church are more involved in the prevalence of just opinions and practice in reference to this office, than almost any other that can be named. Were every congregation, besides a wise, pious and faithful Pastor, furnished with eight or ten Elders, to co-operate with him in all his parochial labours, on the plan which has been sketched; men of wisdom, faith, prayer, and Christian activity; men willing to deny and exert themselves for the welfare of Zion; men alive to the importance of every thing that relates to the orthodoxy, purity, order and spirituality of the Church, and ever on the watch for opportunities of doing good; men, in a word, willing to "take the oversight" of the flock in the Lord, and to labour without ceasing for the promotion of its best interests:—Were every Church furnished with a body of such Elders—can any one doubt that knowledge, order, piety, and growth in grace, as well as in numbers, would be as common in our Churches, as the reverse is now the prevailing state of things, in consequence of the want of fidelity on the part of those who are nominally the overseers and guides of the flock?

IV.—THE PRESENT POSITION OF THE FREE CHURCH.

(From the Free Church Magazine—No. I.)

Few things are more difficult than for men to form a just estimate of the importance of the work in which they are engaged, and of the position which they occupy. They may fail to perceive the magnitude of some great event that has newly occurred on account of its nearness, which prevents the eye from scanning at one survey its vast proportions; or it may seem far larger than it is, because its proximity, and the fresh intensity of the interest with which it is regarded, hinder the observer from comparing it with others, and thereby testing its true dimensions. Illustrations innumerable of the truth of this remark will occur to every person acquainted with the main facts of history and science. How often have great political movements,

that have overturned empires, and moulded anew the aspect of society through half the world, been the result of some event so apparently trivial in its first appearance as to have left the primary agents utterly unconscious of their own connection with the mighty change! And how often has some solitary student discovered a principle, by the practical application of which the whole arrangements of science experienced a revolution far beyond what he could ever have imagined possible! On the other hand, we are often amused when we read the glowing terms of hope, or the gloomy language of alarm and dread, in which men have written of events occurring in their own day, pregnant, as they thought, with consequences of incalculable importance for the weal or the woe of mankind, but which, in a few years, have passed away, leaving not a trace behind.

The cause of all these erroneous judgments is to be found in the difficulty of distinguishing the *true* from the *false*,—the *real* from that which only *seems*. No true principle, whether naturally belonging to the regions of social existence, science, morality, or religion, can ever pass away, when once promulgated, without leaving its proper impress on the human mind, and to that extent imparting a new impulse to all that pertains to man. But the false, however vast it may seem to be when first it rises to view, and however great the anticipations or the fears which it may excite, is, by its very nature, destined to vanish away when smitten and pierced through by the rising beams of truth. Unquestionably, therefore, it must be of essential importance to mankind to discover, if that be possible, the true and real value of the events taking place around them, and in which they must take a part, that they may not be misled by false appearances, or appalled by fleeting shadows.

Can such discovery be made? Are there any sure tests by which to ascertain the *true* from the *false*,—the *real* from that which only *seems*? In history and in science, it too often happens that the only test is *time*,—that futurity alone can fully detect and overthrow what is erroneous, and prove and establish what is true. But this is not necessarily the case in the regions of morality and religion; for in these unspeakably important departments every new theory may be tried at once by the standard of God's revealed truth. And not only the *absolute* but the *relative* truth and value of any and every moral and religious opinion, principle, or event, may be tried by the same unerring standard, so as to avoid the hazard of either greatly overrating or unduly depreciating its importance. It is by this sure standard that we would wish to test the value and importance of the great religious movement which has so recently taken place, and is still so rapidly advancing and expanding in all directions;—it is thus that we would view the Position, Prospects, and Duties of the Free Church of Scotland, for the purpose of endeavouring to ascertain both the absolute and the relative magnitude of the event which has taken place, and also its connection with, and bearing upon, the welfare not of our own country only, but of Christendom and the world.

Every man who has striven to fathom the under-current of human history is well aware that religion has always been the moving and moulding principle of the whole. Man cannot exist without religion, true or false; and the spirit of the religion which he adopts will speedily pervade the entire of his being, and give its own character to all his thoughts, words, and actions, in every relation in which he can be placed. Even in civil conflicts of nation against nation, when invasions are to be repelled, and civil liberty to be defended, the most spirit-stirring watch-word is *pro aris et focis*, "in defence of religion and of home." If, therefore, we would understand the moving principle even in great national convulsions and revolutions, we must investigate the nature and tendency of the religious feelings and beliefs

prevalent in such periods. These remarks would apply to the civil events of the world, and would serve to explain the cause and nature of the rise and fall of empires in every stage of its existence. And no person who has studied carefully the history of Europe in particular, since the Christian era, can be ignorant of the fact, that the prevalent state of Christianity has given its own character to all the great events by which it has been shaken, convulsed, and borne onward. It will be found that in proportion as Christianity has preserved its purity and freedom, Europe has been peaceful and free; and as Christianity became corrupt and despotic, Europe became the scene of oppressions, tumults, and miseries of every kind. He who should point out the peculiar nature of the prevalent religious corruptions in any given period, would explain the cause of the peculiar conflict which at that time, or speedily afterwards arose.

In illustration of this, it is enough to refer to the Reformation, especially as the characteristics of that great event have been so profoundly and yet clearly related by D'Aubigné. There we see, in the extremes of papal depotism and corruption, the peculiar evils which required to be encountered, and consequently the peculiar aspects in which religious truth would necessarily appear. In opposition to the vast papal heresy of absolution by the intervention of human and other created instrumentalities, there arises the great Protestant doctrine of "justification by faith alone, through the Lord our righteousness." And in what has been termed the Second Reformation in Scotland, that great religious movement which overthrew Scottish Prelacy, if we investigate the matter sufficiently to ascertain the true nature of the moving principle, we shall find that the object which the ruling powers of the period strove to accomplish, was to obtain a lordship over conscience; and, consequently, that to secure liberty of conscience in the worship of God, was the great and sacred enterprise of our forefathers, for which they willingly encountered toil, and persecution, and death. In Scotland religious liberty was gained by that protracted conflict; England obtained but its shadow,—religious toleration. For he who merely tolerates my worshipping God according to the dictates of revealed truth and the light of conscience, tells me that my so worshipping does not arise out of my own innate spiritual liberty, but from his toleration, which, if he deemed it prudent, he might withhold.

In the present day another great religious movement has begun, and is hastening onward with prodigious power and speed. Already has one national religious institution been rent asunder, or rather destroyed; and throughout Christendom similar impelling and disruptive elements are at work, threatening, at no distant date, to issue in similar results. If we wish to ascertain the true nature and importance of the present great religious movement, we must inquire, what prevalent form of error exists? what mighty truth has come forth to encounter it? and what position that truth occupies, and what relative value it possesses with regard to the revealed Word of God? Then shall we distinctly perceive the true nature and the real value, both absolute and relative, of the position occupied by the Free Church of Scotland, as being that Church which undeniably stands most prominently forward in, and most signally displays the chief characteristics of the present great religious movement.

With regard to the prevalent error little need be said, that having been displayed in such a manner that no one can doubt its nature. It is the simple and intelligible, but very terrible demand made by the ruling powers of the world, that in all matters, both civil and spiritual, the supreme and ultimate jurisdiction must be possessed by civil authorities,—in other words, that human law is entitled, authoritatively, to control the law of God, even in matters that had no other origin, and can have no other direction than

what is to be found in the sacred Scriptures. It will at once be seen, that the antagonist truth to this impious error can be no other than that stated by the Divine Redeemer himself, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's;" or, as it was tauntingly yet in one sense accurately used as an accusation against the apostles, when they were charged with teaching, that "there is another king, one Jesus." We need not ask if it be true that Christ is Head over all things to his Church,—if he is the sole King in Zion, his own spiritual Kingdom,—if he is Lord over his own House; for that will not be denied, in direct terms, by any who receive the Scriptures. But we may ask, what mean these terms, if, in matters which could not have come into being but for the previous existence of the body, the kingdom, the house of Christ, another power, one purely of a civil and worldly nature, is to possess the supreme and ultimate jurisdiction? Is not the power which possesses supreme and ultimate jurisdiction over any body, kingdom, or house, its head; king, and lord? But this is the demand of the civil power everywhere throughout Christendom in the present day; and it is in its opposition to this demand that the present great religious movement has its characteristic principle. To state it still more directly,—The headship and sole sovereignty of the Lord Jesus Christ over his own Church, in all matters essentially pertaining to his body, kingdom, and house, is the sacred truth against which all the ruling powers of the world are directing their most intense hostility; and the assertion and defence of that great truth, not as a lifeless abstraction, but as a vital and acting reality, is the characteristic principle of the present religious movement throughout the Church.

Still further, the position of that truth, and its relative value with regard to other revealed truths, are of inestimable importance. For, in respect of its position, that truth is the crowning principle, the grand consummation of Christianity. On it depends the Christian's hope, alike of present probation, and of future glory. From it the Christian missionary derives all the authority which sends him forth on his great enterprise. Through it the humblest believer obtains that spiritual life which is hid with Christ in God. From it the Christian minister derives his authority to administer the laws of Christ's kingdom; or, as a steward, to dispense food to the household. And from it Christ's people obtain that liberty wherewith he alone could make them free,—the knowledge of himself, and of that sacred and eternal truth which at once enlightens and gives liberty to conscience. Its position, then, is to stand forth pre-eminently glorious, as the crown and seal, the consummation and security, of the whole scheme of redemption. And its relative value, in regard to other revealed truths, is, in one point of view, not less paramount. For though salvation was purchased by the incarnation and death of the Son of God, yet his headship and sovereignty are essentially necessary for the efficient application and final accomplishment of the great work which the Father gave him to do, as all Scripture testifies.

The position which this great truth occupies in the history of the Christian Church deserves also to be heedfully marked, if we would estimate aright the nature and importance of the present religious movement. All Church history is a record of the continuous conflict between the Church and the world; the Church endeavouring to teach Christian truth, and, on that very account, hated and persecuted by the world. The three grand elements of Christian truth are involved in the three offices of Christ, as Prophet, Priest, and King. The first conflict between the Church and the world had chief reference to the prophetic office, which was opposed by both Jews and Gentiles, because its admission would have been equivalent to the abandonment of their own religions. It was gained by the sufferings of three centuries. The second conflict was mainly with regard to the priest-

hood of Christ, which was set aside by the corrupt Church of Rome, by its invocations of saints, angels, and the Virgin Mary,—its penances, absolutions, and the daring fiction of a purgatory; and against this truly anti-christian power the true Church testified even unto seas of blood till the period of the Reformation, when the great Protestant doctrine of justification by faith alone secured its triumph. But never yet has the kingly office obtained an equal recognition from the ruling powers of Christendom, nor even from Christian Churches. And we may, with perfect certainty conclude, that never till this office also has been fully vindicated against all opposition, and all peril, has the Christian Church discharged its duty, by teaching the whole "truth as it is in Jesus." It appears, then, that the last great conflict in which the Church will be engaged will be in asserting and defending the kingly office of the Lord Jesus Christ: and it seems to be quite as evident that the present religious movement is the beginning of that last great conflict. And if this be indeed the case, it is impossible to over-estimate its importance.

Assuming the correctness of the view thus taken, we may now return to the inquiry respecting the true nature and the real value of the position occupied by the Free Church of Scotland. But that inquiry has already found its answer. It has always been the characteristic distinction of the Church of Scotland, to assert and maintain the kingly office of the Lord Jesus Christ in all its fulness. The spirit of that great principle has ever, from the Reformation, pervaded all her arrangements in doctrine, discipline, and government. In every conflict has it been her watch-word,—in every trial has it formed the essence of her testimony,—in every triumph has it been the language which her rejoicing shout bore aloft to heaven. But though, in Scotland, this great truth was proclaimed, defended, and won, it did not enter into the mind of Christendom, throughout all the rest of which a different system prevailed, the civil powers continuing to exercise supreme jurisdiction in all matters, both civil and ecclesiastical, except, indeed, where the papal system still held sway. And period of spiritual lethargy ensued, during which, the struggles, the sufferings, and the triumphs of the Scottish Church sunk into oblivion; and even in Scotland itself, these events, and the principle which they embodied, had greatly ceased to influence the national mind. That period has passed away; that principle has reappeared and put forth its characteristic power. It has been deliberately rejected by the British Legislature. The constitution of the Scottish Establishment has been changed, so as to constrain all who truly held the Headship of Christ, as a real, vital, and paramount truth, to quit that vitiated Establishment, and form themselves into the Free Church of Scotland, in order that, submitting to no base compromise, they might maintain inviolate their allegiance to their Divine King.

But from the rank which Britain holds in the world, and from the public nature of this conflict, such an event could not pass unnoticed by surrounding Churches. Besides, a similar spirit, though less marked and less powerful, has been stirring the heart of nearly all other Churches for some time past, producing a similar tendency, awakening a corresponding desire for Christian liberty, and calling forth a quickened interest in, and sympathy with, the Scottish Church in its vindication of spiritual independence. Hence it inevitably follows, that the Free Church of Scotland occupies the most perilous, but also most glorious position, of being the vanguard of the armies of the faith, and entering foremost into the last great conflict between the Church and the world, in teaching, maintaining, and suffering in defence of the kingly office of the Lord Jesus Christ.

How even tremendously important is the position in which the Free Church thus evidently appears to be placed! The clear and strong testi-

mony in behalf of a pre-eminently precious sacred truth, yet one intensely hated by the world, which God has given her grace to bear, has fixed on her the concentrated attention of all truly evangelical Churches. Her position is thus the rallying ground of Christendom, preparatory for the last great conflict. The effect has been already felt, not only in Scotland and in England, but throughout Europe, America, and the entire Christian world. And even in consequence of the testimony borne, and the sufferings endured already in the cause, all evangelical Churches have eagerly hastened to express their sympathy and lend their aid; and while so employed, have found themselves suddenly brought nearer to each other than they had previously been, or could have anticipated the probability of being brought in so short a time. There is thus already the commencement of what may speedily become an Evangelical Union, incalculably more extensive and complete than the most sanguine hope could have ventured to imagine possible but a few years since. What great things God has wrought and is working! And how unspeakably important that the Free Church of Scotland should fully understand the true nature and value of the position which she occupies, both in respect of its relation to the great events which are so rapidly evolving, and with regard to its influence and bearing upon the character and proceedings of other Churches! If grace be given to the Free Church to realize the true nature of her present position, and the corresponding duties which it involves, she will cast away all fears, all narrow and selfish aims, all sectarian littlenesses, all merely human strifes and passions, and fixing her intense regards upon the glories of Emmanuel's crown, will go forward, alike unmoved by taunts and mockeries, by threats and perils, by the world's guileful favours or its fiercest rage, bearing her testimony, and waiting in faith and patience the coming of Him whose right it is to reign.

It was our intention to have offered some remarks respecting the prospects and duties of the Free Church; but our space being exhausted, these must be deferred till a future Number. Nor do we regret delaying these subjects; for unless we have obtained a comprehensive and accurate idea of the position occupied by the Free Church, it will be impossible to frame a right and adequate conception of her prospects and duties. And we are anxious to impress upon all our readers, that it is no trivial cause in which the Free Church is engaged, but one, the absolute as well as relative importance of which it is altogether impossible to over-estimate. When men are engaged in a cause of great magnitude and value, they act with a degree of self-denial, energy, and decision, of which, in other circumstances, they would be wholly incapable. Let, therefore, every adherent of the Free Church expand his mind and elevate his soul, in faith, and hope, and spirituality, to something of an adequate conception of the unspeakably important position which, as a member of that Church, he occupies; and then will he be prepared to look steadily on the bright or lowering prospects before him, and to enter on the discharge of the high and glorious duties to which he is called "looking unto Jesus, the Author and Finisher of his faith,"—"fearing God, and having no other fear."

V.—FREE CHURCH PRINCIPLES—OR A CONVERSATION BETWEEN A FREE CHURCH WOMAN AND THE NEW PARISH MINISTER.

(*From the Presbyterian.*)

A few months ago, a *quondam* Evangelical minister was translated to a benefice vacated in May last. The former incumbent of the parish had long been one of the most venerated and able pastors of the Church, and had not only endeared himself to the people of his charge, but had also so efficiently instructed them in Bible truth, that, at the disruption, the vast mass of them forsook the Establishment along with him. His successor, the intruder, if not upon the shadow of a congregation left in the parish church, at all events upon another man's labours, has usually manifested considerable caution in conducting his visitations, and with apparent studiousness avoided those of the adherents of the Free Church, from whom there might be reason to apprehend unpleasant questions. On one occasion, however his usual caution seems to have forsaken him. Coming to a one and poor-looking cottage on the road-side, he probable thought that nothing very formidable could await him there. How sadly, if such were his expectation, he had miscalculated, the following notes of the conversation taken down from the woman's own vivid recollection of the interview, will abundantly shew. It is only necessary to add, that the conversation is in all its parts given almost verbatim from the woman's own account of it. The general accuracy with which, though never at school, she uses the English language, will not surprise any one who has had much intercourse with the more intelligent of the Bible-taught members of the humbler classes in Scotland, and will not so much diminish the credibility of the narrative :—

The conversation commenced with—"I hope you're all well to-day." "Yes," said Jean. "You'll not know me," said he. "No; I don't know you." "I am Mr—. I know that you are not one of my people. I do not wish to draw away any of Dr—'s people; I just called lest you should think I had any envy at you." "No; I won't suppose that you have any envy at me. You may sit down, if you please, as a *fellow-sinner*, but as a spiritual pastor I will not receive you."

Having little idea of the sort of woman he had to deal with, as the conversation proceeded, his tactics were very different from what they were at the outset. Upon her saying the above, he, in a peremptory tone, rejoined, "The fact is, Dr — has deluded you." "It is not impossible," said Jean, "but I am deluded; but it is just as possible you are deluded—take care lest you be deluded. If I am deluded, it was not Dr — that deluded me—it was this (taking up her Bible) that deluded me." He took the Bible from her, and said, "Do you think that I don't take that as my guide?" "I don't know," she replied, "whether you make it your guide or not, but you and I have different ways of applying it." "There is no difference; we own Christ in all his offices as well as you." "You may preach that," said Jean, "but you have not left yourselves at liberty to follow out what you preach; you merely say, and do not." "You're wrong; you're too zealous." "I hope," said Jean, "my zeal will not eat me up"—meaning (as explained by

herself) that she hoped her zeal was according to knowledge; for, if not, it might be that, should her zeal outrun her knowledge, she would, like many that before the disruption professed much zeal, nevertheless fall back. Having expressed her hope that her zeal was such as the Apostle commends in Gal. iv. 18, she proceeded to state her views as to Christ's offices as the Redeemer of the elect—expressing, in particular, the importance and glory of his Kingly office. When her remarks were ended, Mr. — said, "Flesh and blood hath not taught that unto thee. I find that you have come to Christ like a little child."

Jean continued. "By the bye, you should'n't have been here," (meaning, you should not have been incumbent of the parish.) She was not understood; and Mr. — said, "I am just as well here" (meaning her house) "as any other place." "That is not what I meant," said Jean. "What did you think when you went up to the Convocation?" He said, most deliberately, "I was'n't there." "Yes," said she, "you were there, and signed the first series of resolutions." "I did not do that." "Yes," she replied, "and if you sit a few minutes, I'll shew you your name." As if fearing lest the paper should be produced, he then said "I was there two days and a half, but I went with the purpose of trying to persuade my brethren to stay in. I never believed any ministers would go out, nor people either; and, I never had any intention of going out myself; and I even went further than my conscience permitted me, thinking my brethren would stay in, and now I am charged with having proved false." "I believe," said Jean, "I perfectly believe that you never had any intention of going out—your thoughts were no higher than Robert Peel; and, as Mr. B—of L— expressed it, "They (the Government) couldn't do without you, and they would give you what you required." If you had got what you wanted then, I suppose you would have been one of the Scotch Worthies; but, by the way you have acted, you would cause people believe there is nothing about religion, and if it didn't go one way, it would be just as well to go another; but I think far otherwise for God "loveth truth in the inward parts," "I didn't think," said he, "spiritual things *very much* endangered." Jean replied, "Did you think them any? If you had thought them any, it was time to defend them." Upon this he proceeded to state his dislike to Patronage, and how the people had a call. "It is a solemn mockery," said Jean. Mr. — asked her what she thought of the state of the members of the Establishment? "There may be," said she, "individuals in it blessed, but collectively there can be no blessing. You have stated," she continued, "your reasons for staying in, which are not satisfactory to me; let me now give you my reason for thinking there can be no blessing in the Establishment. Suppose I made a request to Queen Victoria, and added at the end that she was not queen of these realms, do you think I would get it?" Mr. — next asked her, whether she supposed connection with the Free Church constituted a Christian? She replied, "I believe there are many in the Free Church that are not Christians. I did not join the Free Church to make me a Christian. I joined it because, as I trust, I was a Christian before." "Poor body," said he, "you're very nervous." "I have got a little agitated, but it is not because I am afraid of you. I'll tell you the reason. I love Dr —, because, if I am converted, he (so far from deluding me) was the instrument of my conversion; and I trust I love the cause for which he left the Establishment even more than himself. I never wished to see another in his place. I had rather not seen you; the sight of you has done me a great deal of hurt." Upon this he said, "I see you are a Christian woman." She replied, "I don't admit of your being a judge whether I am a Christian or not, for I believe you to be carnal. I wish I may be a Christian; but, as

I mentioned before, so far from Dr — deluding me, when I came to this parish, destitute of God and grace, I did not remain so long. I came from a parish where I do not believe the minister to be a converted man. I believe there are a great many such like in the Church of Scotland, that care neither for their own souls or the souls under their charge." "You are quite right," said Mr —, "but I preach the gospel, and you may come and hear me." "No," said she, "I'll never take the pains to come and hear you; but, by the bye, I should like to hear you preach on certain texts, such as "Try the spirits whether they be of God." You're not of that opinion. You would make me believe the spirits—believe them, whether they be of God or not. I was once of that opinion myself. We looked up to the minister, believing every thing he said to be true; but I have learned now to do otherwise."

Evidently tired of this searching work, Mr — turned to one of her children, and said, "That's a nice little boy: how old is that boy?"

"By the bye," continued Jean, "I have another claim (ground of complaint) against you: you had a charge before." "Yes; I had a small charge." "You seem to say by that, that the souls of a small congregation are not of so much value as the souls of a large one; but I think otherwise, for one soul requires edification as well as a thousand." "Oh, no," said he, "but they only thought that a worse minister would do for such a people." "That just implies," said she, "what I said. You knew that the Free Church wolves were to enter in among your little flock, and you left them." (It is necessary here to observe that Jean is of opinion that so long as a people really love their minister, he is not warranted to remove on the ground of a larger charge.) Mr — replied to the foregoing—"I had rather been in some other place than here; but I was intreated to come—I was almost forced to come." "It does not matter much," said Jean, "Whether you think you had been better somewhere else; but I'll tell you the reason why you came here." "The stipend, you think," said he. "That in part; but, besides, the College of — sent you here, because they thought you a clever, good learned fellow, to oppose Dr —, and to help to get the pews filled again—that you might gather, a large congregation, which, after all, is, I believe, not very large. Is not that the case?" "It may have been," said he, "the case on their part, but it was not the case on mine."

"Can you say," continued she, "that your Church is not a corrupted Church? Are there not bounds and limits to the preaching of the gospel?" "Yes," said he, "it is a corrupted Church, but no Church is pure; but I can act in it as a faithful minister." (Jean in narrating this part said. "I dare say he thought he was speaking to a fool, to suppose that I could mean that the Free Church or any other Church was pure.") She continued—"I find that you are just like the rest of the Moderate ministers I have met with, you have not quoted a single passage to prove that your Church is a Church of Christ." "I'm not a Moderate: I'll always deny that name." "I'll ever," said Jean, "hold you as one so long as you continue in the Establishment. I believe the people generally signed your call, but had they not done so you would have been the minister of this parish." "I would not have come," said Mr —. "I'll never believe that. You got the presentation before you got the people's consent. Had you got the people's consent before the presentation you would not have been an intruder." "You're a Christian woman," said he, "you appear to love justice; but I must away, I'll be back in three days." (It is now nearly two months, but no second call, though more than once next door.) "You have no objections to receive me as a fellow sinner." "None," said Jean, "if you think it proper to come." "But you'll not

accept me as your spiritual pastor?" "No, I never will." "I see you will not; but will you not come once and hear me preach?" "I have got one to whom I can commit my soul in charge, but to you I could not give it; but don't think that I have any envy at you. I pray for you evening and morning." "We should all pray for one another. I must away."

When about to leave, Jean asked him "What would you do if the people refused to have anything to do with a presentee? Would you lay your hands on such a man?" "No," said he. "What would you do?" "I would carry it to the Synod and Assembly." "And if the Assembly," said Jean, "by a majority carried it against you, you would just place him and remain in the Establishment." His answer was, "I must away."

Passing the threshold of the door, he asked her to go into a neighbouring house and join in prayer. She said, "I find myself quite in bondage as to that." "Very well; good day." Had he asked, "Why not come?" she would have answered, "Because the prayer of the hypocrite is an abomination to the Lord."

VI.—NOTICE OF AN ESSAY TOWARDS THE CONVERSION OF LEARNED AND PHILOSOPHICAL HINDUS: TO WHICH THE PRIZE OFFERED THROUGH THE LORD BISHOP OF CALCUTTA, HAS BEEN ADJUDGED BY THE UNIVERSITY OF OXFORD.—BY THE REV. JOHN BRANDE MORRIS, M. A., FELLOW OF EXETER COLLEGE, OXFORD.

(From a Missionary Friend.)

This is a marvellous age. And if any proof were wanting, it would be found in the work now before us. To say that it is a *deception* is to say little. To be able to say that it was a piece of *utter inanity* would be negative praise of the highest order. But it is worse than deceptive and inane. It abounds with what is positively injurious. While it wrenches and perverts some vital truths, it studiously withholds or suppresses others. Now, to pervert truth—heavenly, revealed, saving truth—is to poison the fountain, and so deal out wholesale destruction to those who haplessly partake of it. To withhold or suppress fundamental truth, is to seal up the fountain, and thus leave multitudes to perish of the drought. Now, we distinctly charge Mr. Morris with both these grave offences. He, at one time, poisons, and at another, seals up the fount of living waters; in other words, now perverts, and then suppresses the essential verities of the gospel of salvation. So that, by his double acts of commission and omission, he must needs render the starvation and death of poor deluded sinners doubly sure.

As to "*omission*," his work is one gigantic omission throughout. Its very title bears that it aims at the *conversion* of learned and philosophical Hindus; that is, as we learn from the preface and scope of the work generally, their conversion to *Christianity*. And yet, from beginning to end, there is *no statement whatever*, no, not even the *semblance of an attempt* to furnish any statement, of *what Christiani-*

ty is!—or how *even its evidences may be best learnt and appreciated!* Nay more; the author not only *omits* to tell the learned and philosophical Hindus, whom he would convert, what Christianity and its evidences are, but he has the effrontery to avow, proclaim, and glory in such omission. And to consummate the audacity, he even condescends to inform us of the express reason for said omission, viz., “that there would evidently be a want of delicacy in treating of them (Christianity and its evidences) before heathens!” What would be thought of a geographical or astronomical treatise,—written designedly with the view of leading the learned and philosophical Hindus to renounce their own wild and fantastic notions on the subject of geography and astronomy, and inclining them to embrace the true or modern European systems;—and yet presenting no statement whatever of what the European geography or astronomy is, and furnishing no clew to the evidences on which these are demonstrably based! Would not the world of common sense cry out against the folly and the ludicrousness of such an attempt? In the case before us, would not the precisely similar attempt be universally spurned as, alike foolish and ludicrous, were it not that the sacredness of the subject and the momentousness of the issues involved in it, overpower the sense of the foolish and the ludicrous, and, leave room for nought but apprehensions of guilt and danger? And is it not enough to make one weep, to think that, in an avowedly Protestant Church, there should be found a minister of Christ who could, openly and with impunity, act so suicidal a part towards the faith which he is sworn to uphold and propagate? How contrary the example set by the great Apostle of the gentiles! “To treat of the gospel of salvation, or its evidences before heathens or gentiles,” says the Oxford Divine, in substance, “would indicate a want of delicacy.” “Now I would not,” replies the great Apostle,” have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto), that I might have some fruit among you also, *even as among other gentiles*. I am debtor *both to the Greeks and to the barbarians*; both to the *wise* and to the *unwise*. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For *I am not ashamed of the gospel of Christ*: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”

As to acts of “*commission*,” in the way of perverting Divine truth and lowering the standard of Revelation, the essay is throughout thick strewn with them. The very inspiration of Scripture is virtually nullified, by vaguely mixing it up, and confounding it with the pretended inspiration of the Vedas and other Hindu Shastras of reputed sacredness. The written word is divested of its supremacy as the sole rule of faith, by insidious attempts to exalt and magnify oral tradition, and place it on a footing of parallel and co-ordinate importance. The beauty, glory, and harmony of Revealed truth are sadly tarnished, by the re-introduction of sundry exploded legends of antiquity into the number and fellowship of ascertained verities. External signs, sym-

bols, ceremonies, and other such like materialisms are represented in ways which tend to generate the impression, not merely that they are useful, or even indispensable as *means*, but that they are endowed with inherent efficacies, virtues, or powers of a peculiar and mysterious character. In various forms, direct and indirect, is taught the master error, so congenial to corrupt nature and the foster parent of all false religion,—that salvation is of works, and not of faith, as its instrument, and free grace as its spring. Every occasion is embraced for extolling the transcendent qualities of that most unintelligible of all figments—unintelligible, we mean, in the Popish and Puseyite sense of it—**THE CHURCH**. “Opinions,” we are told, “self chosen and without submission to **THE CHURCH**, are as much idols as solid things are ; there is no worshipping of God save as she teaches ; all others worship idols, i. e. creations of their own heart !”

But it is needless to pursue the ungrateful task of loading our pages with statements of the erroneous and the false ; or with specimens of the trifles and trumperies and unmeaning childishnesses wherewith the Oxford Prize Essay is stuffed, from beginning to end. We have done what we felt to be a bounden but painful duty ; and that is, to warn our readers against a publication, which would be simply useless were it not so positively noxious ; and whose highest recommendation would be its total uselessness, did not its exceeding noxiousness forestall and seal its merited condemnation. Mr. Muir, the benevolent proposer of the subject of the Prize Essay, a liberal donor of the two thousand rupees of prize money, is a man of sterling worth, and excellence. The Bishop of Calcutta, through whom the offer was made to the University of Oxford, is a well tried champion of evangelism. What will these gentlemen now think of this genuine Puseyite product of their joint instrumentality ? If, instead of restricting the prize to a University so leprous with heresy, the worthy Bishop had, in the expansiveness of a true catholic spirit, thrown the prize open to all the Universities and other Scholastic Institutions of the kingdom ; or if, instead of the competitionary system at all, some qualified individual had been fixed on, as in the case of the Bridge water Treatises ;—the result would have been widely different. An Essay would unquestionably have been produced, which, if it did not astonish the world with the profoundness of its erudition, or electrify it with the brilliance of its eloquence, would at least have saved it from the mortification and the shame of having a fresh volume of inanity and heterodoxy palmed upon it, virtually in the name, under the patronage, and at the expense of an insulted evangelism !

VII.—EXTRACTS FROM HOME MAIL.

1.—DEPUTATIONS TO ENGLAND.

February 7, 1844.

TORQUAY, DEVON.—For some days before the meeting held in this place on the 31st ultimo, it was evident that some invidious reports had been circulated (especially among pious Episcopalians) regarding the object which the deputation had in view, in consequence of which the meeting in the forenoon was very thinly attended. In the evening, however, the ball-room of the hotel (which was the only suitable place which could be procured) was well filled. The appeals of Messrs. Fairbairn and M'Gillivray displayed the irresistible force of truth, most eloquently set forth. During the evening meeting, a paper was handed to the chairman, to the following effect:—"Several of the liberal newspapers having stated that the object of the Free Church, in sending deputations to England, is to strengthen the hands of Dissenters, and unite with them in seeking the overthrow of the Church of England; can the members of the deputation conscientiously vindicate their Church from this charge?" This paper, signed "A Friend of Truth," was handed to Mr. M'Gillivray, and called forth such a burst of indignant eloquence,—such a flood of honest truth, as has seldom been listened to, and which could not fail to make a deep impression on an English audience. Major Fawcett filled the chair, on both occasions with much dignity and propriety,—his opening and concluding remarks breathing a spirit of deep and fervent piety, and clearly and solemnly setting forth the fact that the movement in Scotland was essentially a religious one. The collections amounted to a little more than £17; but seed has been sown which will germinate hereafter.

EXETER.—A public meeting was held at the Royal Subscription Rooms on Friday, for the purpose of receiving the deputation from Scotland, consisting of the following ministers of the Free Scotch Church, the Rev. Patrick Fairbairn, late minister of Saltoun, Rev. James Mackenzie, late minister of Dalbeattie, Rev. Angus Macgillivray, late minister of Dairsie, and the Rev. R. Stirratt, late minister of Airdrie. The meeting was opened by prayer, by the Rev. J. Petherick. The Rev. Mr. Burn, late a minister of the Scotch Church, but who has for some time past been residing in Exeter for the benefit of his health, was called to the chair. The Chairman, on taking the chair, thanked them for the honour done him, in placing him in so important and responsible a situation, and shortly explained the objects of the meeting, which was afterwards addressed at considerable length by Mr. Mackenzie and Mr. Fairbairn. The proceedings extend to two columns and a half in the *Western Times*, a paper which, we understand, has from an early period advocated the cause of the Free Church. At the close of the report, it is added:—"We have been compelled by circumstances beyond our control to omit the remainder of Mr. Fairbairn's speech. He gave a touching description of the noble heroism with which 470 ministers abandoned their fortunes for the sake of their consciences, showed the unanimity with which their people had gone with them; and, in powerful and most

indignant language, exposed the persecutions to which these noble-minded men had been subjected, in the attempts made to prevent their obtaining sites for places of worship. If either the Dukes of Sutherland or Buccleuch have the hearts of men, and can read plain English, we shall not envy them their feelings when they come to read the reports on their conduct, which, sooner or later, will appear in every newspaper in the land. The Rev. N. Hellings proposed that J. Sercombe Esq. be appointed treasurer. Mr. Sercombe at first declined, but it being put to the vote, consented. He moved a vote of thanks to the chairman, which, being seconded, was carried and acknowledged. A collection for the benefit of the Free Church was made at the door, and several sums were handed in to the treasurer. Among which were £5 from J. Baebn, Esq. and £10 from Mrs. Heyes, St. Sidwells. The meeting closed with the doxology, "Praise God, from whom all blessings flow."

LINCOLN.—We extract the following, the only part our space will enable us to give, from the conclusion of the speech of the Rev. Stephen Kay, Wesleyan minister (author of *Travels and Researches in Caffraria*), at the Lincoln meeting in behalf of the Free Church of Scotland, held 24th ult. In Lincoln, we are informed, the best feeling exists towards the Free Church:—

"Woe to the Church that stands upon patronage rather than upon purity. Patronage, remember, is at best but a leg of Papal manufacture, golden though it be. It was formed by Papal policy, and strengthened by Papal superstition; and instead of being broken, as it ought to have been, at the Reformation, like the golden wedge found by Achan amongst the Babylonish garments, it was merely transferred from the Pope of Rome to the King of England, under whose auspices it has been fondly fostered by the highest dignitaries ever since. (Hear, hear.) No less, I believe, than one-third of all the livings in Scotland are at this moment in the hands of the State, another third in the gift of Dukes and Peers of the realm, and the rest at the disposal of country squires, burghs, and universities, &c. Now, so long as mankind are actuated by the ordinary principles of human nature, is it too much to assume that the whole patronial hierarchy will in the main postpone the true interests of religion in favour of their own? And is a godless squirearchy, any more than godless Lords, or godless Commoners, at all likely to provide the people with a spiritual, a soul-saving ministry? What! Is it in the nature of darkness to furnish us with light—of pollution, to afford us purity—of sensuality, to secure to us spirituality—or of Satan himself, to care for our salvation! (Loud applause.) Upon the practical authority of Cabinets over the Church, *Bishop Warburton* is somewhat amusing. 'The Jewish Rabbins,' says the learned Prelate, 'would make it appear that the Giant Gog, or Magog, lived in the days of Noah; and having respect to his preaching, he was desirous of taking the benefit of the Ark. But here lay the difficulty of the case; the Ark by no means suited the Giant's dimensions, he therefore determined on riding astride upon the top. Now picture to yourselves,' says the Bishop, 'this illustrious cavalier, mounted upon his wooden hackney, and see if it does not bring before you the Church, hestrid by some lumpish minister of State, turning and winding it at his pleasure.' (Hear, hear.) No Jewish Rabbini, however, was foolish or impious enough to contend that Gog was God's ordained *master of the Ark*; all admitted and maintained, that that honour was conferred, by Jehovah himself, upon the 'preacher of righteousness.' And be it furthermore observed, that the King of kings never entrusted Cæsar with any thing beyond 'the power of the sword,'—that is,

secular authority; '*the power of the keys*,'—ecclesiastical authority and Church government,—was never placed in the hands of kings, but of '*the disciples*,'—ministers of righteousness, whom the Civil power has again and again laboured to depose; and hence the recent decision also of the House of Lords, to which numbers are disposed to attach so much undue importance, crying, 'O but the *highest Court* in the land, remember, has decided against them.' So did the highest Court in Persia, against Daniel and the three Hebrew worthies; so did the highest Court in Jerusalem against the Apostles, yea, and against even Christ Himself; so did the highest Court in Britain against a Ridley, and a Latimer, and the Smithfield martyrs; and so likewise does the highest Court in China and in Turkey against Christianity at this moment. (Hear, hear, hear.) But will any one declare these to be godly decisions, or the Courts themselves *spiritual Courts*? The decree of Nebuchadnezzar requiring every man to bow down to the golden image which he had set up, was just as much the law of the land as an act of Parliament is with us; and so likewise was the impious decree of Darius, against any petition being asked of God or man—himself excepted—'it being established according to the laws of the Medes and Persians, which altereth not.' In these, and various other instances, however, the law of the land was legitimately set at nought,—the Legislature itself having over-stepped the bounds of its own authority, and therein violated the law both of conscience and of God. The Apostles therefore broke it; Daniel broke it; Shadrach, Meshech, and Abednego all broke it; and heaven smiled upon the deed, suspending the very laws of nature, that succeeding ages might know the high honour in which God held his faithful and devoted servants. (Loud applause.) The House of Lords itself, *not being a spiritual Court*, but a mere *Court of Review in matters purely civil*, has no more scriptural right to dictate to the Church of God in spiritual matters,—in the ordination or deposition of ministers, in the admission or expulsion of members, in the propagation of truth or the planting of churches,—than the despotic Court of Russia, or the Turkish Court of Constantinople." (Loud and continued cheers.)—*Witness.*

February 7, 1844.

We cannot withhold the following address, simple, touching, and truly catholic as it is. Such a document, emanating from a cathedral city in England, is unspeakably significant. How completely are true Christians, in every land and in all circumstances, one in spirit, and one in faith! 'Torn up as the Church has long been into fragments, we have well nigh lost the scriptural notion of the Church of Christ; but occasions like the present bring out that idea anew. A wretched *uniformity* has been substituted for the *unity of the Spirit*, and then the *uniform* has been called the *catholic* Church. No doubt, at this season of snow the earth is very uniform in its aspect, but it is the uniformity that implies death to nearly all vegetation, while the variety that covers the earth when spring returns is indicative of true vitality. In like manner, the document that follows proves how completely *one* a Wesleyan, a Baptist, and a Congregationalist may be in holding the Head, and in loving all the members, diverse as their sentiments on some points are. Toiled as Mr. Fairbairn and his colleagues have been in their section of England, such a document, delivered to them by Christian brethren, representing as many portions of the true catholic Church, must have largely repaid and refreshed them. We may add, that the Rev. J. R. Mackenzie of the Free Church, Dumfries, has sent us similar accounts of

his reception in the central districts of England which he visited. Among the numerous responsibilities in Providence devolved on the Free Church of Scotland, that of maintaining the Christian intercourse thus happily commenced is not the least. The document referred to is as follows:—

"The ministers of the Wesleyan, Baptist, and Congregational bodies in Exeter, take the present occasion to express their cordial affection and esteem for the reverends the deputation from the Free Church of Scotland. For their conduct on a great public question, and in the maintenance of an inviolable Christian principle, they feel the highest admiration, and need not now, as they have already pledged themselves in public to their energetic support. They embrace the present opportunity to tender the more private expression of their regard, and the assurance that, for the members of the deputation individually, they will ever continue to cherish the most fraternal feelings of Christian sympathy, tender interest, and unqualified confidence. Should the providence of God ever send their Scottish brethren into their neighbourhood on a future occasion, the ministers present will feel peculiar satisfaction in introducing them to the hospitalities and sanctities of their fireside,—their family altar,—and their public communion.

(Signed by)

"Rev. Dr. PAYNE.

Rev. Mr. COOKE.

Rev. Mr. BEGWOOD."

The deputations to London, Cambridge, and Oxford, and also to Norfolk, are soon to leave Scotland. It is understood that Dr. Makellar will be at the head of the former.—*Ibid.*

February 14, 1844.

We are glad to understand that these important deputations are to proceed south for Sabbath the 25th of this month, and the three following Sabbaths. London will require the labour of ten ministers for two or three weeks, and that number has been appointed, along with ten or twelve influential elders from different parts of Scotland. After London, it is proposed to visit Cambridge, where preparations are already made for a public meeting. George Lyon, Esq. of Glenogle, has held a preliminary meeting there, preparatory to the visit of the deputation, among whom will be Dr. Makellar, Dr. Candlish, Dr. Forbes, and Dr. Buchanan of Glasgow. We hope in our next to present a full report of the proceedings of the meeting held by Mr. Lyon. Meanwhile it is enough to say, that Cambridge is already all astir for the promised visit. Many are beginning to inquire about, and not a few to understand, the merits of the Scots' Church question; and we hope in this manner speedily to have our cause laid before the intelligence of England for its judgment. Had our appeal to the Legislature been as successful as our appeal to the people of England, one infatuated deed might have been prevented. We are bound to add, however, on the other hand, that not a little good would also have been prevented. We hope to give full details of the proceedings of these deputations from number to number.—*Ibid.*

February 17.

Messrs. Bunting and Lyon have been at Cambridge, and held a meeting with the gownsmen, not less than *sixty* of whom, to their surprise and gratification, attended. The object of it was to remove misapprehensions and

prejudices—a task for which Mr. Lyon is admirably adapted. The Mayor, a nominee, as is generally understood, of the University, went there on purpose to caution the gownsmen against having anything to do with the representatives of the Free Church, adding, that he had documents in his possession to prove that the leaders of the Free Church had spoken in a tone of violence unworthy of Christian men. Mr. Lyon indignantly repelled the accusation, and challenged the Mayor to produce the documents he referred to, which however, he did not. Altogether, the result was most satisfactory. The impression left on the minds of Messrs. Bunting and Lyon was, that a visit of Dr. Chalmers, whose name is held in the highest veneration in Cambridge, would be productive of incalculable good. I understand that an application has been, or is about to be sent off to the Mayor for the Town Hall, that Dr. Candlish, when he comes to England, may have an opportunity of vindicating himself from the misrepresentations so freely circulated regarding him. The undergraduates, I am happy to hear, are eagerly discussing the subject among themselves.—*Correspondent of Glasgow Guardian.*

2.—MISCELLANEOUS.

AMERICAN CONTRIBUTIONS.

Extract from a private letter received from New York, dated 16th January, 1844:—

“Dr. Cunningham is well received here. Only two churches have yet collected for the Free Church,—Wall Street, Dr. Phillips, last Sunday morning, 4700 dollars. Scotch Church, Dr. McElroy's, have a collection next Sunday. The amount already collected in that church, without the public collection, 3200 dollars. Dr. Cunningham requires more help. If three or four good ministers or elders were here, they would get a large sum. I was out one forenoon among Dr. McElroy's congregation, and in two hours got 2250 dollars. We had no refusals.”

The *Dundee Warder* says,—

“In a letter received yesterday morning from our townsman, Mr. H. B. Ferguson (one of the deputations from the Free Church to the United States), written on the very day of his arrival in New York, and before he had seen Dr. Cunningham, or had time to gather full information in regard to the results of his labours, he states that he was informed that two congregations alone in New York had given contributions to the amount of 10,000 dollars; and we observe from an abusive paragraph in that villanous print, the *New York Herald*, that Dr. Cunningham had visited Philadelphia, and received contributions to the amount of 15,000 dollars. These sums together amount to betwixt five and six thousand pounds sterling,—a truly munificent earnest of the aid which the Free Church may expect from the sympathy and liberality of American Christians.”—*Witness.*

RESOLUTIONS OF THE SYNOD OF NEW YORK AND NEW JERSEY.

(From the *New York Observer*, Jan. 13.)

At the meeting of the Synod of New York and New Jersey, in October last, resolutions were passed, anticipating the arrival of the delegation from

the Free Church of Scotland, expressing the fraternal sympathy of the Synod with that Church and its ministry in their present noble and interesting position, appointing "the Rev. Drs. Cox, M'Auley, and Patton, and the Rev. Messrs. A. D. Eddy and G. Pierson, a Committee" of conference with said delegation on their arrival, who should, on behalf of the Synod, negotiate the methods of future action in the premises.

It is well known to the Christian public, that the chairman of that delegation, the Rev. William Cunningham, D.D., has already arrived, and has been received by the Christians and evangelical ministry of this country, and especially by all Presbyterians, with cordiality and satisfaction. His explanations have been very agreeable, and his answers to objections fair and full, so as to leave but one impression, and that entirely favourable to the object of his mission.

The Committee have had a special interview with Dr. Cunningham by appointment this day; and, as the result, they are happy to announce to their brethren of the Synod, and all whom they represent, as well as to the Christian public in general, that they have been much gratified, and are quite ready to commend said delegate, and the object of his mission, to the sympathy, the prayers, and the patronage of all the churches and the ministry, especially those connected with the Synod; and this mainly on the following grounds, namely,—

1. We believe that the strife between the Church and the State in Scotland has involved important religious principles, and that our brethren have been nobly principled, on the right side of the question,—Whether Cæsar or Christ should have the headship and the supremacy in the Church? In this they deserve recognition and encouragement; for theirs is the cause of all true Churches on the earth,—it is the cause of heaven and of God. It is the cause of a genuine Protestantism, and of a pure Christianity. We recognise God in the movement, and hail it, in His providence, as the harbinger of greater things in kind and in degree, which we think the signs of the times, the aspect of prophecy, and the fears of tyrants, spiritual as well as secular, all unite to indicate as soon to be realized.

2. We are led to believe, with great rational conviction that the present position of the Scottish Church is final and permanent, as divorced from the domination of the British Crown, and rendered irreversible. The only reasonable prospect is, not retrogradation, but progress. In no juxtaposition of events or things, is the consequence to be apprehended as at all probable, that the present Free Church of Scotland will ever recur to her former league of union with the magistracy of the nation. We trust that the "Son has made them free indeed," and we confide in God to protect and prosper them for ever.

3. We are convinced of the greatness and the urgency of their present wants. They are reduced to the dilemma of building edifices for the accommodation of the worshippers,—or of surrendering their position, and retreating to their former taskmasters. Hundreds of congregations with their pastors, are outed of their edifices, stipend, manse, and place; and in that climate especially, they must disband or build. But so great and so simultaneous an outlay as now seems urgent and indispensable, is that to which they are confessedly unequal. They have done well and admirably, but they cannot do all. Their case is peculiar. Their position is noble. And American Christians of different denominations, especially Presbyterians, will feel for them,—in their hearts and in their purses!

4. This Committee are not unmindful of the burdens already on their churches, of the growing and mighty claims of the Great West, and of many other districts of our country, and of serious embarrassments and wants, which many of our churches realise at home. Still they judge that

all this is no reason why we should decline to render "such a response" to the appeal of our transatlantic brethren, as, in the language of the Synod, "may tend to convince the world," as well as them, "of our sympathy and oneness in the cause of eternal truth and order, and of our cordial and common devotion to the kingdom of our Lord and Saviour Jesus Christ, both theirs and ours."

5. The nature of this appeal is peculiar and of its own sort; and the Committee suppose that many would feel it their duty and their privilege to give to this object, whose donations would not ultimately or at all hinder or harm our home interests; or properly interfere with any other object of importance.

6. We feel many fraternal and filial obligations to the Church of Scotland, and the venerable and learned fathers of their ministry, the living and the dead; which consideration properly affects our estimate of duty and propriety in the case.

7. The national character of this appeal is a great enhancement of its importance. These pacific and Christian missions are excellent in their influence on the two nations. And

Sure there is need of social intercourse,
Benevolence, and love, and mutual aid
Between the nations, in a word that seems
To toll the death-bell of its own decease,
And by the voice of all its elements
To preach the general doom.

8. Finally, the Committee recommend that the churches should consider this appeal favourably; and, should they see their way clear, that they make a collection for its object; that they do it each in their own way, as soon as practicable, and forward the result to any member of the Committee, or to Mark H. Newman, bookseller, No. 199, Broadway, New York; as it is not probable that it will be in the power of the delegation to make personal visits to any great extent, urging their appeal on the consideration of the churches.

SAMUEL H. COX, *Chairman.*

New York, January 4, 1844.

ABERDEEN FREE CHURCHES.

The entrance into Aberdeen from the south is by Union Street, one of the noblest avenues in Scotland. About midway, the thoroughfare is intersected by a deep ravine, wooded and clothed with grass, over which a fine arch, the Union Bridge, is cast. Looking up the valley from this bridge, a huge pile of building is seen on an eminence, stretching over the depth below; which, rising from among the foliage, and bounded by the streamlet at the bottom, forcibly reminds the traveller of the Cathedral of Durham. This building composes the South, East, and West Free Churches of Aberdeen. It is 210 feet long, with a transept of 90 feet; the architecture is a massive, chaste, and elegant Gothic; the tower is to be 175 feet high; the interiors are simple and beautiful; there will be accommodation for about 4,000 hearers; the ministers are the worthy and devoted Messrs. Davidson, Foote,

and Stewart; and altogether this fine structure, as it is unrivalled by anything yet provided for the Free Church in Scotland, is hardly, if at all, excelled by any thing of which the Bond Church has anywhere yet possession. The decorations of our ancient Gothic buildings may be finer, but their style is not purer, and the grandeur of the situation gives a charm to the Aberdeen United Free Church, which all of our older buildings do not possess. One peculiarity in its architecture arises from the intermixture of bricks with the granite. Bricks are wrought into the archings of the fine tall windows which adorn the building; and the tower is to be wholly of brick. The effect already is fine, in so far as thereby an air of antiquity is given to the building; and no doubt, when the red brick and glittering vane of the tower are seen, high over the city, burning in the morning sun, the Free Church will be the attractive point to the mariner returning from his distant voyage, and it will be seized on by the artist seeking for an effect in representing the busy capital of the north.

How, it will be asked, has Aberdeen been so extravagant as to indulge in all this luxury? The answer will occasion surprise, but it is the truth. These churches are cheap. The whole will be accomplished for about one pound a sitting. If we are put to our explanation on this point, we shall make it by repeating a conversation to which we were witnesses, about a similar achievement, though on a smaller scale, in regard to the Free Church of Musselburgh, which is a beautiful and a cheap church. "Surely," said one of the interlocutors (a noble-minded Free Church minister,) "you must have got your labour and driving free?" "Not a pennyworth," was the reply. "Aha, friend, I understand you then. Your materials were not honestly come by?" "No, Sir, we employed a man of genius and resources for our architect, and there is the fruit." This is what the Aberdeen gentlemen did; and this is the secret of their success. As Musselburgh employed Mr. HAMILTON, the architect of the High School and Orphan Hospital, so Aberdeen employed Mr. SIMPSON, the architect of Marischal College, the Markets, and the Bank; and in both, in equal relative degree, the fruit was complete success. Were such men called in to aid in the structure of our five hundred Free Churches, the year of the disruption would not be less noted for its architecture than for its spiritual freedom.—*Ibid.*

(PRIVATE CORRESPONDENT.)

February, 1844.

"It is reported that a lady has offered to pay down the whole sum due to the Widows' Fund by the ministers who *came out* amounting to £1,100 or £1,200, on condition that the sum previously subscribed (privately), amounting to more than half of the whole, should be sent to Dr. Chalmers for the Sustentation Fund. Another sum of £10,000 has *fallen in* already, by the death of a lady in Glasgow who had bequeathed it; and I hear that even, in *Cold* Aberdeen, Wills have been altered, since the disruption to the amount of nearly £30,000.

Some of our friends are beginning to fear we may get *too rich* by and bye! This year it is expected that each minister will get £100 as his dividend. And this is wonderful for the first year, but afterwards there is little doubt it will increase; and in the meantime, four-fifths of them I should think, are more or less supplemented by their congregations."

A SPECIMEN OF ACTIVITY IN THE CAUSE OF THE FREE CHURCH.

*To the Editor of the Monthly Statement.**Morningside, Dec. 25, 1843.*

DEAR SIR,—There was this morning put into my hands by one of my neighbours, an office-bearer in our village Association, the enclosed statement, of which I beg the insertion in your periodical.—

Statement of Sums collected in Morningside for Free Church purposes, from 22nd December, 1842, to 22nd December, 1843.

Sustentation Fund,.....	£374	14	9
Central Building Fund,.....	350	9	0½
For Building New Church,	395	15	9
Ordinary Collections at Church-door since 9th July,	41	0	6
Extraordinary Collections,—			
Jews,.....	18	0	0
Education,	9	12	0
India Missions,	18	4	1½
Sutherland Highlands,.....	32	0	0
Collected for Local Purposes,	37	0	0

Total for year ending 22nd Dec., 1843,.. £1,276 16 2

Collected on 24th Dec., 1843, for Home Mission, .. £14 0 0

I confine myself to a single remark on the sum raised for the Sustentation Fund, making no farther account of the other sums than that they prove how liberality in one direction, instead of limiting or starving, does in fact foment the spirit of liberality, and add to its produce in more directions than one.

But the important thing for remark is, that the contribution to the Sustentation Fund comes from a locality of 1,600 inhabitants, and where the Free Church communicants amount at present to about 200. I am aware of the extravagant theories and imaginations which prevail on the subject of Morningside; and let me give way to them, so far as to require no more from the other five hundred regular Free Church congregations, than the one-half of its contribution for the average of all which might be yielded to the Sustentation Fund. This would allow a dividend of £150 yearly to all our present ordained ministers, and an annual £18,000 more for the extension of the Free Church. Meanwhile, the collectors assure me, that the brief run of a few minutes in the week suffices for gathering in the money from their respective districts. The whole success of the operation hinges upon *them*, as there is no want of liberality on the part of the givers; provided that there is no want of this very practicable observance of a periodical round on the part of the visitors. Most assuredly, if we fail in raising an adequate supply for all our wants, it will not be because the nation of Scotland has fallen short of some great and difficult enterprise, but because, so miserably small is the day of small things amongst us, that the people of Scotland would not come forth, at the rate of one for every hundred, to give so much as one half-hour in the week for the upholding of our great cause.

N.B.—A collector for every twenty families, or for every hundred of a population, would form a sufficient agency for our Association.

I am, dear Sir, yours truly,

THOMAS CHALMERS.

MOVEMENT IN THE ENGLISH CHURCH.

The following singular but gratifying *advertisement* we find in the London *Record* of February 26.—Its statement of Christian truth is remarkably plain and pointed—as in clauses 6 and 7. We trust it is an omen for good.

SOCIETY FOR THE MAINTENANCE OF SCRIPTURAL PRINCIPLES, ESPECIALLY IN OPPOSITION TO "ANGLO-CATHOLIC" ERRORS.

Treasurer.—R. C. L. Bevan, Esq.

Committee.—Rev. H. H. Beamish; John Bridges, Esq.; Rev. Sparks Byers; Rev. Carr J. Glynn; Alexander Gordon, Esq.; Captain Vernon Harcourt; Rev. J. T. Holloway, D. D.; Marcus Martin, Esq.; Hon. and Rev. B. W. Noel; J. D. Paul, Esq.; Rev. W. M. Du Pre; J. S. Reynolds, Esq.; Rev. A. S. Thelwall, and Rev. C. T. Yorke.

Honorary Secretary.—W. Holt Yates, Esq., M.D.

This Society has been formed on the basis of a Declaration lately issued, and already subscribed by upwards of 600 clergy of the Church of England, besides a considerable number of the laity.

The following extracts contain the substance of the Declaration:

"1. Every Christian is bound to examine and ascertain the meaning of the Word of God for himself, in the use of all the aids within his reach, and receive no doctrine as the doctrine of Scripture, unless he sees it to be declared thereby; otherwise he may receive error as truth upon a fallible authority, against the plain testimony of the Word of God.

"2. Believers are justified by the righteousness of Christ imputed to them, not by any inherent righteousness imparted to them by the Spirit; and they are, from first to last, justified by faith alone, without works; but as 'good works do spring out necessarily of a true and lively faith' (Art. 12,) the faith which justifies is a faith which 'worketh by love.'

"3. Ungodly persons have neither been born again of the Spirit, nor justified, although they were baptized in infancy; but remain in an unpardoned state, exposed to the wrath of God; and unless they be born again of the Spirit, and obtain saving faith in Christ, they must perish.

"4. There is no scriptural authority for affirming that our Lord is present with his people at the Lord's Supper in any other manner than that in which he is present with them whenever they meet together in his name (Matt. xviii. 20); and his body and blood are verily and indeed taken and received by them at that ordinance by faith, just as they are verily and indeed taken and received by them whenever they exercise faith in his atoning sacrifice; so that the imagination of any bodily presence, or of any other presence, effected by the consecration of the elements, is unscriptural and erroneous.

"5. The ministers of Christ are termed in Scripture, presbyters, bishops, shepherds, stewards, &c., but are never distinctly termed priests; and the notion of any sacrifice offered in the Lord's Supper by the minister as a priest, distinct from the sacrifice of praise and of devotedness, offered by every true worshipper, is unscriptural and erroneous.

"6. There is no scriptural authority for asserting that those only are rightly ordained, or are to be esteemed true ministers of Christ, who have received Episcopal ordination.

"7. The true Apostolical succession is the succession of faithful ministers in the Churches of Christ who have preached the doctrine of the apostles, and have ministered in their spirit."

RULES OF THE SOCIETY.

1. This Society shall be designated "The Society for the Maintenance of Scriptural Principles, especially in opposition to 'Anglo-Catholic errors.'"
 2. The object of the Society shall be to promote the reading and examination of the Word of God, and especially to maintain the truths contained in its Declaration, by the delivery of Lectures, by the publication and distribution of tracts, by the formation of Associations for the reading of the Scriptures and for prayer, and by any other suitable means.
 3. All persons who express their assent to the Declaration shall be considered Members of the Society, if they so desire.
 4. Every Member of the Society who shall subscribe 10s. annually shall be entitled to attend and vote at the General Meetings of the Society.
 5. A donation of 5l. by a Member shall give the same privilege for life.
 6. The affairs of the Society shall be directed by a Committee, Treasurer, Secretary, and, if requisite, by a President, and other officers, all being Members of the Established Church.
 7. The Committee shall be chosen annually at a General Meeting of the Society.
 8. All the Meetings of the Society and of the Committee shall be opened with prayer.
- Subscriptions and donations in aid of the Society's plans and operations will be thankfully received by the Treasurer at the banking-house of Messrs. Barclay, Bevan, and Co, 54, Lombard-street; by the Honorary Secretary, at No. 53, Woburn-place, Russell-square; by any Member of the Committee; or at the Office of the Record.

VIII.—SPIRITUAL EXTRACTS.

I.—CONFIDENCE IN GOD.

"I have seemed to see a need of every thing God gives me, and want nothing that he denies me; there is no dispensation, though afflictive, but either in it, or after it, I find, I could not have done without it. Whether it be taken from me, or not given to me, sooner or later God quiets me in himself without it. I cast all my concerns on the Lord, and live securely on the care and wisdom of my heavenly Father. My ways are in a sense hedged up with thorns, and grow darker and darker daily; but yet I distrust not my good God in the least, and live more quietly in the absence of all, by faith, than I should do, I am persuaded, if I possessed them all. I think the Lord deals kindly with me, to make me believe for my mercies before I have them. The less reason hath to work on, the more freely faith casts

itself on the faithfulness of God. I find that while faith is steady, nothing can disquiet me, and when faith totters, nothing can establish me. If I tumble out amongst means and creatures, I am presently lost, and can come to no end; but if I stay myself on God, and leave him to work in his own way and time, I am at rest, and can sit down and sleep in a promise, when a thousand rise up against me; therefore my way is not to cast beforehand, but to work with God by the day. 'Sufficient unto the day is the evil thereof.' I find so much to do continually with my calling and my heart, that I have no time to puzzle myself with peradventures and futurities. Faith lies at anchor in the midst of the waves, and believes the accomplishment of the promises through all these overturning confusions, and seeming impossibilities. Upon this God do I live, who is our God for ever, and will be our guide unto death. Methinks I lie becalmed in his bosom; as Luther, in such a case, I am not much concerned, let Christ see to it. I know prophecies are still dark, and the books are sealed, and men have all been deceived, and every cistern fails. Yet God abideth faithful, and faithful is He that hath promised, who also will do it. Many things more I might say, but enough, O brother! Keep close to God, and then a little of the creature will go a great way. Maintain secret communion with God, and you need fear nothing. Lay up all your goods in God, so as to be able to overbalance the sweetness and bitterness of all creatures. Spend no time anxiously in forehand contrivances for *this* world; they will never succeed; God will turn his dispensations another way. Self-contrivances are the effects of unbelief. I can speak by experience, would men spend those hours they run out in plots and contrivances, in communion with God, and leave all to Him by believing, they would have more peace and comfort.

"Creature-smiles stop and entice away the affections from Jesus Christ; creature-frowns encompass and tempestuate the spirit, that it thinks it doth well to be angry. Both ways grace is a loser. We have need to watch and pray, that we enter not into temptation."—*Extract from a Letter from Rev. Mr. Belcher, of New England.*

"The Lord is my shepherd, I shall not want."—Psalm xxiii. 1.

"The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water whose waters fail not."—Isaiah lviii. 11.

"My God shall supply all your need, according to his riches in glory by Christ Jesus."—Philippians iv. 19.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Romans viii. 32.

"Blessed be the Lord, who daily loadeth us with benefits, even the God of our Salvation. Selah."—Psalm lxxviii. 19.

2.—THE THRONE OF GRACE.

Behold the throne of Grace!
The promise calls me near;
There Jesus shews a smiling face,
And waits to answer prayer.

' That rich atoning blood,
Which sprinkled round I see,
Provides for those who come to God,
An all-prevailing plea.

My soul, ask what thou wilt,
Thou can'st not be too bold ;
Since His own blood for thee He spilt
What else can He withhold ?

Beyond thy utmost wants,
His love and power can bless ;
To praying souls, he always grants
More than they can express.

Since 'tis the Lord's command,
My mouth I open wide ;
Lord, open Thou thy bounteous hand,
That I may be supplied !

Thine image Lord, bestow,
Thy presence and thy love :
I ask to serve thee here below
And reign with thee above.

Teach me to live by faith,
Conform my will to thine ;
Let me victorious be in death,
And then in Glory shine !

If Thou these blessings give,
And wilt my portion be,
Cheerful the world's poor toys I leave
For those who know not Thee !

NEWTON.

THE
FREE CHURCHMAN

Vol. II.]

WEDNESDAY, MAY 15, 1844.

[No. 9.]

I.—REVIVALS OF THE CHURCH OF CHRIST IN
SCOTLAND.

“O LORD, revive thy work in the midst of the years.”

No. 3.—BALDERNOCH, KIRKINTILLOCH, MUTHILL, &c. 1742-43.

This present number in our series of revival tracts may not, at first, be interesting to some of our readers, because it contains nothing on the *grand* scale. Now to us, it is peculiarly interesting on this very account;—there is something delightful in its very quietness and lowliness—something very attractive in looking on the worthy School-master and his scholars touched by the Spirit of God, and in witnessing the sweet earnestness of a Boys' Prayer Meeting! Oh that the clouds of God's presence and power would thicken over our heads, and burst in torrents of blessing, in soft showers of converting gladdening grace! “Ask ye of the LORD rain in the time of the latter rain—so shall the Lord make bright clouds and give them showers of rain—to every one grass in the field.”

An attempt has been made, in the two preceding numbers of this series, to give a sketch of the state of religion in Cambuslang and Kilsyth, during the years 1742-43; and in the present it is proposed to give a brief account of the progress of the truth in other parts of Scotland during the same period; for the work of religion, revived in these parishes, could not but excite great interest in the districts and congregations around them. Multitudes flocked from all quarters; some attracted by curiosity, others to gain spiritual refreshment, and not a few to mock and to ridicule. At the memorable dispensation of the Lord's supper at Cambuslang, for instance on the third Sabbath of August, 1742, there was present many individuals from Irvine, Kilmarnock, Dreghorn, and other parishes in that neighbourhood; and it was afterwards ascertained that about sixty of these returned home seriously impressed with a sense of their sinfulness and misery, and not a few rejoicing in the grace of the gospel. These individuals were instrumental in awakening others. Prayer meetings were established; and

then, by the preaching of the gospel, many other converts were added to those who had been awakened at Cambuslang.

In the parishes eastward of Kilsyth the revival was little felt. The people were keenly engaged in discussing the externals of Christianity, and were thereby prevented from studying very minutely the doctrines of vital religion. It has been found that keen party spirit almost necessarily destroys spirituality of mind. An anxious desire to obtain connection with a sect, is too frequently substituted for earnest solicitude to gain union with Jesus, the Saviour. Nevertheless, there were a few witnesses for God raised up even in these parishes. In Denny and Larbart, particularly, this was the case. The Almighty Spirit triumphed over the carnality of many nominal professors, and rendered them the living members of Christ. Not a few gainsayers were reclaimed, whose lives afterwards furnished a practical and ocular demonstration, that the work was of God and not of man.

In the parish of Torphichen, to the eastward of Linlithgow, at that time under the ministry of Mr. Bonar, seven persons were awakened at the dispensation of the Supper of the Lord, on the first Sabbath of August, 1742, who afterwards were enabled to give scriptural evidence of being in Christ by a living faith.

The case of the parish of Baldernock deserves to be particularly noticed. Few of the people had visited those places in which the revivals had originated; and although for some years there had been no regular pastor, yet about ninety individuals were brought under the quickening influence of the Spirit of promise. Mr. Wallace, who had previously laboured amongst them in holy things for about fifty years, had been faithful and zealous; and perhaps the many conversions that now took place might be remotely traced to his ministrations. The seed which lies long concealed may spring up in an abundant harvest. But in the absence of a regular ministry, God, who can accomplish His purposes of mercy with weak as well as with powerful means, raised up and qualified Mr. James Forsyth, who occupied the humble but honourable station of parochial Schoolmaster, as the instrument of carrying forward in that parish the good work that had made such advances in the surrounding country. He was evidently a good man. He had been long distinguished for godliness. His experience of the preciousness of Christ, could not but prompt him to embrace the opportunity, which his profession furnished, of diffusing the knowledge of that Name, and of that Salvation, which he knew to be essential to the true happiness of the people with whom he was brought in contact. He partook of the joy with which the news of God's dealings with his church was received by such as had themselves tasted that the Lord is gracious; and in the peculiar circumstances of the parish, he endeavoured, by every means in his power, to infuse the same spiritual life among the people. He spoke, more especially to the young, with earnestness and affection about their condition by nature and practice, about the love of God manifested in the gift of his Son for the salvation of sinners ready to perish; and the Holy Spirit was pleased to convey these simple impressive truths to the hearts of his interesting charge, who in their turn, were enabled to leave a testimony to the truth, in the consciences of the adult population. Would there were many such teachers of youth! Would that they felt that they and their youthful charge shall stand together in the judgment, and must render an account of their important stewardship! Religious instruction was made to hold a prominent place in the school under the charge of Mr. Forsyth; and for the encouragement of all in like circumstances, these instructions were rendered instrumental for the conversion of many. God countenanced his feeble endeavours, and made him the honoured instrument of winning many souls to

Christ. His own account of the matter is detailed in letters to Mr. Robe, and will be felt deeply interesting and animating by all who have any love for ardent piety or disinterested zeal. In a letter dated 17th July, 1742, he thus writes—"Since the first of February last, I endeavoured, to the utmost of my power, to instruct the children under my charge in the first principles of religion—that they were born in a state of sin and misery, and strangers to God by nature. I pressed them, with every argument I could think of, to give up their sinful ways, and flee to Jesus Christ by faith and repentance; and by the blessing of God, my efforts were not made in vain. Glory to His holy name, that that which was spoken in much weakness, was accompanied by the power of His Holy Spirit! I likewise warned them against the commission of known sin. I told them the danger of persisting contrary to the voice of conscience, and the plain dictates of the word of God! assuring them, that if they did so, their sin would one day find them out. These exhortations, frequently repeated, made at last some impression on their young hearts. This was used as a means in God's hand for bringing the elder sort to a more serious concern, and a greater diligence in religious duties. One of the school boys, who went to Cambuslang in March, was the first awakened. He, in a short time thereafter, asked permission to meet with two or three of the other boys in the school-room, for the purpose of praying and singing psalms. I had great pleasure in granting this request. Very soon after, a few more of the boys manifested deep concern for their souls; and in fourteen days after the opening of this youthful prayer meeting, ten or twelve were hopefully awakened; none of them were above thirteen years of age—a few of them were so young as eight or nine. These associated together for devotional duties. Their love for these services increased; so much so, that they sometimes met three times a-day,—early in the morning,—at noon, during the interval of school hours,—and in the evening. These soon forsook all their childish fancies and plays, and were known to their school companions by their general appearance, by their walk and conversation. All this had a happy effect upon the other children. Many were awakened through their means. They became remarkable for tenderness of conscience. A word of terror occurring in their lessons would sometimes make them cry out and weep bitterly. Some of them could give a most intelligent account of their experience of divine truth. They were sensible of the sin of their nature, of their actual transgressions, and even of the sin of unbelief; for when I would exhort them to believe in Christ, who was both able and willing to save them to the uttermost, they would reply, in the most affecting terms, that they knew He was both able and willing, but their hearts were so hard that they could not believe aright of themselves, till God gave them the new heart—that they could do nothing for their hard hearts."

It has been often illustrated, that "out of the mouths of babes and sucklings God perfects praise." What heart that reads this narrative can feel unmoved at the striking illustrations thus furnished of this scripture saying, in the case of the youth of the parish of Baldernoch, under the care of Mr. Forsyth! Who would not pray that all teachers of youth were blessed with piety like his, with zeal like his, with success like his!

Respecting the people in general. Mr. F. thus writes—"Some were awakened at Cambuslang, others at Calder and Kirkintilloch, but the greater number at the private meetings for prayer held in the parish. These meetings were held twice a-week, and all were admitted who chose to attend."—These meetings were eminently countenanced. Many who attended were blessed with the communications of Divine grace, and made to experience the image and the earnest of the fellowship that is above. "Two young women," says Mr. Forsyth, "who had been at Cambuslang, and who brought

Thirteen Societies for prayer, have been recently instituted, and a new one is about to be established. I cannot express how much I am charmed with the young people. They have now three prayer Societies. The members of one of these made me a most agreeable visit upon the first Monday of the year, a day which young people especially, usually spend in mirth and folly, 'Upwards of forty attended, and continued in prayer and other exercises, till about ten at night. And oh! to hear the young lambs crying after the great Shepherd, to hear them pouring out their souls with such fervour, with such beautiful expressions, with such copiousness and fulness, did not only strike me with admiration, but melted me into tears. I wished in my heart that all contraditors, gainsayers, and blasphemers of this work of God, had been where I was that night." In a subsequent letter, Mr. Halley thus writes—"The concern in hearing the word still continues, though not with such a noise and outcrying as formerly. And though the public awakenings are not so discernible as they were sometime since, yet few Sabbaths pass, but there are some pricked in their hearts, and with great anguish of spirit, crying, "What shall we do?" A law-work is still severe and of long continuance with many, but the Lord is supporting, helping to wait, and keeping them thirsting after relief in Christ."

In the parish of Crief, then under the pastoral care of the Rev. Mr. Drummond, there were many awakened, and ultimately made happy, in knowing and believing the truth. Several praying Societies were formed.

In all the parishes in which this Revival made any progress, a corresponding increase of practical godliness immediately became apparent. Fellowship Meetings were instituted, family religion every where revived, Sabbath desecration was discountenanced, open profanity, for the most part, disappeared. The virtues of honesty, industry, and sobriety, characterised the people, and amongst the peculiar subjects of the revivals, instances of restitution not unfrequently occurred. 'These fruits of holiness must have tended to remove the cavils of the "enemy and the avenger," during that interesting period, and to this day, attended as they are by irrefragable evidence, furnish the most satisfying proof, that the work was of God, and not of man. "Godly sorrow for sin, universal hatred at it, renouncing their own righteousness, and embracing the righteousness of God, by faith in Jesus Christ, embracing him in all his offices, universal reformation of life, a superlative love to the blessed Redeemer, love to all who bear his image, love towards all men, even to enemies, earnest desires and prayers for the conversion of all others:"—"These," says Mr. Robe, "are the happy fruits of this blessed work, and sufficiently demonstrate that it is of the operation of the Spirit of God."

This may be better illustrated by one or two examples of individual experience, taken from Mr. Robe's narrative. "L. M., aged about twenty-eight years, and formerly of a blameless life, was awakened by conversing with his brother under spiritual distress. On that night he was so deeply affected that he could not sleep. Next morning, his distress was increased by reading that passage of 'Allcine's Alarm,' in which he discourseth of God's being an enemy to unconverted sinners, which passage he met with at the first opening of the book." Mr. Robe continues—"he was brought to me the following day, and though he was a very strong man, I found his mental disquiet had greatly affected his body. I observed that his reason was clear and undisturbed, as he was able to give a distinct account of himself. He was impressed with particular sins, and in a lively manner felt himself to be a guilty condemned sinner. He had a deep impression of original sin and corruption, as rendering him liable to eternal wrath, even though he had not been guilty of actual sin. He had also a deep sense of the hatefulness of sin, as committed against God, and the sin of

unbelief, as hardening his heart against the voice of Christ, in the reading or hearing of His Word. He was struck with dreadful fears of falling into the state of torment, and saw the great goodness and long suffering of God, in not cutting him off in the midst of his iniquity. He was supported sometimes by views of the remedy, Christ Jesus, that He had come into the world to save sinners, which he desired to lay hold of, for the ground of his hope. He soon attained to some composure of mind, in essaying to close with Jesus Christ." Conversing with L. M. again, eight days after, Mr. Robe writes—"He declared that when engaged in prayer, he felt his soul going out in the acceptance of a whole Christ, as his only Saviour; his Prophet to teach him by his Word and Spirit; his Priest to reconcile him to God by his sacrifice; his King to subdue his sin, sanctify, and rule him. He disclaimed all confidence in his duties, and desired to rely on Him alone for salvation; withal, giving himself to the Lord to be saved, upon his own terms, to live unto him, and to serve him in newness of life—resolving also, in the strength of Jesus Christ, to live a holy life to his glory, and yet not to rest on it as a ground of peace and acceptance. He said, he was greatly afraid lest he should fall back unto sin, and be a scandal to religion, after what God had done for him. He was exercised with the fears of hypocrisy and presumption in receiving Christ, against which it relieved him to look unto Christ anew who came to save the chief of sinners, and who is offered to him, in common with all others."

"L. M.," says Mr. Robe, "who was before this blameless in his life, is now spiritual, edifying, and exemplary in his ordinary conversation and deportment."

One other instance may be quoted from the narrative of Mr. Robe;—

"After a Sermon preached on the Monday of the Sacrament, by Mr. Webster of Edinburgh, a young woman was brought to Mr. Robe, who found her so filled with a sense of the love of God to her soul, and with love to Jesus Christ, that she was all in tears, and could not refrain from weeping with joy. She had been awakened at Kilsyth about the beginning of July, but had obtained no sensible relief till she heard Mr. Webster. Before her awakening, she was of a blameless life, but when brought to feel the spirituality of God's law, she was filled with alarm on account of the coming wrath. Sometime after, hearing Mr. Webster, she was enabled to state distinctly the consolation she experienced in taking hold of Christ in all his offices. Her subsequent conduct in life was of such a kind as to make it manifest that she was now born from above."

These examples are produced from among the many that might be selected, and furnish decisive evidence that the instructions delivered by the Pastors, and the experience of the people, were of the most scriptural kind; but it may be interesting to state, in Mr. Robe's own words, what was the doctrine that was so zealously propagated, and which God's Holy Spirit honoured so much:—"I feared to daub or deal slightly with my people, but told great and small that they were in the state of unbelief; and, that if they continued so to the end, I told them, in our Lord's plain terms, they would be damned. I resolved that I would cry aloud, and not spare, and preach with the seriousness and fervour of one that knew that my hearers must either be prevailed with or be damned: and so that they might discern I was in good sadness with them, and really meant as I spoke. Aware that the greater part of every public audience is secure, unconcerned, and fearless, I preached the terrors of the law in the strongest terms I could, that is to say, in express scripture terms. Yet I ever delighted to follow up such statements with a declaration of the gospel of the grace of God. After the law had done its office, I have seen the congregation in

tears of joy when the law of grace from Mount Zion was proclaimed." Such statements as these, full of earnestness and faithfulness, and scripture simplicity, joined with believing prayer, are ever accompanied more or less with Divine power, and in the instances now related, were so abundantly blessed, as to make it manifest that they are not the doctrines which man's wisdom teacheth, but which the Holy Ghost teacheth;—the true sayings of God.

The preaching of the other Ministers was in perfect agreement with this outline, and the very names of many of them are a sufficient guarantee for the soundness of their doctrines.—Mr. McLaurin, Mr. Gillies of Glasgow, Mr. Willison of Dundee, Mr. Bonar of Torphichen, Mr. Whitefield, and many others, were severally engaged in promoting the work, and have severally attested the truth of the facts that have been related. They are still well known to the Church by their able and judicious writings. These men acknowledged that the work was of God. They had the means of examining the experience and character of those who were its subjects. They laboured and prayed that the good work might spread over the land, that it might fill the whole earth. And besides, there is the evidence of Dr. Erskine of Edinburgh, who was ordained in the parish of Kirkintilloch, in the year 1744, and continued there till 1754. During that period he must have had sufficient opportunity of knowing the doctrines that had been preached, and the views and character of those who had been awakened; and he has given his recorded testimony to the reality of this work; and to the fact that the subjects of it in that parish lived as became the followers of the meek and lowly Jesus.—"The memory of the just is blessed." The men who were honoured of God to edify the church during this interesting period of Scottish history, have long since gone the way of all the earth. "They rest from their labours, and their works do follow them." As they that have turned many to righteousness, they now shine as the stars for ever and ever.

It is now nearly a century since the Revival, which has just been related, took place; but the traces of it still remain—many Prayer Meetings exist, and not a few of them in Glasgow, that can date their institution from the period now referred to. The work of the Lord has been going on, though silently, in Scotland ever since. Many have been the faithful pastors that have been instrumental in gathering strayed sheep, in feeding "the flock of God, which He has purchased with his own blood." It is the earnest and increasing prayer of the friends who issue these Tracts, that the number of such faithful men may be greatly increased, that the zeal of church rulers may be extended, that the exertions and prayers of the Christian people may be rendered more abundant, and more fervent; that so the church in this land may be revived, and may yet appear "fair as the moon, clear as the sun, and terrible as an army with banners."

Let every one into whose hand this Tract may come, be assured, that he is by nature dead in trespasses and sins, and that without the experience of the life-giving energy of the Holy Spirit, he must for ever perish. Let him know that there is "a fountain opened for sin and for uncleanness;" let him understand that that fountain is the Redeemer's blood. Let him, without delay, repair to it. Let him "wash and be clean." Then, being freed from the curse of the law, invested with the Redeemer's "robe of righteousness," dwelt in by "the Spirit of promise," he will look abroad over the earth, and earnestly breathe out the simple, yet sublime prayer of the Saviour—"Thy kingdom come. Thy will be done on earth, as it is in heaven!"—*Glasgow Tract.*

II.—A DIALOGUE ON PATRONAGE.

BETWEEN TWO FRIENDS IN INDIA.

A. Well ! and so a new Chaplain has arrived ?

B. Yes, I understand that he obtained his appointment thro' Mr. _____, the East India Director.

A. Oh no, I heard that he got it through his family interest with Lord _____, the President of the Board of Control.

B. Indeed ! Well really this sort of mode of being appointed to a "cure of souls," as it is called, appears to me very strange.

A. Oh why ? It is very common, you know. In England a very great part of the livings is in the hands of laymen, or of the Prime Minister, or the Lord Chancellor.

B. That may be very true, but I do not think that this element of Patronage in the Church, is very scriptural.

A. I do not see how we can do without it. If somebody is not the patron, there must be an election, and then great dissensions will follow.

B. Ah ! my dear Friend, God can take care of His own Church. We must not introduce unscriptural elements into it, merely through fear of probable consequences. And besides, I do not know but that the probability of difference of opinion, even if it exists, is far better than the system of forcing a stranger into the office of overseer of a flock, and perhaps driving all away, or deluding the few who remain.

A. Oh that is putting a very strong case. In many cases, you know, very good men are presented by patrons.

B. That is true in some cases. I know that in the English Church several good men like Mr. Simeon, made a practice of buying up Advowsons, in order to present good men to important livings, like Cheltenham, Bath, &c. &c. But then that plan did not materially affect the general system, because the greater part of the livings still remained in the hand of the ministers of the Crown, or of worldly patrons. I do not think that there are many noblemen in England, who have not several livings, and most of the landed gentry have one living or more ; and these patrons generally present their relatives or friends, whether fit or unfit. Advowsons are dealt with as mere "property." What a very strange thing it is, that there should be vested in a man of the world, the right to appoint the pastor of a Christian congregation ; and what a much more strange thing it is, that this right should be "*property*," and become the subject of family settlements, and a chief mode of providing for the younger branches of rich families ! How contrary this system is, to scriptural ideas of the state of things in the Primitive Church !

A. Why so? What is there in Scripture against things as they are?

B. I might rather ask, what is there in Scripture to warrant such a custom? We read of nothing like it. We read of the Churches in the Apostles' time consisting of believers, and if there were any others, *they* came in, "unawares;" we find *nothing* that warrants us to suppose that an ungodly man ought to have the right of naming the person to officiate as minister of a congregation of believers.

A. What do you see against it?

B. A great deal. I see first, its manifest tendency to secularize the Church, and then, I see its repugnancy to Scripture.

A. Where is the repugnancy to Scripture?

B. In the first place, I must answer, that the work of setting aside ministers for their office, appears very distinctly in Scripture, to be the Holy Spirit's work by means of the Church. Thus in Acts xiii. we find the Spirit saying to the "prophets and teachers" at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them."

A. I never doubted that. Indeed in the Ordination Service of the Church of England, the candidates are asked, if they have been moved by the Holy Ghost, to seek the important task of ministering to the Lord's people.

B. It is true that that question is asked. But what a solemn mockery it is! I really do not wish to use harsh words. I do not like to hear them, and I strive never to use them myself, but there are times when according to our Lord's example, and the example of the Apostles, we are bound to use strong expressions, because such expressions alone convey the truth. Therefore it is, that I call this a solemn mockery. The proper plan would be to enquire into this matter privately, and seriously to examine the state of the candidate's heart, and the circumstances that induced him to choose the work of the ministry. You know very well, that in most ordinations, there are some, and perhaps many, who have all along been set aside by their respective families, as the occupants of the family livings. Is it enough merely to ask such persons once, and publicly, and in a body, whether they are moved by the Holy Ghost? Is this not either a mere form, or a temptation to them to speak falsely?

A. You forget that every candidate for Ordination is privately examined by the Bishop or the Bishop's Chaplain, or both, before he is ordained.

B. It is true that there is such a prior examination, but if you will read the lines of eminent clergymen—John Newton, Henry Martyn, Thomas Scott, Henry Venn, Cadogan, Cecil, David Brown, and the like, you will see that it is not usual to have any other than a mere intellectual examination or a "theological examination" as it is called, that is, an examination into the externals of religion. The state of the heart is not inquired into. How can you expect it to be? The Bishops for the most part, are selected on account of their learning, or the political influence of their friends. Few of

them can be expected to be converted men. There are not even *now* supposed to be more than a very few Evangelical Bishops on the Bench. Then consider : how can men who are themselves unconverted, be expected to examine *others* accurately, respecting *their* conversion ?

A. I freely own, and so do many of the evangelical clergy, that the present system of patronage is not perfect, and might be much improved, but considering that no system is perfect, I think that this ought to be retained, in preference to adopting the plan of popular election.

B. *To the Law and to the Testimony ! That must be the rule.* Who elected the Apostle Matthias after the ascension of our Lord ? The whole body of disciple after seeking divine guidance. And who elected the first deacons ? The whole "multitude" of the disciples.

A. Yes, those who then voted, were true believers, but now all professing Christians are not true Christians, and yet you would have *all* vote !

B. Nay, nay, I would not. I would have none but communicants vote, and none ought to be communicants except those who make a credible profession of religion. We cannot search the heart, but we can judge the life, and are told to do so. You, indeed, in the Church of England, admit everybody to the Lord's Supper. Whatever provision there may be in your services for discipline, that provision obsolete ; if a clergyman were to refuse a man the Lord's Supper, he would be called to give account of his reason to the Ecclesiastical Court before a lay judge, and even in some cases before a *Civil Court*. In your system the Church and the State—the Church and the World—are so linked together, that there is no defining where the one begins and the other ends. You may reply that under these circumstances my plan of giving the election to the communicants in the Church of England, would be tantamount to giving it to all. But I would reply that you ought to reform your communion system, as well as your patronage system.

A. I admit, and I repeat that many of the best Evangelical authors in the Church of England admit, that things might be improved, yet on the whole, they are better than a system of election even by communicants.

B. That is mere assertion, my dear friend. It was to the system of election that the Church of Christ in England, owed the services of Bunyan and nearly all the great Puritan divines, and of all the excellent Dissenting Ministers of Modern Times—the Fullers, Robert Halls, Pearces, Jays, Shermans, Waughs, Spencers, Angel James, Clayton, &c. &c., whose praise is in the Churches.

A. Well ! Look at Newton, Scott, Legh Richmond, Cecil, Venn, and the other excellent men in the Church of England's Ministry.

B. You are unfortunate in your references. Newton had great difficulty in getting ordained at all, because the Bishops were worldly men, —just such men, in fact, as worldly men among Her Majesty's Ministers might be expected to select. In those days several pious men were driven from the Church by the system of Patronage. Wesley, Whit-

field, Charles of Bala, Charles Wesley,—what did Patronage for *these* men? It drove them from the Church. Scott, Cecil, Legh Richmond, Housman, Cadogan, Venn, Grimshaw, and several more of the great lights of those days, were ordained only as unconverted men, and were converted afterwards, and you know that Scott and Cecil, were during the great part of their lives in Voluntary Chapels, and Romaine and Dr. Hawker, were elected by the people into their pulpits. It is true, that Venn, after his conversion, had the living of Huddersfield given him, but you know that afterwards, when true religion had been revived under his ministry, and he then was compelled to leave that place, the Patron refused to attend to the supplications of the people for a pious minister, and insisted on presenting a man who was unfit. Dr. H. weis, again, had a living, but he obtained it in a way that excited great odium, though I believe, that he really was justified in what he did. If you read the history of religion in England during the last century, you will find that the influence of Patronage was awful in the extreme. It supplied worldly Bishops, who frequently refused to ordain Evangelical men; it drove out of the Establishment, or kept down in it, (in Chapels for the most part,) those who ought to have been its leaders.

A. All this very true, but things are much altered now.

B. To some extent they are, because a few of the patrons have themselves been converted, and two or three good Bishops have been appointed. But the system is still radically bad. Just consider. A little time ago, the Bishop of Winchester delivered a strong charge against Puseyism. Soon afterwards Sir William Heathcote, presented Professor Keble, one of the chief leaders of the Puseyites, to the living of Hursley in the Diocese of Winchester, and the Bishop was compelled to ordain him. And in this diocese of Calcutta, we have about seventy Chaplains, and who appoints them? East India Directors, who are expected to be competent to attend to the temporal affairs of India, but who may be any thing in religion. *They* choose and send out the Chaplains, and the Bishop has only to appoint them to stations. You and I know very well, that some of these Chaplains are rather warm Puseyites, but all that the Bishop can do, is to appoint such men to *small* and not to large stations.

A. My dear friend, I have admitted before, and am quite willing to admit again, that there are evils in the present system—I will even own that there are *great* evils.

B. Would, that you and all like you in the Church of England who love the souls of men, would consider well, the fearful effect of Patronage on the spiritual welfare of the people! If you would reflect on what God has done for the souls of men, you would see the system of Patronage and its influence in the souls for which God gave His own Son, in its true light. A patron is altogether an extraneous person. He ought to have nothing whatever to do with a congregation, of which he may not be a member, and with which he cannot sympathize. And at any rate, he ought to be checked in some measure. The people should have the power to veto, or to negative his choice.

A. Do you think that if the communicants had the power of choosing a pastor, they would in most cases choose godly men?

B. Certainly I do. Though men are unconverted themselves, if they are communicants, they are at least in some degree in earnest in religion, and such persons you know, in all ages—as they did in the days of our Lord, and in the days of the Reformation,—have preferred pious men to ungodly ones as their teachers, and the fervent preaching of the Gospel to tame Moral Essays. How is it, that in places of worship where the Gospel is faithfully preached by a godly man, you see large congregations, and in every place where there is a cold and careless minister, you see no such thing? Surely it is clear, that men recognize truth when they hear it preached, and observe its influence in the conduct. You will commonly hear even worldly men and worldly newspapers attacking sporting, vicious, luxurious, and unfeeling ministers. And besides this, when men do not feel the power of the truth, they generally, if they are communicants, flatter themselves that some day they will feel it; and they also wish their children to hear it, and to have a godly example set before them. And more than all, you know that when communicants choose a minister, true piety has influence in the choice, because if some of the communicants are not converted, others, we may believe, are; and in many congregations with faithful pastors, most of the communicants would be found to be so. Such persons would have great weight in the choice. Depend upon it, that if the choice of their ministers were left to the communicants, very few if any, of the sporting, card-playing, covetous, and careless ministers, would be elected to “the cure of souls.” And if the Bishops were chosen by the elected ministers, we may be pretty sure that pious Bishops would be chosen, and this again would afford an additional check on the admission to the ministry of ungodly men.

A. But then every election would be attended with heartburnings and differences.

B. My dear friend, you know that that is not so among the Dissenters. You know that there are few such cases. There cannot be many. An election of a minister generally happens once in a lifetime only, and it is the interest of each congregation to make a good choice; they themselves being the persons most concerned. But why enlarge on this? We have Scripture precedent for elections, none for worldly patronage. And surely we ought to trust the oracles of God, and believe that the great Head of the Church would guide us and would keep us from evil, if we acted in simple obedience to Him, and depended on Him. If, however, we give the right of appointing our Bishops to ungodly men, and then leave to the Bishops who are so appointed the sole power of ordaining, and to worldly patrons the task of selecting pastors out of the body of ministers so ordained, what blessing can be expected? The manifest and direct tendency of such a system is highly detrimental. If you will take the trouble to look through the Peerage and Baronetage, you will be surprized at the great number of peers and baronets who provide for younger sons in the Church. Or if you consider the position of recent Ministers of the Crown, you will see

Past—when novelists in sketching *true* pictures of manners sketched the characters of Parson Adams, Parson Trulliber and the Vicar of Wakefield, as accurate specimens of the clergy, the latter being a most favorable specimen, and yet how dark and worldly! Think of the past, I say again, when the clergy generally opposed education, and the distribution of bibles and tracts; when non-residence, worldly bishops, pluralism, sporting clergymen were *common*, when Archbishop Cornwallis gave balls in Lambeth Palace, and Mrs. Cornwallis was a leader in fashionable life. Ah! think of *souls* under this system; realize the whole truth of the fearful consequences of this state of things, if you *can*. Alas! religion was, too generally, a trade. Good Mr. Romaine said, that when he commenced preaching the gospel, he knew of eight clergymen only, in the whole country, who did likewise! If you will look at some of the works of the bishops of those days, Warburton, Lavington and Hoadley for instance, you will see flat denials of vital truth. Archdeacon Blackburne and not a few men who signed the celebrated petition at the meeting at the Feathers Tavern, were Socinians; and so was the Bishop of Carlisle? The Duke of Grafton who was Prime Minister and had the selection of the Bishops was an avowed Socinian. It was not indecorous for clergymen to attend the theatre and race course. One clergyman wrote a famous farce called "High life below stairs." Really, I could tell you much of those days, that is appalling. Read the life of Lady Huntingdon and see the numerous *facts* there mentioned, that throw light on the state of the times. And then pause and consider all, IN THE LIGHT OF ETERNITY! It is not enough to tell me that things are improved. The improvement includes a portion of the clergy only, about 3,000 or so, out of 18,000, and then also you must remember, that while some things are improved others have grown worse, as for instance, look at the University of Oxford and the false doctrines which are now preached and published by many of the clergy. There are, I confess, some Evangelical divines, now; but there are some Semi-Popish ones too, and in the present system of Patronage, these men are now frequently presented to chaplaincies, and to benefices and even to Bishopricks at home and abroad, in which stations they can and do poison the minds and ruin the souls of their hearers. That consideration I take the liberty of pressing on your attention. It appears to me, and I hope it does to *you*, a *solemn thought*! It is one that should not be lightly passed over. If verily, *that* be error which is heard and believed in parochial churches, what must the inevitable result, the final consequence be?

A. I feel the force of what you say. In my own neighbourhood in England, I know that the clergy, however gentlemanly, amiable, or well informed, were generally men of the world, some of them were opposed to, and some were indifferent to the spread of the gospel. But there were a few who were active, pious men, and whenever we thought with sorrow and alarm of the evil influence of the former class, we were abundantly consoled by considering the usefulness of the latter.

B. And yet you know, that the spheres of the two bodies were distinct. If the souls of the men in one parish were cared for, *that* did not affect the neglected people of the two or three adjoining parishes, in which there were different ministers?

A. Yes, I see now, that I did not duly estimate the effect and tendency of the system, as a whole. The fact that one or two clergymen in our neighbourhood were active in distributing tracts and supporting missions, was so pleasing, that we overlooked the many parishes to which we were never attracted, which went on quietly, and of which we heard little or nothing.

B. Went on quietly! There may have been silence, but alas! was it not the silence of *Death*?

A. Truly I fear that there were many parishes in our neighbourhood, in which the clergymen were not converted men; or rather I should say that there were few parishes in which the ministers were converted men.

B. Had you any Patrons in your neighbourhood?

A. Oh yes, three or four, among the noblemen and gentlemen; they were not pious men, but sportsmen; one living was in the gift of a college, and two or three in the gift of the Queen, and one had been sold by auction to a gentleman who intended to put his son in it. One also was in the gift of the Bishop.

B. Who was he?

A. Oh He was an amiable man, but not a converted man, nor one who preached the gospel. He had obtained his Bishopick through political influence.

B. Now I would ask you if you had Dissenters in your neighbourhood?

A. Yes, we had; they were numerous in most of the adjacent little towns.

B. Well now, was not the gospel preached among them?

A. Certainly it was, I have been several times into their chapels to hear it. I believe their ministers were good men. But they were very much opposed to the Church, and I rather avoided them in consequence.

B. After all that I have said, can you be much surprized, that they were opposed to that Establishment?

A. No, I own, that I feel now, that I ought not to marvel at their thinking that its influence was not conducive to good. My own mind is a good deal affected by what you have said, and I will think of it.

B. Aye! my dear Friend, pray over it. Consider the case not in regard to the political uses of the Church Establishment, but in regard to its spiritual influence. Above all consider *Patronage*. May the Lord be with you! Farewell.

III.—LIST OF MINISTERS OF THE FREE CHURCH OF SCOTLAND.

(From the *New Edinburgh Almanac.*)

[This extract presents a singular record of the extent and constitution of the Free Church, within eight months of its first local formation : and we place it on our pages, that it may excite our readers to wonder, joy, gratitude and confidence, because of what God has so speedily and effectively wrought. It is a testimony from the world to the power of the Lord of the Church ; and we give it entire.—ED.]

Moderator of General Assembly, THOMAS BROWN, D.D., St. John's, Glasgow
Clerks, THOMAS PITCAIRN, Cockpen ; PATRICK CLASON, D.D., Edinburgh.

NEW COLLEGE.

Opened at Edinburgh on Tuesday the 31st October, 1843.

Principal and P. narius Prof. of Divinity, THOMAS CHALMERS, D.D., L.L.D.,
 Corresponding Member of the Royal Institute of France.

Divinity, WILLIAM CUNNINGHAM, D.D.

Divinity and Church History, DAVID WELSH, D.D.

Oriental Languages, JOHN DUNCAN, L.L.D.

Divinity (at Aberdeen), ALEXANDER BLACK, D.D.

JAMES BONAR, W.S., *Secretary*.

SYNOD OF LoTHIAN AND Tweeddale.

Meets at Edinburgh on the 1st Tuesday of May and November.

PRESBYTERY OF EDINBURGH.

<i>Places.</i>	<i>Ministers.</i>	<i>Ordinations.</i>	<i>Post-Town.</i>
Colinton and Currie...			Colinton and Currie
Corstorphine ...			Corstorphine
Cramond ...	George Muirhead, D.D.	...1788	Cramond
EDINBURGH.			
Buccleuch ...	Patrick Clason, D.D., <i>Clerk</i> .	1815	Edinburgh
Dean ...	James Manson	...1842	...
Gaelic ...	James Noble	...1839	...
Henderson Church...			...
High Church ...	Robert Gordon, D.D.	...1816	...
... James Buchanan		...1828	...
Lady Glenorchy's...	George R. Davidson	...1828	...
Morningside ...	Thomas Addis	...1841	...
New Street ...	William Nisbet	...1834	...
New North ...	Charles J. Brown	...1831	...

<i>Places.</i>	<i>Ministers.</i>	<i>Ordinations,</i>	<i>Post-Town.</i>
Greyfriars	...John Sym	...1833	...
Roxburgh	...Alexander Gregory	...1842	...
St. Andrew's	...John Bruce, A.M.	...1818	...
St. Bernard's	...Alexander W. Brown	...1841	...
St. Cuthbert's	...	...	...
St. David's	...Robert Ferguson, A.M.	...1836	...
St. George's	...Robert Smith Candlish, D.D.	1834	...
St. John's	...Thomas Guthrie	...1830	...
St. Luke's	...A. Moody Stuart, A.M.	...1837	...
St. Mary's	...Henry Grey, A.M.	...1801	...
St. Paul's	...Robert Elder, A.M.	...1831	...
Tolbooth	...William K. Tweedie	...1832	...
Gilmerton	...Walter Fairlie	...1819	Gilmerton
LEITH.			
Mariner's Church	...John Thomson, A.M.	...1840	Leith
North Leith	...	...	...
Pilrig	...	...	...
St. John's	...James Lewis	...1832	...
South Leith	...David Thorburn, A.M.	...1833	...
Liberton & Newington	James Begg, A.M.	...1830	Edinburgh
Newhaven	...James Fairbairn	...1838	Newhaven
Portobello	...Robert Cowe	...1832	Portobello
Ratho	...	...	...

Officiating within bounds of Presbytery.—Angus Makellar, D.D., 1812, late of Peneaitland, *Convener*, and John Jaffray, A.M., 1843, *Secretary to the Board of Missions and Education*; George Burns, D.D., 1816, late of Tweedsmuir; William Simpson, 1813, late of Leith Wynd, Edinburgh; Archibald McConechy, 1819, late of Bunclie and Preston; John Glen, 1818, Minister *emeritus* of Portobello; John Wallace, 1823, late of Abbey St. Bathaus.

PRESBYTERY OF LINLITHGOW.

Abercorn	...	Queensferry
Bathgate	...Samuel Martin, Clerk	...1825 Bathgate
Broxburn	...	Broxburn
Falkirk	...Lewis Hay Irving	...1831 Falkirk
Grangemouth	...	...
Kirkliston	...J. C. Burns	...1837 Kirkliston
Linlithgow	...John Baillie	...1841 Linlithgow
Livingstone	...John Laing	...1842 Midcalder
Polmont	...R. Cunningham	...1843 Falkirk
Torphichen	...Wm. M. Hetherington, A.M.	1836 Bathgate

PRESBYTERY OF BIGGAR AND PEEBLES.

Broughton	...William Welsh	...1843 Rachan Mill
Culter	...James Proudfoot	...1827 Biggar
Innerleithen	...	Peebles
Kirkurd	...Walter Paterson	...1837 Noblehouse
Peebles	...William Wallace Duncan	...1837 Peebles
Stirling	...William Hanna, Clerk	...1835 Biggar

PRESBYTERY OF DALKEITH.

Cockenzie	...A. Lorimer	...1838 Prestonpans
Cockpen	...Thomas Pitcairn	...1833 Lasswade
Dalkeith	...John M'Farlane	...1823 Dalkeith
Musselburgh	...J. R. Glass	...1829 Musselburgh

<i>Places.</i>	<i>Ministers.</i>	<i>Ordinations.</i>	<i>Post-Town.</i>
Ormiston	... James Bannerman	...1833	Tranent
Pathhead	... Robert Court	...1831	Ford
Penicuik	... Andrew Mackenzie	...1831	Penicuik
Prestonpans	... W. B. Cunningham	...1833	Prestonpans
Roslin	... David Brown, <i>Clerk</i>	...1829	Roslin
Temple and Carrington			Fushie Bridge and Dalkeith

PRESBYTERY OF HADDINGTON AND DUNBAR.

Cockburnspath	... Andrew Baird	...1831	Cockburnspath
Belhaven	...		Dunbar
Dirleton	... John Ainslie	...1835	Haddington
Garvald	... S. O. Dods	...1839	...
Haddington	... Robert Lorimer, D.D.	...1793	...
...	J. W. Wright, A.M.	...1839	...
Humbie	... James Dods	...1841	Blackshields
Innerwick	...		Dunbar
North Berwick	...		North Berwick
Pencaitland	... W. Makellar	...1843	Tranent
Prestonkirk	... John Thomson	...1831	Prestonkirk
Salton	... Patrick Fairbairn	...1830	Haddington
Tranent	... J. Paterson	...1843	Tranent
Yester	... John Thomson, <i>Clerk</i>	...1834	Haddington

SYNOD OF MERSE AND TEVIOTDALE.

Meets on the 4th Tuesday of April and October. First at Melrose.

PRESBYTERY OF DUNSE AND CHIRNSIDE.

Allanton	...		Ayton
Dunse	... William Cousin	...1840	Dunse
Eyemouth	... John Turnbull	...1822	Ayton
Greenlaw	... John Fairbairn	...1833	Greenlaw
Langton	... John Brown, D.D.	...1805	Dunse
Mordington	...		Berwick
Swinton	... Thomas Wright, <i>Clerk</i>	...1842	Coldstream

PRESBYTERY OF KELSO AND LAUDER.

Earlston and Gordon	... John Fraser	...1843	Earlston
Kelso	... Horatius Bonar	...1837	Kelso
Lauder	... Thomas Waters	...1843	Lauder
Nenthorn	... Robert Lang	...1843	Kelso
Sprouston	... George Craig	...1835	...
Westruther	... Walter Wood, <i>Clerk</i>	...1838	Lauder

Officiating within bounds of Presbytery,—John Dow, 1831, late of Largs
Thomas Gordon, 1819, late of Falkirk.

PRESBYTERY OF JEDBURGH.

Crailing	... Andrew Milroy, <i>Clerk</i>	...1829	Jedburgh
Denholm	...		Hawick
Hawick	... John A. Wallace	...1827	...
Jedburgh	... John Purves	...1830	Jedburgh

PRESBYTERY OF SELKIRK.

<i>Places.</i>	<i>Ministers.</i>	<i>Ordinations.</i>	<i>Post-Town.</i>
Ashkirk	...John Edmonston, <i>Clerk</i>	...1837	Hawick
Bowden	...Thomas Jollie	...1829	Melrose
Galashiels	...	...	Galashiels
Ladhouse	...William P. Falconer	...1839	...
Melrose	...Alexander James Campbell	...1843	Melrose
Selkirk	...William Sorley	...1840	Selkirk
St. Boswells	...John Duncan	...1836	St. Boswells

SYNOD OF DUMFRIES.

Meets at Dumfries on the 3rd Tuesday of April and October.

PRESBYTERY OF LOCKERBY.

Annan	...	...	Annan
Ecclefechan	...	...	Ecclefechan
Halfmorton	...William Brown Clark	...1839	Ecclefechan or Long-
Kirkpatrick-Fleming	George Hastie	...1834	Annan [town]
Langholm	...	...	Langholm
Lockerby	...	...	Lockerby
Lochmaben	...H. M'B. Brown, <i>Clerk</i>	...1836	Lochmaben
Moffat	...Robert Kinnear	...1841	Moffat
Ruthwell	...Henry Duncan, D.D.	...1799	Annan or Dumfries

PRESBYTERY OF DUMFRIES.

Dalbeattie	...James M'Kenzie	...1843	Dalbeattie
Dumfries	...J. R. M'Kenzie, A M.	...1841	Dumfries
Kirkpatrick-Durham	George John C. Duncan, <i>Clerk</i>	1832	Kirkpatrick-Durham
Kirkpatrick-Irongray	...	...	Dumfries
Maxwelltown	...	...	Maxwelltown

PRESBYTERY OF PENPONT.

Sanquhar	...William Logan	...1820	Sanquhar
Glencairn	...Patrick Borrowman	...1837	Thornhill
Thornhill	...R. Crawford	...1832	...
Dunscore	...Robert Brydon, <i>Clerk</i>	...1822	Dumfries
Wanlockhead	...Thomas Hastings	...	Leadhills

SYNOD OF GALLOWAY.

Meets at Wigtown on the 4th Tuesday of April and October.

PRESBYTERY OF STRANRAER.

Cairnryan	...A. M'Crerie	...1843	Stranraer
Kirkmaiden	...John Lamb	...1826	...
Leswalt	...Thomas B. Bell, <i>Clerk</i>	...1841	...
Portpatrick	...Andrew Urquhart	...1832	Portpatrick
Sheuchan	...Robert Donald	...1842	Stranraer
Stonykirk	...Robert M'Neill	...1840	...
Stranraer	...	...	...
Newton-Stewart	...John Walker	...1843	Newton-Stewart

<i>Places.</i>	<i>Ministers.</i>	<i>Ordinations.</i>	<i>Post-Town.</i>
Sorby	...A. Forrester	...1835	Wigton
Whithorn	...F. F. Anderson, <i>Clerk</i>	...1843	Whithorn
Wigtown	...		Wigton

PRESBYTERY OF KIRKCUDBRIGHT.

Borgue	...Samuel Smith	...1834	Kirkcudbright
Castle-Douglas	...George Brown	...1843	Castle-Douglas
Girthon	...Robert Jeffrey	...1818	Gatehouse
Kirkcudbright	...John M. Millan, <i>Clerk</i>	...1837	Kirkcudbright

SYNOD OF GLASGOW AND AYR.

Meets at Glasgow on the 2d Tuesday of April and October.

PRESBYTERY OF AYR.

Ayr	...	Ayr
Barr	...Ebenezer Bradshaw Wallace	1819 Girvan
Ballantrae	...James Posteous	...1843 Ballantrae
Catrine	...William Hutchison	...1836 Mauchline
Dailly	...William Chalmers	...1836 Maybole
Dundonald	...A. Cunningham	...1843 Kilmarnock
Mauchline	...	Mauchline
Maybole	...Andrew Thomson	...1840 Maybole
Monkton	...John M. Farlan	...1843 Ayr
Newton-on-Ayr	...James Stevenson	...1836 ...
New Cumnock	...Matthew Kirkland	...1835 New Cumnock
Old Cumnock	...Ninian Bannatyne	...1830 Old Cumnock
Patna	...John Spiers	...1841 Maybole
Stair	...	Tarbolton
Symington	...George Orr	...1840 Kilmarnock
Troon	...Robert Ross	...1843 Troon
Wallacetown	...William Grant	...1843 Ayr

PRESBYTERY OF IRVINE.

Beith and Dunlop	...Matthew Dickie	...1828 Beith & Kilmarnock
Irvine	...David Wilson, <i>Clerk</i>	...1837 Irvine
Kilbirnie	...	Beith
Kilmarnock High Church	...Thomas Main	...1839 Kilmarnock
St. Andrew's	...Neil Brodie	...1842 ...
Henderson Church	...Peter Campbell	...1815 ...
Kilmaurs	...	...
Perceton	...	Irvine
Salcoats	...John Hamilton	...1838 Salcoats
Stevenston	...David Landsborough	...1811 Stevenston
Stewarton	...David Arthur	...1842 Stewarton
West Kilbride	...Thomas Findlay	...1832 Salcoats

Officiating within bounds of Presbytery.—John Montgomery, 1839, late of Arbroath.

PRESBYTERY OF PAISLEY.—ARCHIBALD GARDNER, *Clerk*.

Barrhead	...Alexander Salmon	...1836 Glasgow
Houstoun	...Alexander Finlay	...1843 Paisley
Johnston	...	...

<i>Places.</i>	<i>Ministers.</i>	<i>Ordinations.</i>	<i>Post-Town.</i>
Lochwinnoch	...Robert Smith	...1815	...
PAISLEY.			
High Church	...John Macnaughtan, A.M.	...1831	...
Low Church	...Robert Burns, D.D.	...1811	...
South Church	...Peter Henderson	...1841	...
Gaelic Church	...John Campbell	...1833	...
Martyrs Church	...James Falconer	...1837	...
Pollockshaws	...	...	Pollockshaws
Renfrew	...Duncan M'Farlan	...1827	Renfrew
Officiating within bounds of Presbytery,—Robert Macindoe, 1831, late of Kirk caldy ; William S. Hay, 1821, late of Bridge of Weir.			

PRESBYTERY OF GREENOCK.

Cartdyke	...James Stark	...1834	Greenock
Cumbræes	...James Drummond	...1830	Largs
Erskine	...Robert W. Stewart	...1837	Glasgow
Fairlie	...John Gemmell, A.M.	...1833	Largs
Gourock	...Donald M'Leod	...1831	Greenock
GREENOCK.			
Middle Kirk	...James Smith, A.M. <i>Clerk</i>	...1824	...
West Kirk	...Patrick M'Farlan, D.D.	...1806	...
St. Andrew's	...John James Bonar	...1835	...
South Kirk	...Angus M'Bean, A.M.	...1821	...
St. Thomas's	...William Laughton	...1839	...
Largs	...David B. Douie	...1831	Largs
Port-Glasgow	...James Morison	...1842	Port-Glasgow

PRESBYTERY OF HAMILTON.

Airdrie, High Church	R. Stirling	...1843	Airdrie
——— West	...William Jackson	...1835	...
Bothwell	...	...	Bothwell
Broomknoll	...James Findlay	...1835	Airdrie
Blantyre	...James Anderson	...1832	Hamilton
Chapelton	...David Paton	...1841	...
Coatbridge	...	...	Coatbridge
Dalziel	...James Clason	...1808	Hamilton
East Kilbride	...Henry Moncreiff, B.A.	...1836	East Kilbride
East Strathaven	...Alexander Rankine	...1842	Strathaven
Hamilton	...William Buchan, <i>Clerk</i>	...1821	Hamilton
Stonehouse	...W. K. Hamilton	...1843	...

PRESBYTERY OF LANARK.

Carnwath	...James Walker	...1843	Carnwath
Lesmahagow	...A. Borland Parker	...1836	Lesmahagow
S. Leonard's, Lanark	...Thomas Stark, <i>Clerk</i>	...1841	Lanark

PRESBYTERY OF DUMBARTON.

Arroquhar	...	...	Arroquhar
Baldernock	...John Pollock, A.M.	...1836	Glasgow
Bonhill	...	...	Dumbarton
Carbeth	...	...	Glasgow
Cardross	...John M'Millan	...1828	Dumbarton
Dumbarton	...James Smith, <i>Clerk</i>	...1839	...
Duntocher	...William Alexander	...1838	Glasgow
Helensburgh	...John Anderson	...1827	Helensburgh
Luss	...	...	Luss
Old Kilpatrick	...Matthew Barclay	...1833	Glasgow

<i>Places.</i>	<i>Ministers.</i>	<i>Ordinations.</i>	<i>Post-Town.</i>
Roseneath	...John Grant	...1834	Helensburgh

PRESBYTERY OF GLASGOW.

Banton	...John Lyon	...1840	Kilsyth
BARONY OF GLASGOW.			
Anderson	...Alexander N. Somerville	...1837	Glasgow
Bridgeton	...Alexander Wilson	...1841	...
Hope Street	...Walter M'Gilvray	...1835	...
Maryhill	...R. M'Nair Wilson	...1826	...
Martyr's	...David Menzies	...1839	...
Milton	...Hugh M'Kay, <i>Clerk</i>	...1842	...
Renfield	...Michael Willis, D.D.	...1821	...
St. Luke's	...David Mitchell	...1843	...
St. Mark's	...William Scott	...1843	...
St. Matthew's	...	...	...
St. Stephen's	...Andrew King	...1830	...
Shettleston	...	...	...
Well Park	...James M'Kinlay	...1842	...
Cumbernauld	...John Cochrane	...1827	...
GLASGOW.			
Chalmers'	...		Glasgow
St. Andrew's	...Nathaniel Paterson, D.D.	...1821	...
St. David's	...John G. Lorimer	...1829	...
St. Enoch's	...James Henderson, D.D.	...1821	...
St. George's	...John Smyth, D.D.	...1823	...
St. James's	...David Brown	...1836	...
St. John's	...Thomas Brown, D.D.	...1807	...
St. Paul's	...John Forbes, D.D., L.L.D.	...1826	...
St. Peter's	...William Arnot	...1839	...
Stockwell	...Peter Currie	...1820	...
Tron	...Robert Buchanan, D.D.	...1827	...
GORBALS OF GLASGOW.			
Gorbals Church	...Robert Bremner	...1843	...
Hutchesontown	...Alexander S. Patterson	...1837	...
Kingston	...James Gibson, A.M.	...1835	...
Kirkfield	...J. R. Anderson	...1843	...
...	Gaelic...A. McDougal	...1843	...
Laurieston	...James Macbeth	...1837	...
Kilsyth	...William Burns	...1800	Kilsyth
Kirkintilloch	...Thomas Duncan	...1838	Kirkintilloch
Rutherglen	...James Munro	...1836	Glasgow

SYNOD OF ARGYLL.

Meets at Lochgilphead on the 1st Wednesday of September.

PRESBYTERY OF DUNOON AND INVERARY.

Dunoon	...M. M'Kay, L.L.D., <i>Clerk</i>	...1825	Dunoon
Inverary	...		Inverary
Kingarth	...James Monteith	...1832	Rothsay
Kinfinnan	...Joseph Stark, A.M.	...1832	Cairndow
Kilmodan	...Duncan M'Lean	...1836	...
Lochgilphead	...John M'Kenzie	...1829	Lochgilphead
North Bute	...Alexander M'Bride	...1835	Rothsay

<i>Places.</i>	<i>Ministers.</i>	<i>Ordinations.</i>	<i>Post-Town.</i>
Rothsay	... James M. Bride	... 1825	...
...	... Robert Ogilvie, A.M.	... 1820	...
Strachur	...	...	Cairndow

PRESBYTERY OF KINTYRE.

Campbelton	... Hector M'Neill	... 1835	Campbelton
...	... Duncan M'Nab, <i>Clerk</i>	... 1839	...
Killeen	... Duncan Clark	... 1843	Tarbert or Tayinloan
Tarbert	... Donald M'Rae	... 1830	Tarbert

PRESBYTERY OF ISLAY.

Kilchoman	... Alexander Cameron, <i>Clerk</i>	... 1819	Bowmore
Kilmeny	... James Pearson	... 1829	Portaskig
Port Ellon	...	...	Bowmore

PRESBYTERY OF MULL AND LORN.

Ardochattan	... Hugh Fraser, A.M., <i>Clerk</i>	... 1807	Bonaw
Glenorchy	... Duncan M'Lean	... 1835	Dunally
Kilchrennan	... William Fraser	... 1827	Inverary
Kilbrandon	... Finlay M'Pherson	... 1833	Oban
Iona	... Donald M'Vean	... 1835	Aros
Tobermory	... Peter M'Lean	... 1843	Tobermory
Oban	... Archibald Bannatyne	...	Oban
Coll	... Archibald Nichol	... 1836	Coll
Kilmory	...	...	Ardrossan

SYNOD OF STIRLING.

Meets at Stirling on the 1st Tuesday of April and October.

PRESBYTERY OF STIRLING.

Alloa, East	... John Wright	... 1830	Alloa
West	... John Adam	... 1843	...
Bannockburn	... John Harper	... 1839	Stirling
Denny	... John Dempster	... 1800	Denny
...	... James Maxwell, C. & S.	... 1843	...
Dollar and Muckart	... James Thomson	... 1832	Alloa
Dunipace	... Thomas Robertson	... 1843	Falkirk
Gargunnoch	... Peter Sawers	... 1836	Stirling
Larbert	... John Bonar	... 1826	Falkirk
Plean	... Ebenezer Johnston	... 1839	Stirling
St. Ninians	... Christopher Greig, A.M.	... 1800	...
STIRLING.	...	...	...
North	... Alexander Beith	... 1822	...
South	... Alexr. Leith, A.M., <i>Clerk</i>	... 1825	...
Tullibody	... George Stevenson	... 1843	Alloa

PRESBYTERY OF DUNBLANE.

Bridge of Allan	...	...	Bridge of Allan
Bucklyvie	...	...	Kippen
Callander	...	...	Callander
Doune	... Thomas Hislop	... 1816	Doune
Dunblane	... William M'Kenzie, <i>Clerk</i>	... 1829	Dunblane
Gartmore	... David Black	... 1839	Doune

<i>Places.</i>	<i>Ministers.</i>	<i>Ordinations.</i>	<i>Post-Town.</i>
Kilmadock	...George Cupples	...1812	...
Kippen	...William Anderson	...1811	Kippen
Locheearnhead	...		Locheearnhead
Norrieston	...William Watt	.. 1837	Doune
Tillicoultry	...Henry Anderson	...1808	Alloa
PRESBYTERY OF DUNFERMLINE.			
Aberdour	...David Purves	...1843	Aberdour
Carnock	...William Gilston, <i>Clerk</i>	...1827	Dunfermline
DUNFERMLINE.			
Free Abbey	...		...
North Church	...Charles Marshall	...1841	...
St. Andrew's	...Andrew Sutherland, A.M.	...1839	...
Saline	...John Robertson	...1843	Dunfermline
Torryburn	...Thomas Doig, A. M.	...1819	...
Tunnahillan	...		Kincardine

SYNOD OF PERTH.

Meets at Perth on the 3d Tuesday of April and October.

PRESBYTERY OF DUNKELD.

Auchtergaven	...		Perth
Burrelton	...John Waddell	...1825	...
Cargill	...Michael Stirling	...1808	...
Clunie	...George Miller	...1836	Blairgowrie
Dalguise & Strathbran.			Dunkeld
Dunkeld	...John M'Kenzie, <i>Clerk</i>	...1839	...
Kirkmichael	...Charles Stewart	...1838	Blairgowrie
Lethendy	...Andrew Kessen	...1838	Dunkeld
Tenandry	...William Grant, A M.	...1836	Pitlochrie

PRESBYTERY OF BREADALBANE.

Ardeonaig	...Donald Mackenzie	...	Aberfeldy
Aberfeldy	...Donald R. Clark	...1843	..
Kenmore	...S. M'Lauchlan	...1833	Kenmore
Killin	...Alex. Stewart, A.M., <i>Clerk</i>	...1839	Killin
Lawers	...John Logan	...1843	Aberfeldy
Strathfillan	...Alexander M'Kinnon	...1840	Tyndrum

PRESBYTERY OF PERTH.

Abernethy	...		Perth
Collace	...Andrew Bonar	...1838	...
Dunbarney	...Alexander Cumming	...1834	Bridge of Earn
Errol	...James Grierson	...1819	Errol
Forgandenny	...James Drummond	...1828	Bridge of Earn
Kinfauns	...James M'Laggan	...1821	Perth
Logiealmond	...Hiram Watson	...1843	...
Monedie	...John W. Thomson, <i>Clerk</i>	...1828	...
PERTH			
Kinnoull Street	...John Y. Walker	...1832	...
Middle Kirk	...W. A. Thomson, D.D.	...1801	...
St. Leonards	...John Milne	...1839	...
West Kirk	...Andrew Gray, A.M.	...1832	...
Stanley	...William Mather	...1832	...

PRESBYTERY OF AUCHTERARDER.

<i>Places.</i>	<i>Ministers.</i>	<i>Ordinations.</i>	<i>Post-Town.</i>
Ardoch	...Samuel Grant	...1840	Crieff
Auchterarder	...George Smeaton	...1839	Auchterarder
Comrie	...James Carment	...1841	Crieff
Crieff	...Finlay Macalister	...1839	...
Dunning	...Charles C. Stewart	...1832	Perth
Monivaird	...John Ferguson	...1835	Crieff
Nonzie	...John Reid Omond, <i>Clerk</i>	...1836	...
Muthill	...William Douglas	...1843	...

PRESBYTERY OF MEIGLE.

Alyth	...Archibald Ferguson	...1843	Meigle
Airlie	...David White	...1833	Kirriemuir
Blairgowrie	...Robert McDonald	...1837	Blairgowrie
Coupar-Angus	...Thomas Bain, <i>Clerk</i>	...1842	Coupar-Angus
Meigle	...	...	Meigle
Rattray	...Francis Gillies	...1837	Blairgowrie

SYNOD OF FIFE.

Meets at Cupar on 2d Tuesday of April and October.

PRESBYTERY OF KINROSS.

Kinross	...	...	Kinross
Milnathort	...James Thornton	...1816	Milnathort
Kelty	...	...	Blairadam
Blaringone	...Andrew Noble, A.M., <i>Clerk</i>	...1841	Alloa
Portmoak	...Hugh Laird, D.D.	...1801	Kinross
Strathmiglo	...	...	Strathmiglo

PRESBYTERY OF KIRKCALDY.

Abbotshall	...Alexander A. Laird	...1833	Kirkcaldy
Burntisland	...David Cuper	...1834	Burntisland
Dysart	...John Thomson	...1820	Dysart
Invertiel	...John Isdale	...1843	Kinghorn
Kirkcaldy	...John Alexander, <i>Clerk</i>	...1836	Kirkcaldy
Leslie	...H. M. Laird	...1843	Markinch
Leven	...A. Forman, A.M.	...1824	Leven
Markinch	...James Sieveright, A.M.	...1815	Markinch
Pathhead	...Charles Jameson	...1840	Kirkcaldy
Wemyss, East	...Geo. F. Knight	...1842	...
Wemyss, West	...Alexander Balfour	...1833	...

PRESBYTERY OF CUPAR.

Auchtermuchty	...John Renton	...1843	Auchtermuchty
Ceres	...	...	Cupar
Collessie	...	...	Auchtermuchty
Cupar	...Adam Cairns	...1828	Cupar
Dairsie	...Angus McGillivray, <i>Clerk</i>	...1828	...
Dunbog	...John Murray	...1837	Auchtermuchty
Falkland	...	...	Falkland
Fisk	...James W. Taylor	...1839	Cupar
Kettle and Cults	...Macadam Gregor	...1843	Kettle and Cupar

<i>Places.</i>	<i>Ministers.</i>	<i>Ordinations.</i>	<i>Post-Town.</i>
Logie	... Andrew Melville	... 1803	Cupar
Monimail	... James Brodie, A.M.	... 1829	...

PRESBYTERY OF ST. ANDREWS.

St. Andrews	...		St. Andrews
Anstruther, East	... William Ferrie, A.M.	... 1839	Anstruther, East
Ferry Port-on-Craig	... William Nicholson, <i>Clerk</i>	... 1828	Cupar
Largo	... Robert Brown	... 1821	Leven
Leuchars	...		Cupar
Newport (Maryton)	... Charles Nairn	... 1836	Newport, Fife
Strathkinnes	... Adam Thornton, A.M.	... 1843	St. Andrews

SYNOD OF ANGUS AND MEARNS.

Meets qh the 4th Tuesday of April and October. First at Dundee.

PRESBYTERY OF FORFAR.

Dunnichen	... Donald Fergusson	... 1827	Forfar
Forfar	... Wm. Clugston, A.M., <i>Clerk</i>	... 1817	...
Kirriemuir, North	...		Kirriemuir
... South	... Daniel Cormick	... 1839	...
Tannadice	...		Forfar

PRESBYTERY OF DUNDEE.

Broughty Ferry	...		Dundee
DUNDEE.			
Chapelshade	... William Reid	... 1830	...
Dudhope	... William Stewart	... 1832	...
Gaelic	... Charles M'Alister	... 1819	...
Hilltown	... John Baxter	... 1838	...
Mariner's	... James Law	... 1843	...
St. Andrew's	... James Ewing	... 1837	...
St. David's	... George Lewis	... 1837	...
St. John's	... John Roxburgh	... 1834	...
St. Peter's	... Islay Burns	... 1843	...
Wallacetown	... Patrick Leslie Miller	... 1840	...
Willison Church	... Robert Aitken	... 1811	...
Liff	... William R. Moncur	... 1843	...
Lochee	...		...
Longforgan	... Robert S. Walker	... 1807	Inchture
Monifieth	... Samuel Miller, <i>Clerk</i>	... 1836	Dundee
Monikie	... James Miller	... 1803	...
Tealing	... David B. Mellis	... 1830	...

PRESBYTERY OF BRECHIN."

Brechin, West	... James M'Coah, A.M., <i>Clerk</i>	... 1835	Brechin
	... Alexander L. R. Foote, A.M.	1835	
... East	... Munro F. Parker	... 1837	...
Craig	... James Brewster, D.D.	... 1804	Montrose
Edzell	... Robert Inglis	... 1837	Brechin
Lochlee	...		...
Logie Pert	...		Montrose
Maryton	... J. R. Craven	... 1843	...
Menmuir	...		Brechin

<i>Places.</i>	<i>Ministers.</i>	<i>Ordinations.</i>	<i>Post-Town.</i>
Montrose, St. John's...	William Nixon	...1832	Montrose
... George Street.	John Thomson	...1829.	...

PRESBYTERY OF ARBROATH.

Arbirlot	...John Kirk	...1824	Arbroath
Arbroath	...	...	...
Barry	...James Lumsden, <i>Clerk</i>	...1836	Carnoustie
Carmylie	...William Wilson	...1837	Arbroath
Carnoustie	...Thomas Dymock, A.M.	...1837	Carnoustie
Inverbrothock	...David Crichton	...1838	Arbroath
Inverkeillor	...John Laird	...1835	Chance Inn
Kirkden—Frickheim.	Thomas Wilson	...1837	Arbroath
Ladyloan	...Alexander Leslie	...1842	...
Panbride	...	...	Muirdum
St. Vigean's—Colliston.	A. Peebles	...1843	Arbroath

PRESBYTERY OF FORDOUN,

Benholme	...James Glen, A.M.	...1826	Bervie
Bervie	...	...	...
Drumlithie	...	...	Stonehaven
Fettercairn	...	...	Fettercairn
Fordoun	...	...	Auchinblae
Kinneff	...Thomas Brown, <i>Clerk</i> ,	...1837	Bervie
Laurencekirk	...Charles Glass	...1843	Laurencekirk
St. Cyrus	...Alexander Keith, D.D.	...1816	St. Cyrus
...	Alexander Keith, jun. A.M.	...1840	...
Stonehaven	...George Phillips	...1843	Stonehaven

SYNOD OF ABERDEEN.

Meets at Aberdeen on the 2nd Tuesday of April and October.

PRESBYTERY OF ABERDEEN.

ABERDEEN.

Bon Accord	...Gavin Parker	...1823	Aberdeen
East Church	...James Foote, A.M.	...1809	...
Gaelic	...Hugh M Kenzie	...1822	...
Gilcomston	...James Bryce	...1824	...
Greyfriars	...Abercromby L. Gordon	...1826	...
Holborn	...William Mitchell	...1838	...
John Knox's Church	John Stephen, A.M.	...1838	...
Mariner's Church	...John Longmuir, A.M.	.. 1840	...
Melville Church	...William Primrose.	...1806	...
North Church	...John Murray, A.M.	...1816	...
St. Clements	...Alexander Spence, A.M., <i>Clerk</i>	1837	...
South Church	...James Stewart	...1838	...
Trinity	...David Simpson	...1823	...
Union	...John Allan	...1832	...
West Church	...Alexander D. Davidson, A.M.	1832	...
Woodside	...Robert Forbes, A. M.	...1836	...
Banchory Devenick	...	...	...
Blackburn	...John McDonald	...1843	...
New Machar	...George Moir, A.M.	...1840	...
Peterculter	...Robert Thomson	...1840	...
Skene	...William Traill	...1843	...

PRESBYTERY OF KINCARDINE O'NEIL.

<i>Places.</i>	<i>Ministers.</i>	<i>Ordinations.</i>	<i>Post-Town.</i>
Banchory-Ternan	...Robert Reid, <i>Clerk</i>	...1842	Banchory-Ternan
Bankhead	...James M'Gown	...1832	Cluny
Braemar	...Parquhar M'Rae	...1833	Ballater
Cluny	...	...	Cluny
Glengairn	...Donald Stewart	...1833	Ballater
Kincardine O'Neil	...Alexander Gatherer	...1843	Kincardine O'Neil
Strachan	...David S. Ferguson	...1836	Banchory-Ternan

PRESBYTERY OF ALFORD.

Auchindoir	...H. Nicholl	...1843	Rhynie
Kinnethmont	...D. Rose, <i>Clerk</i>	...1843	...
Rhynie	...Alexander Grant	...1843	...

PRESBYTERY OF GARIOCH.

Blairdaff	...D. Mitchell	...1843	Pitcaple
Garioch	...Henry Simson	...1817	...
Insch	...William Emslie	...1813	Old Rayne
Inverury	...Thomas Gray	...1843	Keith Hall
Kintore	...Robert Simpson, A.M., <i>Clerk</i>	...1833	Kintore
Old Meldrum	...George Garioch, A.M.	...1817	Old Meldrum
Oyne	...David Simson	...1839	Old Rayne

PRESBYTERY OF ELLON.

Cruden	...A. Philip, A.M.	...1836	Cruden
Ellon	...	...	Ellon

PRESBYTERY OF DEER.

Inverallochy	...A. Cobban	...1843	Mintlaw
Old Deer	...	...	...
Peterhead	...James Yuill	...1835	Peterhead
St. Fergus	...James Anderson, A. M.	...1822	...

PRESBYTERY OF TURRIFF.

Drumblade	...William Gordon Blaikie	...1842	Huntly
Ferglen	...Joseph Thorburn, <i>Clerk</i>	...1829	Turriff
Fergie	...Matheson	...1843	Huntly
Fyvie	...John Manson, A. M.	...1829	Fyvie
Monquhitter	...Hugh Gordon	...1829	Turriff
Macduff	...William Leslie	...1843	Banff
Newbyth	...Gilbert Brown	...1816	Turriff

PRESBYTERY OF FORDYCE.

Banff	...Francis W. Grant, A.M.	...1816	Banff
Boydie	...Alexander Anderson	...1839	...
Buckie	...Robert Shanks, A.M.	...1837	Buckie
Cullen	...George Innes, Jun.	...1843	Cullen
Deskford	...George Innes	...1808	...
Portsoy	...Alexander Reid, A.M.	...1829	Portsoy
Ord	...	...	Banff

SYNOD OF MORAY.

Meets on the 4th Tuesday of April.

PRESBYTERY OF STRATHBOGIE.

<i>Places.</i>	<i>Ministers.</i>	<i>Ordinations.</i>	<i>Post-Town.</i>
Bellie	...David Dewar	...1837	Fochabers
Botriphnie	...A. Fairweather	...1843	Keith
Cairnie	...William Moffat, <i>Clerk</i>	...1843	...
Gartly	...John Robertson	...1819	Huntly
Glass	...James Macdonald	...1843	...
Grange	...William Sinclair, A.M.	...1843	Keith
Huntly	...W. Mackray	...1824	Huntly
Keith	...Archibald M'Gilvray	...1843	Keith
Mortlach	...Alexander Macpherson	...1841	Craigellachie
New Marnoch	...David Henry	...1834	Banff
Rothiemay	...William Ingram	...1843	Huntly

PRESBYTERY OF ABERNETHY.

Duthill	...John Mackintosh	...1843	Carr Bridge
Kingussie	...George Shepherd	...1818	Kingussie
Kirkmichael	...Alexander Tulloch	...1820	Ballindalloch
Laggan	...		Laggan

PRESBYTERY OF ABERLOUR AND ELGIN.

Alves	...Alexander Gentle	...1828	Elgin
Burghead	...David Waters, A.M.	...1826	...
Elgin	...Alex. Topp, A.M., <i>Clerk</i>	...1838	...
Garmouth	...John Allan	...1843	Fochabers
Pluscarden	...R. Dunbar, A.M.	...1840	Elgin
Rothies	...Alexander M'Watt	...1839	Craigellachie

PRESBYTERY OF FORRES.

Dyke	...Mark Aitken, <i>Clerk</i>	...1816	Forres
Forres	...Duncan Grant, A.M.	...1814	...
Kinloss	...William Robertson, A.M.	...1813	...
Rafford	...George M'Kay, A.M.	...1816	...

PRESBYTERY OF INVERNESS.

Daviot	...		Inverness
INVERNESS.			
East Kirk	...David Sutherland, <i>Clerk</i>	...1839	...
Free English Church			...
North Kirk	...Archibald Cook	...1823	...
Kiltarlity	...John Fraser	...1843	Beaully
Kirkhill	...Alexander Fraser	...1828	Inverness
Moy	...Thomas M'Lauchlan	...1838	...
Petty	...		...
Strathglass	...Pat. Tulloch	...1843	Beaully

PRESBYTERY OF NAIRN.

Ardersier	...John Matheson	...1839	Ardersier
Ardclach	...		Nairn
Auldearn	...William Barclay, A.M.	...1814	...
Cawdor	...		Cawdor
Croy	...		Ardersier
Nairn	...Alexander Mackenzie	...1843	Nairn

SYNOD OF ROSS.

Meets on the 3d Tuesday of April. First at Chanonry.

PRESBYTERY OF CHANONRY.

<i>Places.</i>	<i>Ministers.</i>	<i>Ordinations.</i>	<i>Post-Town.</i>
Cromarty	...Alexander Stewart, <i>Clerk</i>	...1824	Cromarty
Fortrose	...Simon Fraser	...1835	Fortrose
Killearnan	...Donald Kennedy	...1838	Beauly
Kirkmichael	...Donald Sage	...1816	Cromarty
Knockbain	...John M'Rae	...1833	Munlochy

PRESBYTERY OF LINGWALL.

Alness	...Alexander Flyter	...1811	Alness
Fodderty	...Donn Noble, A.M., <i>Clerk</i>	...1843	Dingwall
Kiltearn	...Duncan Campbell	...1813	Evantown
Keanloch-Luichart	...Alexander Anderson	...1842	Dingwall
Maryburgh	...George M'Leod	...1841	...
Urquhart	...John M'Donald, D.D.	...1806	Dingwall
Urray	...James M'Donald	...1830	Beauly

PRESBYTERY OF TAIN.

Edderton	...Donald Gordon, A.M.	...1822	Tain
Kilmuir, Easter	...C. R. Matheson, A.M., <i>Clerk</i>	1812	Parkhill
Kincardine	...Hector Allan, A.M.	...1819	Bonar Bridge
Logie Easter	...Hugh M'Leod, A.M.	...1833	Parkhill
Nigg	...John Macalister	...1824	...
Roskeen	...David Carment, A.M.	...1810	Invergordon
Tain	...Chas. Calder M'Intosh, A.M.	1828	Tain
Tarbat	...David Campbell	...1832	...

SYNOD OF SUTHERLAND AND CAITHNESS.

Meets at Thurso on the last Wednesday of April.

PRESBYTERY OF DORNOCH.

Assynt	...Charles Gordon	...1825	Golspie
Clyne	...George M'Kay	.. 1828	...
Creich	...Gustavus Aird	...1840	Bonar Bridge
Dornoch	...Angus Kennedy	...1802	Dornoch
	G. R. Kennedy, <i>C. & S. Clerk</i>	1837	...
Helmsdale	...John Macdonald	...1843	Golspie
Laing	...Duncan M'Gillivray	...1801	...
Roschall	...John D. Kennedy	...1813	...
Stoer	...Patrick Davidson	...1830	...

PRESBYTERY OF TONGUE.

Duirness	...William Findlater	...1808	Golspie
Eddrachillis	...George Tulloch	...1829	...
Farr	...David M'Kenzie, <i>Clerk</i>	...1813	Thurso
Kinloch Bervie	...E. J. Findlater, <i>Ord. Miss.</i>	...	Golspie
Tongue	...Hugh M'Kay M'Kenzie	...1796	...
	W. M'Kenzie, <i>C & S.</i>	...1813	...

PRESBYTERY OF CAITHNESS.

<i>Places.</i>	<i>Ministers.</i>	<i>Ordinations.</i>	<i>Post-Town.</i>
Berriedale	...Samuel Campbell.	...1837	Dunbeath
Dirlot	...Robert R. Mackay	...	Thurso
Halkirk	...John Munro	...1806	...
Keiss	...Thomas Gun	...1829	Wick
Latheron	...George Davidson,	...1819	Dunbeath
Olrick	...William M'Kenzie	...1819	Thurso
Pultneytown	...William Taylor.	...1834	Wick
Reay	...Finlay Cook	...1817	Thurso
Thurso	...Walter Ross Tayler	...1829	...
Watten	...Alexander Gunn, <i>Clerk</i>	...1837	Wick
Wick	...Charles Thomson	...1823	...

SYNOD OF GLENELG.

Meets at Portree on the last Wednesday of July.

PRESBYTERY OF LOCHCARRON.

Glenelg	...George Corbett	...1836	Lochalsh
Lochbroom	...		Dingwall
Lochcarron	...		Lochcarron
Plockton	...Alexander M'Donald	1826	Lochalsh
Poolewe	...		Dingwall
Schildag	...Colin M'Kenzie, A.M., <i>Clerk</i> .	1827	Lochcarron

PRESBYTERY OF ABERTARFF.

Ballahulish	...		Fort-William
Fort-William	...Charles Stewart	...1840	...
Glengary	...William Lauder	...1840	Fort-Augustus
Kilmalie	...Thomas Davidson, A.M.	...1829	Fort-William.

PRESBYTERY OF SKYE AND UIST.

Bracadale	...John Finlayson		Broadford
Sleat	...		...
Small Isles	...John Swanson	...1833	Arisaig
Snizort	...Rodrick M'Leod	...1823	Portree
Trumisgarry	...Norman M'Leod	...1835	Carinish

PRESBYTERY OF LEWIS.

Cross	...		Stornoway
Knock	...Duncan Mathison	...1831	...
Lochs	...Robert Finlayson, <i>Clerk</i>	...1829	...
Stornoway	...		...
Uig	...Alexander M'Leod	...1819	...

SYNOD OF ORKNEY.
PRESBYTERY OF ORKNEY, with Synodical Powers.

Birsay and Harray	...Adam White, A. M.	...1837	Stromness
Evie and Rendall	...Adam Rennie	...1841	Kirkwall

<i>Places.</i>	<i>Ministers.</i>	<i>Ordinations.</i>	<i>Post-Town.</i>
Firth and Stennis	...William Macolm, A. M.	...1807	...
Kirkwall	...Petrie, A.M., <i>Clerk</i>	...1831	...
North Ronaldshay	...	...	...
Orphir	...	...	...
Rousay and Egilshay	...George Ritchie	...1834	...
Sanday	...A. Urquhart	...1843	...
Stromness	...Peter Learmonth	...1833	Stromness
St. Andrew's	...James Smellie	...1805	Kirkwall

SYNOD OF SHETLAND.

PRESBYTERY OF SHETLAND, with Synodical Powers.

Quarff	...James Gardner	...1830	Lerwick
Sandwick	.. Alexander Stark, A.M.	...1830	...
Walls	...John Elder	...1841	...
Unst	...James Ingram, A.M.	...1803	...
	‘ John Ingram, C. & S.	...1839	...

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| <p>I. INDIA MISSION. For the Propagation of the Gospel in Foreign Parts. <i>Convener</i>, Rob. Gordon, D.D.; <i>Secretary</i>, Hen. Tod W.S., 39 York Place; <i>Treasurer</i>, Archibald Bonar, Edinburgh and Leith Bank</p> <p>II. EDUCATION. For Increasing the Means of Education and Religious Instruction in Scotland, particularly in the Highlands and Islands. <i>Convener</i>, David Welsh, D.D.; <i>Secretary</i>, Rev. James Lewis; <i>Clark</i>, James Crawford, jun., W.S.; <i>Treasurer</i>, R. Paul, Commercial Bank</p> <p>III. HOME MISSION. <i>Convener</i>, A. Makellar, D.D. <i>Vice-Conv.</i>, Rev. C. J. Brown; <i>Secretary</i>, R. Johnston, jun., W.S.; <i>Treas.</i>, Arch. Bonar</p> | <p>IV. COLONIAL MISSION. For Promoting the Religious Interests of Scottish Presbyterians, especially in the British Colonies. <i>Conv. mrg.</i>, David Welsh, D.D., and Rev. John Sym; <i>Secretary</i>, James Balfour, jun., W.S.; <i>Treasurer</i>, John Thomson, Royal Bank</p> <p>V. JEWS' CONVERSION. For Promoting Christianity among the Jews. <i>Conveners</i>, Alex. Keith, D.D., and John Duncan, LL.D.; <i>Secretary</i>, J. G. Wood, W.S.; <i>Treasurer</i>, Archibald Bonar</p> <p>VI. THE NEW COLLEGE. <i>Convener</i>, David Welsh, D.D.; <i>Secretary</i>, James Bonar, W.S.; <i>Treasurer</i>, Robert Paul, Commercial Bank</p> |
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Contributions received by the Bank of Scotland, Royal Bank, British Linen Co., Commercial Bank, Union Bank of Scotland, National Bank, Edinburgh and Leith Bank, either at Edinburgh or at their Branch Offices; as also by the Office-bearers, and at the Missionary Board, 7 North St. Andrew Street.

IV.—STATISTICS OF PRESBYTERIANISM AS AT PRESENT EXISTING THROUGHOUT THE WORLD.

This paper will, we think, interest our Presbyterian readers, as a record of Church-statistics. It is well that facts should be known, in order that they may produce their legitimate effects;—and especially when these facts bear on the form of the Church of Christ, as existing in the midst of the world. Now Presbyterianism, as a *real* or *virtual* form of Church Government, is generally spoken of by its opponents, and thought of by its more ignorant friends, as of very limited acceptance in the visible Church of Christ:—yet, it is not so. Some of our readers will be surprised, perhaps, on reading the statistical account now placed before them, from an authentic source; and we trust, the perusal will afford them also both pleasure and profit. Mr. Lorimer's sketch was published in 1842: since that time, in Scotland, the headquarters of Presbyterianism, a most serious ecclesiastical revolution has taken place; which, however, in so far as mere number is concerned,

has had the effect of adding 800 newly formed congregations to the number formerly existing in the world. We are not now passing judgment on the *character* of the Free, or Residuary, or other Presbyterian Churches; we simply refer to their *numbers*; yet in passing we may remark, that even where these may now be, spiritually, as empty-shells, these very shells may testify to the nobleness of the whole fruit.

(From a Work by the Rev. J. G. Lorimer, of Glasgow; 1842.)

"Some Presbyterians, comparing the limited population of Scotland with the far superior numbers of England, may be apt to imagine that Presbyterianism is a very limited form of ecclesiastical polity,—that Presbyterians are a small, as they often are a despised people. But no idea can be more unfounded. To advert to a few facts in this connection,—

"THE CHURCH OF SCOTLAND, which is an Established Presbyterian Church, has—exclusive of preaching stations, and in some quarters double churches—1282, or nearly 1300 congregations, and is rapidly increasing. Above 200 additional places of worship have been projected in seven years, and 175 are built or building. She has between 200 and 300 ministers or missionaries settled in the Colonies of Great Britain, and is yearly adding to the number. During the last year, there was an addition of 17. Her labours in the cause of Sabbath observance, education, the conversion of the Jews, and of the heathen, as well as special revivals in particular parishes, indicate growing progress and strength. It may be added, that intelligent attachment to her principles and constitution as a Presbyterian Church, is decidedly on the increase among her office-bearers and members. In addition to the above, there are 500 Presbyterian congregations in Scotland, not in connection with the Church,—making together 1800. It is believed, that since recent discussions connected with doctrine in one of the bodies, there has been a revival of Presbyterian attachment. These Churches have also a considerable number of ministers and missionaries in different parts of the British dominions abroad. In the meantime, the Episcopal congregations of Scotland are about 80; and the Independents, deducting their vacancies, have little more. There are also some smaller divisions, as of Baptists, who are congregational in their views of Church government, but the whole combined constitute but a very limited number. As nearly as can be ascertained, the different branches of Presbyterians in Scotland have, during the last 10 years, increased by above 270 congregations, while, in the same period, the Episcopalians have added 14 to their number—little more than one a-year, and *not one-half* the number of congregations which the Presbyterians have in the same period collected in England. The Independents, 23; and the Roman Catholics, 19. This indicates the decided and growing Presbyterianism of Scotland with the increase of her people, and the vanity of any attempt to thrust an opposite form of ecclesiastical government and worship on her national acceptance.

"Crossing the Irish Channel, we find the PRESBYTERIAN CHURCH OF IRELAND. It has nearly 520 congregations. During the last twelve years, it has increased by 120, and is rising from year to year, by 10 congregations. Already it divides the Protestant population of Ireland, and is reviving not only in numbers, but in purity, and educational zeal, and missionary spirit. It is also rising in attachment to the Presbyterian system.

"Turning to ENGLAND—the very head-quarters of Prelacy—we find the Presbyterian Church reviving. Owing to not acting on an organized system, and other causes, the ancient Presbyterians of England, who once constituted a half of the English Church, had sunk into Congregationalism, yea even heresy.

But Presbytery, and that in strict organization, is making decided progress. It now numbers, in its different branches, above 160 congregations, many of them the growth of the last 10 years. It is understood, also, that there is an increasing conviction among pious and intelligent men in the south both in the Establishment and among the Congregationalists and Methodists, that an adoption of some of the leading principles of Presbytery is essential to meet the defects of their own systems of Ecclesiastical government. In addition to those above described, the Calvinistic Methodists may be enumerated. They prevail in Wales, numbering, according to the most recent information, 536 places of worship, 122 stated, 293 occasional preachers, besides 1207 elders. They are of sufficient importance to have a theological institution for the due training of their young men for the office of the ministry.

"If, from the British isles, we pass to HOLLAND, the asylum of the suffering in days of persecution, we behold an Established Presbyterian Church, with 1450 ministers, and a Presbyterian population of 1,500,000. Of these, 500,000 are communicants. The places of worship are multiplied according to the increase of the population. While there is a growth in numbers, what is far better, there is a growth in evangelical piety. The hatred of Popery, and the missionary spirit which have appeared in fresh vigour of late years, indicate favourable progress.

"FRANCE could once boast of a Presbyterian Church of 2000 congregations. It is well known to what protracted and merciless persecution she was subjected,—a persecution which slew the servants of God by tens of thousands, and drove more than a million to foreign shores,—in not a few cases, to plant Presbyterian Churches in the American wilderness. Never was Church more fearfully oppressed. This Church of many martyrs still survives, having 400 congregations belonging to the Reformed as distinguished from the Lutherans, who have about 200—together, the charge of nearly 2,000,000 of professed Protestants. There is a rapid and extensive revival, in numbers and spirit, conspicuous throughout France.

"IN SWITZERLAND the Established Church is also Presbyterian. The population of the country amounts to above 2,000,000, and the great mass of the people belong to the national Church. Its ministers are estimated at 800 to 1000. It is well known that a remarkable revival of true religion has appeared of recent years in many of the Protestant cantons. Along with this has risen a growing attachment to the ancient constitution and discipline of the Church. "The History of the Reformation," by D'Aubigné, a work which seems destined to give an impulse to the cause of true religion, not only in Switzerland, but throughout the world, is the work of a Presbyterian minister in Geneva.

"The remains of the long persecuted WALDENSES, like their fathers, are Presbyterians. They have 13 pastors among 22,000 people, and are rising in their religious character and zeal. Nay, a Protestant and Presbyterian Church, including of Reformed and Lutheran, 1900 ministers, is to be found in HUNGARY among a population of nearly 2,000,000. Here, as in most Prelatic Churches, there is a loud call for the Spirit of revival,—but there is the organization of Presbyterianism and faint symptoms of life.

"IN GERMANY it is difficult to ascertain the proportion of the Protestant population which may be accounted Reformed, as distinguished from Lutheran; but both Churches may fairly be reckoned in this enumeration as Presbyterian, inasmuch as the Lutherans do not hold the doctrine of "apostolic Episcopal succession," and have Superintendents only from human expediency. The great Reformer, whose name they bear, maintained from Scripture that presbyter and bishop are identical, and that all pastors

are equal in office. This is the grand point of distinction between Presbyterian and Episcopacy. The body too, which, according to recent arrangements, manages the affairs of the Evangelical Church of Prussia (the most important of the German Protestants), is an ecclesiastical Synod or General Assembly. The revival of evangelical religion in this country, of late years, has been conspicuous. One-third of the ministry in Berlin, the Prussian capital, is evangelical; and there are few of the many Protestant universities of Germany, where several of the professors are not men of the same sentiment and character.

“With regard to the northern kingdoms of NORWAY, DENMARK AND SWEDEN, though not claiming any unbroken prelatie succession, on the contrary, holding only Presbyterian ordination, they may perhaps be reckoned as, *de facto*, Episcopalian in ecclesiastical constitution. They are governed by bishops and archbishops. Though among them, too, there is progress, it is slight; the reign of cold formalism—where there is not heresy—it is understood, is widespread and desolating.

“Crossing to the UNITED STATES OF AMERICA, we find Presbyterianism in great strength. The States were originally peopled to a large extent by emigrants from England, Scotland, Ireland, Holland, France, and Germany. The greatest number were Presbyterian. Twenty thousand Presbyterian Puritans emigrated from England alone in a few years. We need not wonder, therefore, to learn that the different religious bodies which may be classed under the head of Presbyterian, form, according to the most recent statistics, 5344 ministers to 7146 churches. These constitute a large proportion of the whole ministry and congregations of the United States. As a proof of progress, it may be mentioned that in 1789, when the General Assembly of the Presbyterian Church was *first* regularly organized (having subsisted under the form of a synod before), there were only 177 ministers among 419 congregations. In 1839, being 50 years, the year of jubilee, there were in the same body 2225 ministers, and 2807 congregations; in other words, in 50 years it had multiplied by *eleven times*.

“The Methodists and Moravians, constituting honoured and useful Churches, both in Europe and in the New World, do not seem to admit of being precisely classed under any of the great divisions of ecclesiastical government. Some points they hold in common with Presbyterians, others with the opponents of Presbytery; but it is well known that both disallow the exclusive claims of Episcopacy, and boast only of Presbyterian ordination.

“From the rapid sketch which has been given, it is obvious that Presbyterians are not—as some are apt to imagine—a small isolated party; that, on the contrary, they are great in numbers, and in the general intelligence, morality, and religion of the countries which they occupy. They are vastly more numerous than Episcopalian Protestants, or the Congregationalists of the Old and New Worlds combined. Moreover, it appears, that they are not withering into decay before the formidable pretensions of modern Episcopacy to an exclusive apostolic origin; but are growing rapidly, perhaps more rapidly than many, in numbers, and, with the revival of evangelical zeal and liberality, are growing also in warm attachment to the principles, constitution, and forms of the Presbyterian Church. There is, then, this special fact for Presbyterians, that if they are in error, they are in error with more than half of Protestant Christendom, and with nations of highest reputation in the world. This should save them from the contempt with which they are often spoken of by parties who, comparatively speaking, can boast of a mere handful, and these without any superiority in mind, morals,

or religion to their neighbours. We may safely say that there is no chance of Presbyterians or their principles dying out.

"The above numbers, and any others which may yet be adduced, are given on the authority of the most recent and accredited documents to which I have had access—generally those of the religious bodies themselves. I am persuaded that any inaccuracy is immaterial. On such questions a close approximation to the truth is all that can be looked for."

V.—PROCEEDINGS OF THE ADHERENTS OF THE FREE PRESBYTERIAN CHURCH IN CALCUTTA.

A General Meeting of the Adherents of the Free Church of Scotland in Calcutta, was held in the Hall of the Parental Academic Institution (the usual meeting place of the congregation) on the evening of Thursday, the 2nd instant. The Rev. Dr. Duff was called to preside. The Rev. J. Macdonald offered up prayer for the Divine blessing. The chairman, after an address, explanatory of the purpose of the meeting, requested the Secretaries of the Provisional Committee to present their Report of proceedings, for the months past since September last, to the general Committee of Adherents now present.

J. C. Stewart, Esq. then read to the Meeting the following Report:—

THE REPORT.

The Provisional Sub-Committee nominated on the 24th August last, by the general body of Adherents to the Free Church of Scotland in this City, have been unremittingly engaged since that time in the work appointed them, and now desire to give some account of their stewardship.

The first pressing need was the provision of a place of temporary worship. The result of the endeavours and enquiries instituted with this view being already practically known to the Congregation, it is unnecessary to detail the course of alternate hopes and disappointments, which at length terminated in the present comfortable arrangement. Your Committee would beg, however, to record here their sense of obligation already conveyed to the managers of the Parental Academic Institution, for the truly kind and disinterested manner in which accommodation has been afforded by them to our Congregation, for so many Sabbaths past; and which, through their kindness, we still hope to enjoy, until by the good hand of our God upon us, we may be enabled to meet together for His worship in a more appropriate and permanent temple.

The ultimate and more onerous business of the Sub-Committee was in relation to these three points, viz. The obtaining of a suitable site: the choice of a proper plan for a Church; and the collection of funds.

On the success of this last endeavour, each of the former objects evidently depended. Nothing could be undertaken with confidence, pecuniarily, without some knowledge of the probable extent of our means.

The endeavours made in this all-important matter, have been responded to with a liberality which, considering the actual circumstances and peculiar difficulties attending such an appeal, cannot but be regarded as ground of most fervent thankfulness to God. It would have, indeed, been gratifying in the extreme, had the cause been recognized more generally in this field, as

that of most Catholic principle, of most essential Christian truth and freedom. The funds actually collected to the present time, amount altogether to Rs. 21,092-7, and there is a periodical subscription fund also running on, amounting to little short of Rs. 200 monthly. The outlays have been chiefly for the purchase of ground, and the expenses of fitting and keeping up the present place of meeting.

In fixing on a site, many considerations had to be taken into account. The Committee may literally say, that there was not a locality in all Calcutta offering any reasonable hope of proving suitable, which was not visited personally by one or more of their number, and all needful particulars regarding it fully enquired into. But the immense price asked for ground in the best localities; inconvenience of access, aspect or neighbourhood, in some cases; the imperfection of legal title in others—and such like obstacles at length shut up the Committee to the purchase of one particular piece of ground—a spot immediately to the north of the Madrissa or Mahomedan College in Wellesley Square. This site, if not *all* that could be desired, was found to combine more advantages with fewer disadvantages than any other. Its extent is ample for both a Church and School-house, should that building also be ever contemplated by our Congregation; it is nearly two biggahs. Its cost is Rs. 8.150. Its title is unimpeachable, the aspect is open, and the situation central.

In determining on the plan of a Church, the Committee deemed it right at once to invite general competition, and addressed Circulars accordingly to all the professional Builders in Calcutta, most of whom favored them with plans in return, and all of much merit. To the consideration of these the Committee gave their most careful and impartial attention. The plan, however, which they at length and unanimously have selected as the most suitable in many respects, is one for which they are indebted to Captain Goodwyn, of the Engineers, and of which a lithographed sketch, now preparing, may supersede any detailed description here. This plan the Committee beg to recommend in the strongest manner, to general approval. The high standing of the Engineer Officer who has made this handsome tender of his services, gives an assurance of their value, which claims at once every confidence. And the offer of service is as complete as it is generous; for Capt. Goodwyn promises to superintend the execution of the work.

The estimate for this building is 30,000 Rs. Towards the collection of this sum, there is already in the Treasurer's hands, free for this appropriation, a balance of Rs. 10,200-7; and on the liberal efforts of the friends of this good cause, the furtherance of the work now, under God's blessing, entirely depends. That these efforts will not be wanting, the Committee are very confident. The circumstances by which we have been thus far led, the measure of success and the many encouragements already experienced, will doubtless prompt, on this one last occasion, a corresponding *practical* expression of the gratitude which, as a Christian body, we must deeply feel to God, for the great goodness which He has caused to pass before us.

After this Report had been read, the following resolutions, in connexion with it, were consecutively proposed and adopted by the friends present.

RESOLUTIONS.

I.—It was moved by J. A. F. Hawkins, Esq. seconded by J. Buchanan, Esq., and unanimously agreed,

That the Report now read, be received and approved, as a clear and satisfactory statement of the proceedings of the Committee, during the past months, and that its suggestions as to the future, be cordially adopted.

II.—It was moved by the Rev. D. Ewart, seconded by W. Nichol, Esq. and unanimously agreed,

That the Body of Adherents now present, desire to record their thankfulness to their LORD and HEAD, for the remarkable degree of blessing, which, in the midst of many difficulties, He has been pleased most graciously to bestow upon His servants of the FREE CHURCH, both at home and in this foreign land; and also to record their purpose of perseverance in this holy struggle, under His continued blessing, even to the end.

III.—It was moved by J. C. Stewart, Esq. seconded by Dr. S. Nicholson, and unanimously agreed,

That this meeting, having already in their adoption of the Committee's Report, adopted also the very desirable BUILDING PLAN, selected by the Committee and recommended in that Report, do now pledge themselves to exertion for carrying it into execution—especially by the formation of an Extra Fund, to consist of new *monthly* subscriptions, or larger Donations payable in *two* years, and of which so good a beginning has already been made*—to be entitled "EXTRA BUILDING FUND."

IV.—It was moved by the Rev. T. Smith, seconded by W. G. Rose, Esq. and unanimously resolved,

That the present COMMITTEE be continued, with power to add to their number, as they shall see fit; and that they be encouraged vigorously to proceed with their work, in the assurance that they possess the full confidence of their constituent Brethren, and with the humble trust, that the LORD is with them.

This meeting was of a peculiarly harmonious, cheerful, serious, and effective character. The addresses were interspersed with a more than usual measure of Scriptural reference and spiritual appeal. The little assembly was instructed, edified, and confirmed; and, we trust, that further fruits of the meeting will be seen in the increased efforts that shall be made for the erection of a suitable edifice for the worship of God—an edifice that shall, at the same time, worthily embody the generous liberality of those who have professed themselves willing to make every sacrifice for Christ's sake.

The plan selected by the Building Committee is certainly a very beautiful one; and the general body of Adherents have done well in adopting it; for we have heard but one opinion of it, wherever seen, and especially by those best able to judge in such matters. Even some of the more rigid abstract economists have relaxed at the sight of the drawing; and we have no doubt, that when the lithographs of it have begun to go out, subscriptions towards it will begin to come in, even from those who have "given before." We hope to forward a copy of it with this number to our readers.

The body of Adherents will remember, that (in the words of Resolution 3rd) they have pledged themselves to do what they can for carrying out this most necessary and good work: let not their pledge be forgotten; for, it was given in the sight of God, and for the House of God; and let them simply do what they really *can* (what can be easier than *that*?) and the work will be certainly accomplished. It is

* This refers to the fact, that within a week before, a few friends in the Congregation, had subscribed to this new additional fund, about Rs. 10,000. payable in two years

astonishing how difficulties disappear before a resolute and self-denied body—and how difficulties multiply in number, and increase in intensity, before the selfish, doubtful and the covetous: These always see “a lion in the way.” To facilitate action and effort, let the following hints be considered:—

1. The sum needed is (in round numbers) 30,000 rupees—in order to erect a beautiful, yet chaste and commodious Church. It may be more than this sum.

2. To meet this, there remains a balance of about 11,000 rupees from the building fund (after paying for the site &c.)—leaving 19,000 rupees to be provided for, by an “EXTRA BUILDING FUND.”

3. A few members of the congregation, among themselves, within a few days, have added to this, the sum of 10,000 rupees—thus raising the fund from 11,000 to 21,000 rupees.

4. There remains therefore a sum of 9000 rupees now to be subscribed, from other sources, in order to complete the least sum that is needed—that is, 30,000 rupees.

5. This divided on *two* years, is only 4500 rupees each year—or Rs. 375 per month—which is not a sum to stagger those that have been so blessed and prospered already.

6. Subscriptions from friends and adherents, such as those formerly given, and payable (if more convenient) over the space of *two* years, would soon meet this—and leave a surplus to provide for necessary contingencies and those various *extras*, which must always be met at the conclusion of such a work.

We trust the many Christian friends throughout India, who have already so kindly and readily helped us, will not yet forget us, but send us some little token of their continued sympathy and regard;—and may that blessed Lord, who has so generously and largely helped his servants in their exigency, and who has drawn towards them the affections of so many even unknown brethren, be glorified in the execution of this plan, the erecting of another house for His worship and service!

VI—THE KNELL OF SPIRITUAL FREEDOM IN THE ESTABLISHMENT.

But one year ago, the Established Church of Scotland was gathered together in her General Assembly, to contend for the Spiritual Supremacy of her Lord. Many had prepared themselves for fierce debate, and were eager and keen for the contest: but a solemn voice was heard saying, “Let us depart hence;” and her best and holiest left her courts, never to return. In a moment, a *party* had become the Established Church: and not so much as one solitary witness was left behind to indicate that certain great principles had ever been struggled for within her pale. Even those who would have fought boldly with living opponents, were appalled by that unnatural solitude, that boding

silence : there were sorrow and fear in their triumph, and many inward misgivings, that would not be stilled, whispering, 'Ichabod ! The glory has departed !'

Yet, in justice to not a few estimable men who remained behind, it ought not to be forgotten, that on the main point in theory at least, both parties professed to be at one. Both acknowledged that, in things *purely* spiritual, the Church was independent of the State, allowing no other authority than her Lord's. Both, in matters merely civil, yielded willing obedience to the Law of the Land. Both admitted, that there were certain questions of a mixed nature in regard to which it was by no means easy to shew where the right of judgment lay ; and it has been confidently asserted, that on this debateable ground, the battle was fought. A mis-statement so plausible was eagerly caught at, and for a time served the purposes of party ; it deceived some, and helped to deceive others ; but it could not deceive always.

It was no question of a shield with a white side, and a black, it was no mere case of casuistry, which led to the disruption in the Church of Scotland.

Before the Protesting party left the Establishment, it had been declared, not from the pulpit or the platform, but from the bench of the Court of Session, that "*there was absolutely not one proceeding, however exclusively ecclesiastical in its own character it used to be considered, in which the Civil Court was not asked to interfere ;*" while at the same time another of the Judges indignantly demanded ; 'What shred of spiritual independence was left in the Courts of the Established Church of Scotland ?' Who indeed could be so shameless, or so blind, as to deny the strength or the clearness of that principle, which led four hundred Ministers to leave the Establishment in which they had been nurtured, the homes in which they had dwelt, the churches in which they had worshipped God ; which in one year covered the face of Scotland with new congregations, and new churches ; which drew over to it half her population, and filled their hearts with a largeness of bounty unexampled in the history of the world ? None such were found. The great principle of the headship of Christ and the consequent spiritual independence of *his* Church was still in theory acknowledged, even by the residuary clergy. Something was said of the Civil Courts being goaded into an over-stretch of their authority in a time of excitement : something was hoped from Lord Aberdeen's bill : the case was not yet thought to be desperate ; and the pulpits of the establishment continued to be filled.

But whatever plausible excuses may have been put forward, by men who with the experience of the last two years before them, still professed to hope for spiritual independence in the State Church, *now* at least the important declaration of Sir Robert Peel has brought the whole matter down to the level of the meanest capacity.

In the late great Irish debate, this eminent statesman while pleading the cause of a Church Establishment, made the following remarkable statements ;

"But what do the Roman Catholics say? they tell you, if we take your endowments, we will not submit to your power: we will not be subjected to your restraints; we will refuse to concede to you any control; and the appointment to our highest offices shall be vested in a spiritual, and not in a civil functionary. What equality can there be in giving the endowments of the Church, *which is now under our control*, to a form of religious faith which refuses to submit to our regulations?—In Scotland, within the last two years, you have found a party in the Established Church claiming exemption from civil control, demanding to be subjected to spiritual authority only, and requiring that the boundaries between spiritual and civil power should be defined. You have *not* conceded these demands.—What would you do with your own, the Protestant Episcopal Church, supposing she were to ask for the same immunities and exemptions now demanded on behalf of the Roman Catholic Church in Ireland? Would you grant her SUPREME AUTHORITY IN SPIRITUAL MATTERS? I AM SURE YOU WOULD NOT: and I ask, therefore, what right has a Church which refuses to submit to your control, to claim for itself the transfer of those privileges, which now belong to a Church *which submits itself to you?*"

After this fashion the head of Her Majesty's Government defends the established church! From the beginning of his speech to the end, there is not a word of religion or principle,—nothing high-minded, or right-hearted,—nothing indeed, but hollow miserable expediency. He would establish the Protestant Church, not because it is the church of the living God, pregnant with the destinies of humanity; not as the duty and the glory of a Christian nation; not even on the lower ground, of its tendency to make men wise, happy and contented, and to call down the blessing of the Most High,—but chiefly, if not altogether, because the present established church consents to receive her highest office-bearers from the Ministry of the day, and to acknowledge in all things the supremacy of the state! The turning point between Protestantism and Romanism in his eyes seems to be the loss or gain of a few votes in the House of Lords; and the whole matter a mere question of political partisanship.

It may be urged that these are but the declarations of an individual, himself the very Coryphæus of expediency. Alas! that that individual should be the Head of the Government; alas! that these declarations should have been received by the assembled legislature with unanimous shouts of applause! O "Freedom is a noble thing!" but in the Church of Christ it is more than noble: and Free Churchmen must joyfully thank God that *their* cheeks need not burn with shame, that it is *not their* church which is thus spoken of!

What thinking man in the establishment, after weighing these words, can rationally pretend to believe, that he still acknowledges the Headship of Christ, and the spiritual independence of the Church? The Premier declares to the Legislature that the established church is tolerated on the express condition *that the state should be supreme in spiritual matters*; and not one voice is raised in dissent or denial. There is now no room for doubt; there is no dark place for shelter. Again there is a solemn judging of Christ by the powers of this world; and men must either say, with the Jews of old, "We have no king but Cæsar;" or else they must cast in their lot with their despised

brethren, and count the reproach of Christ better than all the riches of Egypt. May God enlighten their hearts ! for it is the eleventh hour.

W. S. M.

VII.—MY BROTHER CONVERTED AND THE SINNER BELIEVING.

READER ! Ponder well what follows :—are You converted ? (By S. I. Prime.)

Toward the close of a summer Sabbath my younger brother came into my room, and with every expression of confidence and love, the tear trembling in his eye, said, " I want you to pray for me." It was a moment of surpassing interest, and emotions never to expressed or forgotten were awakened during the scene that followed.

The youth now begging an interest in my prayers had never been distinguished for his wickedness ; on the contrary, his past life had been marked by strict morality, and the observance of many external duties of religion had adorned his character. His countenance, his tears, his words discovered that he was in deep distress, and I desired him to sit down for a moment, and tell me the nature of his anxiety, to open his heart freely, and I would then comply with his request.

" Last evening," said he, " I was in the prayer-meeting, and when you closed your remarks with these words, ' Choose ye *this day* whom you will serve,' I resolved to seek the Saviour *now*, and never give it up till I found him. When I arose this morning, I was not conscious of any unusual anxiety ; but through the day I have been troubled ; the preaching seemed to reach my case ; and since I have been at home this afternoon, I have been deeply distressed, and now I feel that I am a sinner, a very great sinner, sinking into hell, and I want you to pray for me."

We kneeled, and I prayed for him while he wept in bitterness by my side. I then said to him, " What is the immediate cause of your present distress ; have you a dread of God's wrath which you so richly deserve on account of your past neglect of him, and the present enmity of your heart to all that is holy ?"

He replied, " I have been during the day particularly anxious lest I should sink into hell. It seemed to be opened before me, and every step I took was bringing me nearer to its brink. But that idea does not now distress me so much as a sense of my sins—they are so many and so great that I know not what to do or where to look. What shall I do to be saved from my sins ?"

" There are reasons," I said, " why you ought to feel deeply the greatness of your guilt. You have lived in the midst of Gospel privileges ; you have had religious instruction from your childhood upward ; you have heard the offers of salvation a thousand times ; and have slighted these privileges, forgotten these instructions, rejected these offers of life, and you do well to weep when these sins are set in order before you."

" I know it, I know it," said he, " I deserve to be made miserable, I have been such a sinner against God."

" But do you feel that you deserve to be eternally miserable ; that God would be just in shutting you out of heaven and shutting you up in hell ?"

"Oh, yes, I cannot suffer more than I deserve to suffer, if I sink under the everlasting wrath of God. And yet it is not *hell*, so much as *sin*, that now fills me with distress. I would suffer any thing, every thing, to be delivered from this dreadful load of sin."

I then spoke to him of the divine character, and told him that he might contemplate the contrast between the holiness of God and the pollution of the sinner's heart. "Think of that infinite purity that cannot look upon sin; of that justice that has sworn to punish it; that spared not the rebel angels, and that will not spare you; think of the integrity of God, that can make no compromise with sin, nor relax a particle from the severity with which he must punish the finally impenitent."

To all this and more that I urged, he answered, "I feel all that; I see that all the attributes of God are against me, conspiring to punish me; it is all right; I deserve it; I must perish; Oh, is there no way to escape?"

"God is just, but God is merciful too. He has prolonged your life, given you space to repent, and is now ready to deliver you from hell and fit you for heaven."

"No, no," said he, "I have sinned too much. I must perish in my sins." And sinking under this despairing thought, he gave utterance to his grief in sobs and tears.

It was an awful moment. He seemed ready to perish. I feared he would perish. Again and again I prayed, that in the hour of his extremity he might find mercy. He tried to pray, and out of the depths of his distress, cried unto God. But his cry seemed to be unheard. He did not believe. I then said to him:

"My dear brother, I have been striving to set before you those sins which now fill your soul with so much distress, and I doubt not the Holy Spirit has opened your eyes to see your guilt and just desert of punishment. But you must not despair. Have you forgotten that the Blessed Saviour, who came into the world and died for the chief of sinners, now waits to be gracious even to you. If you still doubt the willingness of God to have mercy on sinners, come with me to the cross on Calvary. Why does the Son of God there hang, and bleed, and die? If he died to save the sinner, is he not willing to do that for which he died? Here is the crowning evidence that God can save and longs to save those who deserve to perish. And then listen to the invitations and promises of the Gospel! how many! how precious! how strong! They breathe the sweetness of dying love. 'They come from the heart that bled on the cross; and how can you refuse to believe?' Come unto me, all ye that labor and are heavy laden, and I will give you rest.' 'If any man thirst, let him come unto me and drink.' 'Whoso cometh unto me I will in no wise cast out.' The Gospel is full of such promises; they are made to sinners; they are made to you, were you the only sinner on earth the promises of Christ could not be more clearly addressed to you than they now are. And can you doubt; will you despair? You see the plan of salvation revealed for just such sinners as you are, and now will you not, under the power of the Holy Spirit that has awakened you to a sense of your condition, commit your immortal interests to Him who gave himself for you." The solemnity of eternity seemed to rest on his soul, as he poured out his heart in prayer and yielded himself into the hands of him who is mighty to save. From that blessed hour my brother has found the Saviour precious to his soul.

In this record there are a few points on which I would fasten the readers' attention.

There was a *determination* to seek the Lord Jesus Christ. He came to this determination calmly, deliberately and with fixedness of purpose

This is the first step in the path that leads the sinner back to God. Will you *now*, relying on the grace of God, without which your resolution will be vain, resolve to make the salvation of your soul the first great object of pursuit, and with singleness of purpose seek the Lord.

He *saw his danger*. He hung by the thread of life over the burning lake, and liable every moment to fall into the bottomless gulf; There you are suspended, Oh impenitent reader! an instant hence the brittle thread may break, and then where are you?

He *felt his guilt*. And the more clearly he saw how long his heart had been at enmity with God; the deeper became the sense of his just desert of punishment. He knew that it would be right for God to cut him off in his sins and cast him forever from his presence.

He believed that the Lord Jesus Christ was just *the Saviour he needed*. With a heart broken for sin, he found that trusting implicitly in the promises of Christ, there was peace for his soul. Here all his anguish was allayed; joy broke in upon his despairing mind, and the sweet assurance came that his sins were forgiven.

These are simple steps, but they lead to heaven. "Repent and believe on the Lord Jesus Christ, and thou shalt be saved." You may be a desperate, abandoned profligate; and outcast, forsaken and forgotten of men; a child of infamy and crime, lost to yourself and friends, and *lost to hope*; but "it is faithful saying, and worthy of all acception, that Christ Jesus came into the world to save sinners"—the sinners—to save you!

Like him whose story is here told, you may not have stained your character by crime, or wandered far into the paths of the wicked; still you have an evil heart of unbelief to depart from the living God; you never loved the Lord with all your soul; nay, you have hardened your heart against him and refused to yield yourself into his hands. But the Saviour waits to be gracious. He died for you; will you not live for him? He calls you by his word and by his Spirit; he pleads with you by his dying love, to *repent, BELIEVE, and LIVE—S. I. Prime.*

THE
FREE CHURCHMAN.

VOL. II.]

FRIDAY, MAY 31, 1844.

[No. 10.

I.—CLAIMS OF THE FREE CHURCH OF SCOTLAND :—

BY THE REV. DR. SMYTH, OF CHARLESTON, AMERICA.

"Then shall the KING answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it UNTO ME!"

THE FIRST YEAR OF THE FREE CHURCH HISTORY has passed away, and the second has already begun : may it be still more to the honour of our Lord and Saviour, than even that which is gone ! By nothing has this short history been more distinguished ; than by the almost universal Christian *sympathy*, with which the Free Church has been welcomed ; so that, if the suffering of the whole body with one member, be any evidence of that member's vitality and corporate union with the rest, then may the afflicted Free Church lay claim to such consolatory and honourable proof of its christian catholic churchship. Many specimens of this truth have already been laid before our readers ; but we have now one more, and that of an effective kind, to lay before them—in "THE CLAIMS OF THE FREE CHURCH OF SCOTLAND, ON THE SYMPATHY AND ASSISTANCE OF AMERICAN CHRISTIANS, —By the Rev. THOMAS SMYTH, D. D., *Minister of the Presbyterian Church, Charleston, South Carolina.*" This discourse was preached at the request, and in the presence, of representatives of *seven different Churches*, or distinct denominations of Christians ;—and afterwards a unanimous demand was made for its publication, with which the able and esteemed author complied, much to the benefit of the Free Church cause, and to the confirmation of those who feel that "out of the mouth of two or three witnesses shall any truth be established." The address is accompanied by prefatory and appended documents, which our limits will not permit us to give ;—one short extract (from the author's preface) we transfer, as expressing what it is our con-

viction is true, and what it is our desire to see speedily and thoroughly realised :—

“The foundation of the Free Church of Scotland, and its utter renunciation of all the bigoted and exclusive views which prevented free intercourse and communion among all true-hearted christians of every name, we regard as the first link in that golden chain, which is to bind together in one body all who love the LORD JESUS CHRIST in sincerity and truth, “till we all come, in the unity of the faith and of the knowledge of the SON OF GOD, unto a perfect man, unto the measure of the stature of the fulness of CHRIST!”

Oh, when shall this universally be ?

CLAIMS OF THE FREE CHURCH OF SCOTLAND.

“Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.”—2 COR. viii. 1—4.

The substance of this passage of Scripture is this :—The Churches planted by the Apostles in Macedonia, at Philippi, Thessalonica, Berea, and other places, had been led, by the influence of God's grace, to raise a most liberal and generous contribution for the poor saints in Judea, who had been called to suffer bitter persecution. This generosity on the part of these Churches was the greater, because they were themselves the victims of persecution, and in circumstances of poverty. But so great was their love to Christ and to their Christian brethren, that, indigent as they were, they had done wonders for the relief of their yet poorer brethren. Not only were they willing to assist them when urgently solicited; they were willing of themselves, without any solicitation, to render them the most generous assistance, giving not only according to their ability, but even beyond what, on any usual principles of calculation, could have been regarded as within their power. Nay, further, having prepared their contribution they entreated the apostles, with much importunity, that they would receive the gift and convey it to their needy and suffering brethren. Such is Christianity and the working of Christian principle, upon the otherwise cold and selfish heart of man. Behold here a picture of primitive piety,—a living exemplification of the spirit and power of the gospel. The Church of God was then found to be what it is represented in Scripture—one body. Unity and sympathy were characteristic of all its parts. If one member of the body suffered, the others sympathized with it; if one prospered, all rejoiced. Christians lived, and prayed, and laboured,—not for their own local interests, but for the advancement of the common cause, and were, therefore, ready to communicate, and willing to distribute, in order to relieve the necessities of the saints.

We are thus taught that it is no new thing for the Christians of one land to make an appeal to Christians of other lands, and to receive their willing assistance in a season of pressing necessity. Such sympathy is as old as Christianity itself, and one of those blessed fruits which grow upon this tree of life. The apostle, therefore, under the guidance of inspiration, has recorded this exercise of charity for our example, commended it to our imitation, and made it a constant memento and guide in all periods of the Church. What was true in principle of the Church then, is true now,—and what was duty then, is duty now. Christ having purchased eternal redemption for mankind, has built his Church upon this common foundation. He has thus taught us, that as mankind are one family in Christ, so is his Church the great

representative of our ransomed race, and entrusted, for the general benefit of all, with the manifold blessings of salvation. And that Church or people, therefore, that settles down upon the basis of a selfish or sectional charity, or monopolizes to itself the gifts and graces of the Spirit and the privileges of the Church, is not a witness for the truth as it is in Jesus, but is a witness for schism, disunion, bigotry and uncharitableness, which are all contrary to the will of God, to the prayer of Christ, to the spirit and requirements of the gospel, and to that one great atonement on which Christ founded his Church and kingdom. Therefore, my beloved brethren, whom I now address, as ye would abound in every thing,—in faith, and utterance, and knowledge, and in all diligence, and in love to Christ, see that ye abound also in this grace of Christian liberality.

And most assuredly since the day in which the apostle commended to his Macedonian friends the claims of their brethren in Judea, a more worthy opportunity has not been afforded for the exercise of this grace of liberality, than in the appeal now made to the Christians of America on behalf of the Free Protestant Church of Scotland, and which it is my privilege to bring before you.

You are all aware that in May last, a very large body of ministers and elders separated from the Established Church of Scotland,* gave up their churches, benefices, salaries, and preferments, and depending altogether upon the blessing of God, the assistance of the people who might adhere to them, and, in their present emergency, upon the liberality of Christians in other lands, have constituted themselves into the Free Protestant Church of Scotland. Up to July last, the number of ministers who have thus separated was at follows:—

The number who signed the Act of Separation in May,	368
The number who signed the Supplementary Deed,	25
Additional adherents before the Assembly arose,	48
Additional adherents since the rising of the Assembly,	10

Total number of ministers,	469
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A memorial was also presented to the Assembly of the Free Church from nearly 200 probationers, that is, young ministers who had not yet been settled over any church, expressing their entire concurrence in those high and holy principles, in vindication of which their fathers had deemed it their solemn duty to renounce connection with the Established Church of the land. It was further stated to the Assembly, that 93 of the theological students at the Edinburgh Hall, a majority of those at St. Andrews, four-fifths of those in Glasgow and a majority of those in Aberdeen, had declared themselves in favour of the Protestant Church, and that a similar spirit was manifesting itself in the lower classes of students at these several universities.† Nor have these ministers and students gone out alone. They have been accompanied, if not rather preceded, by a proportionable number of the ruling elders, and by about 1,000,000 of the people of Scotland.‡ Nay,

* It will be borne in mind, that Scotland and England having been separate kingdoms at the time of the Reformation, a difference of circumstances in the two countries led to a difference of views on the subject of religion, and at last to different establishments; so that when these kingdoms were united in 1707, they agreed that Episcopacy should continue to be the established religion in England; while Presbyterianism should be the only established religion in Scotland, and the Presbyterian Church enjoy in Scotland all the rights and privileges for which she had ever contended.

† Proceedings of the General Assembly of the Free Church of Scotland. Edinburgh, 1843, p. 247 and pp. 32, 33. To this work we are mainly indebted.

‡ An Irish minister, who has lately spent some weeks in Scotland, says (we quote from the 'Banner of Ulster') :—

many, many even of the teachers of schools, and these among the ablest in Scotland, have devoted themselves to the same glorious cause, and are prepared to make the same sacrifices made by the clergy, and the young candidates for ministerial office. It was on the 18th of May last this greatest of modern events took place, and the cheers that broke from the dense throng that crowded St Andrew's Church, and from the vast multitudes that waited for their retiring brethren at the door of the Assembly, and who crowded every accessible place,—the streets, windows, staircases, housetops, along their route to the Hall at Tanfield, Canonmills, which had been prepared for their reception, and the more than 3000 persons that awaited them in the Hall,—assured them, that “as it was the nation's battle they had fought, so the nation's heart was with them.” The thousands that were seen for two days previous pouring into the city of Edinburgh, where the Assembly was to meet; the enthusiasm of these uncouth multitudes; their shouts, their tears, their strong crying and prayers, their loud-bursting acclamations, by which they gave vent to the deep emotions of their souls—all proclaimed that an event was taking place of wide-spread and universal interest. Like an electric shock did the tidings of that day's proceedings spread through the length and breadth of the land, enkindling a flame of devotion in every heart, that will long continue to burn. Never, perhaps has an event so engrossed the universal mind and heart of Scotland. It has become a national question, the theme of universal discussion, the watchword of parties, the topic of family and social converse, and the high theme of sacred discourse. Nor has this interest been confined to Scotland. It has diffused itself through England, Ireland, the Continent, Europe, America, and the whole civilized globe. It has been published in all languages, so that there is no speech where its voice is not heard. It has penetrated the walls of palaces; aroused the attention of potentates; stirred the hearts of legislators; alarmed the deathlike silence of inquisitorial conclaves; given faith even to infidels; and cast a mountain into the waters of human society, whose surging billows will never cease to roll, until the angel, having the last trump, shall plant his footsteps on the sea, and proclaim that time shall be no longer. The issues of this event shall spread to every land, and bless the nations of the earth.

“Before concluding this article, and this part of my subject, I wish to say a very few words about the *Free Church people* generally. I intend only to make a few observations about the great body of the people—the laity—in connection with the Free Church in this place. I may say, speaking of them as a body, that they are worthy of their ministers. They comprise all the true worth of the nation. There has been throughout Scotland a regular sifting, and winnowing of the several congregations; and from all I saw and heard during my six weeks' stay in Scotland, and from all that I knew of the people previously, having been in all the cities, and in the most of the large towns and counties of Scotland, I have no hesitation in saying, that, with very few exceptions, *all the truly religious people of Scotland are to be found in the Free Church.*”

“I cannot conclude this letter better, than by quoting the words of Sir George Sinclair, who was a bitter enemy of the Non-Resurrectionists previous to the disruption, and is no great friend to them now; but truth has extorted from him the following testimony to the character of the adherents of the Free Church. In speaking of his own parish, he says,—‘I cannot contemplate without some great heaviness and continual sorrow at heart, the deserted seat in which the grey-headed elders were wont to meet, and the empty benches so recently occupied by matrons and patriarchs, lowly (it may be) in station, but pre-eminently *adorning the gospel by the pity and consistency of their life and conversation.* The case will be, I believe, *precisely similar in almost every parish throughout the country.* ‘Arise, let us go hence,’ has been the all but universal exclamation, in regard to the Establishment, of thousands of her most devoted adherents, who a few months ago, would not have counted their lives dear unto them, had they been called upon not to be bound merely, but to die, in defence of their rights and liberties.’”

Among these champions for the truth, who now constitute the Free Church, are found the master-minds of Scotland,—its science, literature, and theology.* “A very slight acquaintance,” it has been said, “with the progress of religion, of letters, of science, and of society, itself, in Scotland, for the last fifty years, must convince every one, that the first men of that nation, in every department of knowledge, of effort, and of excellence, have directed this movement. A list of nearly two hundred names, of which the first (after the moderator’s) is Thomas Chalmers, and the last David Brewster, and the rest worthy of such an association, is a thing for a world, rather than a single city,—a century rather than a single hour,—to exhibit. Of that list of names, the larger part are known to Europe; very many, to civilized man; and not a few will live for ever. If any cause was ever ruined by human testimony, that upheld by the moderate party and the English government is undone. If any cause was ever sanctified by human approbation, the name of *The Free Presbyterian Church of Scotland* is already become immortal.” †

Such is that event which has called us together,—such the character of that body whose claims to our sympathy and *temporary* relief I now advocate. Like Israel of old, they have made their exodus from the land of Egypt, and from the hard task-masters who grievously oppressed them. They are now in the wilderness. Houses of worship are to be built for some seven or eight hundred congregations. As many ministers are to be supported. Collegas, Theological seminaries, and libraries are to be founded. All this is to be, in some good measure, effected at once. Hence the demand made upon us. It is not for any permanent support. It is not for anything like a re-establishment of the Church. It is not to supersede the strenuous efforts of the people of Scotland themselves, cast off as they are by the rich, the noble, and the mighty of the land. No, it is to extend to them a helping hand in their present emergencies; it is to assist them in laying the foundation of their glorious superstructure; it is to cheer forward in their herculean effort of self-denying charity by some manifestation of our cordial and heart-felt approbation; it is to extend to them some rills of charity, which, rising up to heaven as an incense of pure offering to God, may be again distilled upon us in the copious showers of heaven’s fertilizing grace.

Give me, therefore, your attention, while I endeavour, in the *first* place, to explain to you the principles upon which the Free Church of Scotland is based, and for which it is contending, and the consequent necessity for its separation from the Establishment. The magnitude of these principles, their direct bearing on the mediatorial crown of our exalted Redeemer, and their intimate connection with the purity of the gospel, the force of its truth, and the saving of lost souls,—this is what covers with such a halo of glory this wonderful event. These principles may be reduced to four:—*First*, The sole right of Christ to reign and legislate in his own house, the Church of God, which he has purchased with his own blood. *Secondly*, The supremacy of his Word as the only rule of ecclesiastical affairs. *Thirdly*, the exclusive jurisdiction of the officers of the Church in the government of its spiritual con-

* “Before dropping the ministers, whose Christian principles are known by the sacrifices they have made, I need scarce say, what almost every body knows, that among them are to be found the talent, the learning, the piety, and zeal, which have, for many years, characterised and distinguished the Church of Scotland. But while they are the best scholars, the best speakers, the best preachers the most zealous and devoted ministers, they are also, in private life, the most accomplished and amiable men.”—*The Banner of Ulster*.

† Dr. Breckinridge’s ‘Spirit of 19th Century,’ p. 425.

cerns ; and, *Fourthly*, The rights and privileges of the Christian people,—their right to be regarded as members of the Christian commonwealth,—their right to participate in the administration of its affairs, through their delegates,—and their right to the choice of their own pastors who should be over them in the Lord:

By the *first* principle, it is taught, that the Lord Jesus Christ is the alone King and Head of his Church ; that the Church must have power from its Divine Head to do all for which it is designed, and so far as government is necessary to accomplish this, an inherent power of self-regulation and direction ; that this power is inalienable, and cannot be surrendered, without dethroning Christ and reducing his kingdom to a state of slavery under the tyrannic despotism of man ; and that within the sacred precincts of Christ's house and kingdom, no civil governor has any right to enter. In short, by this principle, it is maintained that the Church is divine, and not human in its origin ; spiritual and not worldly in its objects, laws, and penalties ; and that it has exclusive reference to the destinies of eternity in all its arrangements. It is, therefore, above reason, above human law, above human interference. It is "not of this world," in its supreme Head, in its immutable laws, in its unchangeable ordinances, and in its glorious issues. The Church is independent of the State, and as far removed from its jurisdiction, as is the State from the jurisdiction of the Church. Both are ordained by God,—the one for man's present welfare and to be administered for man's everlasting happiness, and to be administered by the wisdom of God.

By the *second* principle, the eternal law and everlasting gospel of God are made the foundation of Christ's throne as head over all things to his Church. The Scriptures form the written constitution of the Church, her magna charta, her supreme arbiter and judge, and the only infallible rule of faith, order, and practice. To these alone is the Church amenable in her spiritual, that is, her true character ; by these alone is she to be guided ; and to their voice alone can she render implicit and final subjection. Their will is law : their determination duty ; and their requirement, whether to do or to bear, to act or to suffer, destiny. The supremacy of this law of God we are to maintain against all claimants ; its authority, against all power of man ; its obligation against all the statutes of human legislation ; its perfection, against all the devices of earthly wisdom ; and its prerogatives, at every cost of suffering, imprisonment, poverty, torture, and death. In the language of one of Scotland's poets,—and in equal application to our own country, we would say,

" I thank thee, Father, who hast spread
Before men's eyes this charter of the free,
That all thy book might be read,
And justice, love, and truth, and liberty.
Above all kingly power or kingly law,
May Scotland reverence aye the Bible of the Ha'."

By the *third* principle, we are required to contend, not only for the supremacy of Christ's crown and authority, and for the supremacy of Christ's laws, but also for the supremacy of Christ's appointed officers. All power being His, and he being ever living and present with his Church, they only can exercise authority in his kingdom to whom he has delegated official trusts. Just as surely as Christ is our legislator and judge, and his laws our only charter, can they be interpreted and administered only by his own appointed officers. Just as certainly as we are to uphold the supremacy of his crown and of his law, are we also to main-

tain the supremacy of his own elected agents. The privilege of Christian ministers and officers in the Church, is, therefore, to be maintained as tenaciously, as resolutely, and as dearly, as the privilege of magistrates and legislators in the State. And we are no more to allow the dictation or interference of the civil power in the affairs of the Church, and in the discharge of ecclesiastical functions, than we are to tolerate a priestly dominion over the affairs of the State. Each are to be upheld in their independent sovereignty, the State having absolute control over all persons in their civil relations, and the Church having absolute jurisdiction over all who voluntarily submit themselves to its discipline, in their spiritual relations.

By the *fourth* principle, the inalienable liberties of the Christian people, as Christ's spiritual freemen are asserted and maintained against all spiritual despotism on the one hand, and all civil encroachments on the other. The standing of the Christian people, to the extent already described, is a truth of God, a gift of Christ, a part and parcel of the common law of Christianity. "It is found to be coeval with the introduction of the gospel into Britain; is wrought into the history of the Scottish nation, and the texture of the Scottish Church. It was a legacy from the Apostolic Culdees, and which they bequeathed to us at the cost of many sufferings. It was a stronghold of our mighty reformers, which, neither to sovereign or peer, they ever would surrender, and it even formed a distinguished part of their protest against Antichrist." It was, in fact, with the godly of other days an article of faith, for which they contended earnestly; and that spiritual birthright, for whose glorious freedom they stood fast even unto martyrdom.

Such, then, are the principles for which the Free Church of Scotland is now a witness. They evidently embrace whatever of dignity, privilege, and glory, Christ has conferred upon his Church. They are essential to her existence, perpetuity, and strength. To establish them, Christ, though God, was manifested in the flesh;—to bear witness to them, Christ suffered to the death, and sealed them with his blood.* Having, by his satisfaction to divine justice for the sins of men, purchased for us this kingdom, and having ascended up on high, Christ gave these gifts unto his people, engaging to be with them in their support and defence, even unto the end of the world. These principles are laid down in the Word of God, are as ancient as Christianity, and common to all Churches formed upon the model given to us in the Bible. No Church of Christ, therefore, has any liberty to alter, compromise, or amend them. They are fundamental laws. Without them the Church is enslaved under the yoke of Erastian or priestly tyranny;—with them she is free to serve the Lord alone. The maintenance or prostration of these principles is not, therefore, a Scottish question, but one interesting to all Christians,—“a question of eternal truth.”

Now, in order to carry out and fully to maintain these principles, it was unavoidably necessary for every true-hearted member of the Established Church of Scotland to come out from the midst of her, and to be separate. This necessity was just as imperative as that which actuated their fathers in the days of Knox or in the days of Henderson. In the former period, that is, in her First Reformation, the Church of Scotland contended for these principles against the infallibility of Popes. In the second period, or, as it is well defined, the Second Reformation, she contended for them against the infallibility of kings. And now, in this Third Reformation, the Church of Scotland is seen contending for those same principles against the assumed infalli-

* John xviii. 37, 38; Luke xxiii. 3; John xix. 12, 13, 19.

bility of the judges of the land, aided and abetted by that body of Erastian moderatism within the church itself, which has controlled its movements for a century past. This system of moderatism, says Hetherington, the historian of the Scottish Church, had its origin in the combination which early took place between the indulged ministers and the prelatial incumbents who were introduced into the Church by the comprehension scheme of King William. The perfidious act of 1712, reimposing patronage, gave this party growth, and fostered it into strength. Early in its progress it showed itself favourable to unsoundness of doctrine, and laxity of discipline, and strongly opposed to the rights and privileges of the Christian people. Heresy was more than tolerated; the doctrines of grace and evangelical truth were condemned, legal preaching was encouraged, and a cold and spiritless morality was substituted instead of the warm life of the gospel. Increasing in power, it gave more open and vigorous exercise to its malignant nature, by violating the constitutional principles of the Presbyterian Church, perpetrating intrusive and violent settlements,* repressing the remonstrance of faithful ministers, driving them out of the Church, protecting its own heterodox and immoral adherents, courting patrons and politicians, insulting and deeply grieving the religious part of the community, and causing them, even more in sorrow than in anger, to abandon the beloved National Church of their martyred fathers. Arrived at maturity, it boldly declared its principles to be entirely worldly, and its whole policy to be founded on the maxims of secular society (directly contrary to the distinct declarations of the Lord Jesus Christ and his inspired Apostles.) With difficulty was it restrained from abandoning the subscription of the Confession of Faith (though even worldly policy could perceive the danger of a deed so glaringly unconstitutional.) Advancing towards the stage of rigidity which is symptomatic of decline, it prohibited the missionary enterprise, and thereby declared to the world that it had so little of a Christian spirit as not to feel itself bound to obey the Saviour's farewell injunction. Having refused to aid in propagating the gospel abroad, it next exerted itself in checking the extension of Christian instruction at home, by the obstructions and difficulties with which it opposed the erection of new churches. And by the act of 1799, it declared against Christian communion with other Churches, however sound in their doctrine and faithful in their ministry.

Such did Moderatism prove itself to be, when it reached its full development as a system,—worldly, despotic, unconstitutional, unpresbyterian, unchristian, and spiritually dead,—the utter negation of every thing free, pure, lofty, and hallowed,—if, indeed, it ought not rather to be said that its essence was antipathy to every thing holy, scriptural, and divine.†

Now against the despotism of this party within the Church an unceasing, but ineffectual struggle has been made for more than a century. In 1834 the evangelical party gained an ascendancy in the councils of the Church. It immediately passed an act protecting the people against the intrusion of ministers, called the Veto Act;‡ entered upon the vigo-

* Unscrupulous hirelings were in many cases forced upon an unwilling people at the point of the bayonet and by the aid of an armed force, when not a single individual, or but very few persons, could be found in a parish who would attend their ministry. See Hetherington's or any other History of the Church of Scotland.

† Hetherington's History of the Church of Scotland.

‡ Doubts were entertained by some at the time of the passing of this act, whether it might not be held, that it was beyond the powers of the Church to pass such an act; but the opinions of the legal advisers of the crown, and of the Lord Advocate and Solicitor-

rous prosecution of schemes for the education of the people, for the extension of the Church, for the conversion of the Jews, and for the propagation of Christianity in foreign lands;* repealed the act which prohibited free communion with other Churches, and opened its arms to receive as brethren, all who love the Lord Jesus Christ in sincerity and truth.

An arrest, however, was soon laid upon these movements. The Moderate party, foiled and beaten within the Church, had recourse to the strong arm of power. The civil courts were called upon to interfere and to crush this spirit of liberty and of spiritual independence. Nor were they found unwilling. Step by step have they advanced in their career of legislation, until at length there is absolutely not one proceeding, however exclusively ecclesiastical in its character, in which the civil court is not asked to interpose. It has entered the province of the Church, and interfered with the proceedings of all its courts, from that of a church session, up to the General Assembly. It has asserted a supremacy in spiritual matters, interdicting Church censures, and preventing the execution of sentences of excommunication, suspension, and deprivation. It has removed sentences of deposition, interfered with the majority of a Presbytery in the exercise of purely ecclesiastical functions, and substituted the minority in their room. It has even forbidden numerous ministers and elders, in good and regular standing, to sit or rule in any of the ecclesiastical judicatories of the Church. Nay, it has dared to interfere with, and to interdict the preaching of the gospel and the administration of ordinances within certain bounds, in express contradiction to the authority and injunctions of the Church. By these and other acts, enforced by civil coercion, fines, and imprisonment, every one of the principles we have illustrated were overthrown, and the Church converted into a mere creature of the State, utterly despoiled of any spiritual character or rights. And when these proceedings on the part of the lower courts had been sustained by the higher courts, by the English judges, and by the parliament itself, and were thus made the acknowledged and necessary conditions upon which any man could remain in the Establishment or enjoy its benefits, the members of the evangelical party, who are now the Free Church, felt constrained to protest against them and to depart. They could not, without committing what they believed to be sin, in opposition to God's law, in disregard to the honour and authority of Christ's crown, and in violation of their own solemn vows, comply with these conditions; and they could not, therefore, in conscience, continue connected with, and retain the benefits of, the Establishment to which such conditions are attached.† They could not have gone out sooner, because as guardians of the rights and liberties of the people it was their duty to remain, as long as they were permitted to do so without submitting to unlawful and un-

General, removed these doubts, assuring the supporters of the Veto Act, that it was perfectly competent for the Church to pass an act so manifestly consistent with her legally recognised constitution. Lord Chancellor Brougham also gave it his decided approbation as in every respect more desirable than any course that could have been taken. To charge the Church with rashness, disregard of law, and innovation, is, therefore, to set matter of fact, truth, and reason, at defiance. Such, also, was the view taken of it by the Attorney-General of England. Lord Moncreiff, who moved the adoption of this law, is also one of the Lords of Session.—See *Hetherington's History of the Church of Scotland*, p. 732.

* All the foreign missionaries of the Establishment have declared their adherence to the Free Church. It is stated, that not a single missionary remains in connection with the Establishment.

† See their Protest.

christian imposition. And they were compelled to go out when they did, because they were then required to submit to the conditions aforesaid, which are contrary to, and subversive of, the settlement of Church government effected at the Revolution, and solemnly guaranteed to the Church of Scotland by the Act of Security and Treaty of Union; which are also at variance with God's word; in opposition to the doctrines and fundamental principles of the Church of Scotland; inconsistent with the freedom essential to the right constitution of any Church of Christ; and incompatible with the government which He, as the head of his Church, has therein appointed distinct from the civil magistrate.

Had these men remained, the very fact of their continuing to draw their salaries, after the declarations and decisions made by the State, would have committed them, as honest men, in a solemn promise to the State that they would no longer condemn or oppose its measures, and that they now acquiesced in the principles established by law. So that any protest entered into by the evangelical party while thus remaining, would have been base, hypocritical, and dishonest. They have, therefore, acted as honest, upright, consistent, and Christian men should act. They have hoped all things, and endured all things for a century past. But they have been at length driven to the wall, and required either to authenticate as true what they believed to be false, or to retire. The powers that be, had determined that the Church should be subject to the control of the civil power, not only in things civil, but in things sacred also; that the officers of the Church should have no jurisdiction, and its members no rights, but what the courts of law might be pleased to allow them; and that the abominable law of patronage should be rigorously enforced. How far the courts have carried this matter will be apparent from the single case of the parish of Marnoch. Seven ministers, who had been deposed from their office, and who were therefore no longer ministers in the Church, proceeded, under the sanction of the court, on January 21, 1841, to ordain over that parish a man named Edwards (let his name go down to perpetual infamy!) who could procure in the whole parish no other signature to a call, than that of Peter Taylor the tavern-keeper. When asked by what authority they came there, these deposed ministers answered, that they were the Presbytery of Strathbogie, and assembled in the name of the Lord Jesus Christ. All the parishioners having entered their protest against the tyrannous proceedings, Mr. Edwards then solemnly declared before high heaven that "zeal for the honour of God, love to Jesus Christ, and a desire of saving souls," were the great motives which led him to enter into the office of the sacred ministry.* The dreadful vow was uttered. The horrid farce was enacted by the aid of policemen and excommunicated ministers, and Edwards departed from the place amidst the hisses of the people—"a minister without a parishioner—a man without a friend."

In March of the same year, the Presbytery of Auchterarder, for not degrading themselves to the same guilty course, were fined in the amount of £16,000, to be divided between the court, the ministers, and Lord Kin-noull, the patron.

Now, as the State *would* not, and the Free Church party *could* not, yield these points, they were under the necessity of peacefully withdrawing from all alliance with the State, or with the Moderate party in the Church, and to become, what they now are, a voluntary Church.

* Such is the answer required from every candidate for ordination in the Church of Scotland.

This leads me to state briefly the grounds upon which an appeal may be properly made to American Christians on behalf of the Free Church of Scotland.

And is there not, in the outset, something in the very name by which she is called, that should give a favourable hearing to her claims? **SHE IS THE FREE CHURCH OF SCOTLAND.** And is not the name a just representation of the principles for which she is contending? The independence of the Church upon the State,—the voluntary support of the cause of Christianity,—the spirituality of the Church, of her courts, of her ministers, and of her officers,—and the rights, immunities, and privileges of the Christian people,—these are the watchwords by which she now feels her way to every heart animated by the spirit of freedom. This glorious liberty of the children of God the State never gave, and can never take away. It is the inalienable birthright of Christ's free Church. It was maintained by our Scottish forefathers, in circumstances of controversy and of cruel persecution, for a whole century; and when Thomas Chalmers and Robert Gordon lifted on high the banner of covenanted truth, the people of Scotland again rallied round it. Voices came forth from every corner of the land to cheer them forward. Hearts and purses were opened, and one million of people, besides the hundreds of thousands who had previously left the Establishment to enjoy in freedom the blessings of her original constitution, have enrolled themselves in the ranks of **THE FREE CHURCH OF SCOTLAND.** The spirit of better times is again awake. The courage that resisted Laud and Lauderdale, James and Charles, again lives. Persecution, as has been said, has again mustered another covenanted and Puritan host. The spirit of young liberty is again enkindling the hearts of the people. "God and my right" is their watchword, and conscience, truth, and justice, have triumphed. Independent of all extrinsic influence, superior to all political manœuvre, redeemed from all independence on perfidious bills and wily statesmen, and delivered from all internal foes and domestic broils, God's people are free. And shall they make a vain appeal to us, from whom they have learned such lessons of freedom and independence, when they ask us, not to enter into their struggles which are past, not to encourage them in resistance to the State,* with which they have now nothing to do as Christians, but to lend them a temporary assistance, until such time as they can gather strength and resources sufficient to meet the demands that are constantly made upon them? It cannot be.

" The greatest glory of a free-born people
Is to defend that freedom when assailed.
And to diffuse its blessings round the earth."

But we are further called upon to render this assistance, by a sense of gratitude for blessings received from Scotland, and from the predecessors of these very individuals who now ask our aid,—men who cherished their sentiments and maintained the same noble struggle. Who can compute the amount of obligation under which America lies to Scotland? To her we are indebted for the first example of a reformation,—that is, a religious revolution,—originated, carried on, and completed by the people, against the wishes, and in opposition to the power of princes and nobles. To her we owe the noblest maintenance that has ever been exhibited, of those

* It was the wish of the Free Church to obey the law of the land, which led them to leave the Establishment, because they could not submit to its terms; and because, when out of the Establishment, they may hope to be required to do nothing contrary to their consciences.

principles of religious and civil freedom upon which our republic is based. To her we owe a Knox, a Buchanan, an Andrew Melville, an Alexander Henderson, a Guthrie, a Rutherford, a Gillespie, an Argyle,—men who had genius sufficient to fathom the depths of political science; patriotism to scan the equal rights of the governed and the governor; courage to proclaim to kings their duty, and to the people their rights; fortitude to offer up themselves, their fame, their honour, their comfort, and their lives, upon the altar of liberty; and faith to look forward in confidence to the day when the spark of freedom they enkindled and preserved would burst forth into a universal flame.

"For freedom's battle once begun,
Bequeathed by bleeding sire to son,
Though baffled oft, is ever won."

To Scotland we owe the successful issue of that eventful and long-protracted struggle for liberty of conscience, liberty of opinion, and liberty of action, which resulted in the downfall of the Stuarts, the glorious Commonwealth, the ever-memorable Revolution, and the acknowledgment of our American independence. Had not Scotland united her army with the English forces, the Long Parliament would have been subdued, the champions of liberty executed as felons (as were their exhumated bones), the claims of despotic power again fastened in tenfold severity upon an enslaved kingdom, and the hopes of the world crushed.

To Scotland we owe the system of parish schools, the universal education of the people, the relief of the poor without poor-laws,—that incubus which is now sucking out the very life-blood of England,—the establishment of universities under the guidance of religion, and fully commensurate to the wants of an enlightened people.

To Scotland we owe a large proportion of those ministers and people who colonized this country, Christianized and enlightened it, diffused over it the spirit and principles of freedom, and fought the battles of our revolution. Many Scottish Presbyterians, says Bancroft, of virtue, education, and courage, blending a love of popular liberty with religious enthusiasm, came over in such numbers as to give to the rising commonwealth a character which a century and a half has not effaced. To the Scotch, says Dr Ramsay, and their descendants, the inhabitants of Irish Ulster, South Carolina is indebted for much of its early literature. A great proportion of its physicians, clergymen, lawyers, and schoolmasters, were from North Britain. Now these, to a man, were sound ranged under the banners of our young republic, from the very beginning of her contest until its glorious consummation. Dr. Witherspoon, one of the predecessors and leaders of these very men who now constitute the Free Church of Scotland, who advocated their views with indomitable courage against the overwhelming forces of the then triumphant Moderate party, and who came to this country animated by their principles of liberty, was, you are well aware, a member of that very body which gave birth to the Declaration of Independence, and one of its first signers. When that Congress still hesitated to cross the Rubicon, and abandon 'all hope of retreat, "There is," said Witherspoon, "a tide in the affairs of men,—a nick of time. We perceive it now before us. To hesitate is to consent to our own slavery. That noble instrument upon your table, which insures immortality to its author, should be subscribed this very morning by every pen in the house. He that will not respond to its accents, and strain every nerve to carry into effect its provisions, is unworthy the name of a freeman. For my own part, of property I have some,—of reputation, more. That reputation is staked, that property is pledged, on the issue of this contest; and although these

gray hairs must soon descend into the sepulchre, I would infinitely rather they should descend thither by the hands of the public executioner, than desert at this crisis the sacred cause of my country." Such was the appeal which decided the action of that Congress, and the fate of this American Republic.

Nor is this all. To Scottish benevolence we are indebted for many acts of liberty towards our country in its infant state. The college at Princeton in a great degree owes its flourishing condition to the pious and liberal charity of the friends of religion and learning in England and Scotland. In the year 1754 the General Assembly of the Church of Scotland recommended that a general collection be made at the doors of all the churches of Scotland for the support of this college. At the same time we find them lending their liberal aid to a society for assisting Protestant emigrants in Pennsylvania.*

We are still further called upon to extend our liberal aid to the Free Church of Scotland in the present emergency, on the ground of the numerous and incalculable benefits which must result from this movement.

It will diffuse the gospel through the waste places of Scotland. From the inquiries made by a royal commission in 1831, it appeared that there were at least 500,000 souls in Scotland totally destitute of the means of obtaining religious instruction. It appears further, that during the whole century previous to that time, there had been only sixty-three new churches erected by means of the Establishment, notwithstanding the immense increase of the population. Vast numbers, therefore, were left either to sink into practical heathenism and immorality, or to become attached to some other denomination. This glorious consummation, the supply of these destitutions, will now be achieved. The formation of the Free Church is the dawning of the bright day of gospel light on 500,000 people hitherto in darkness. The etiquette and legal restraints of parishes will be no longer observed. The Church is now free to permeate the length and breadth of the land, and proclaim to all the gospel of Christ. Not only will the desolations of the sanctuary be repaired, the long neglected wastes of Scotland, both in town and country, will be replenished. The light of the gospel will be carried to every cottage door within the limits of the Scottish territory. The liberal and large-hearted aspirations of John Knox, when he desired a college for every large town, and a minister for every thousand of the people, will be realized. The ungovernable masses, now threatening the very existence of society, "will be humanized into contentment, loyalty, and peace," and a land thoroughly Christianized "will wreath around the Church of Scotland still brighter honours than those which have heretofore encircled her brow."

And will not the history of this event carry with it to the ends of the earth, and to all future times, the glorious principles for which the Free Church of Scotland has so nobly contended? These principles have hitherto been written upon paper, and recorded in Confessions and Protests, —they will now be imprinted on the hearts of men, and become familiar and acknowledged truths, the test and character of a true Church of Jesus Christ.

How powerfully also does this movement demonstrate the reality, the

* See the Memoir of the Rev. Samuel Davies, prefixed to his Sermons, who was one of the deputation sent over for this purpose. The Assembly, besides the above recommendation, further recommended to ministers to apply to the nobility and gentry, as they may have opportunity, to give their charitable assistance in this matter. See Annals of the General Assembly of the Church of Scotland, from 1752 to 1767, Edinburgh, 1840, p. 51, and Naclaurin's Life prefixed to his works.

power, the superhuman might, of Christian principle. The lie has now been given to the calumnies of an unbelieving world, that Christians will part with nothing for the truth, and that they will take good care to preserve their money and their pockets, let conscience protest as it may. From all such charges Christianity is now redeemed. A testimony has now been borne to the high-minded integrity, conscientiousness, and divine faith of Christians, which no promises, flattery, artifices, or fear of man can corrupt, which will preach louder than any sermons in behalf of the truth, purity, and divinity of our holy religion. Not Scotland, therefore, but Christendom, may the whole world, is debtor to those heroic Christian men who have erected in the Free Church of Scotland a beacon light which shall illumine with its brightness all the ends of the earth, and set an example of Christian devotion, magnanimity, and sacrifice, that shall live in imperishable fame.

Finally, the appeal to our liberal assistance of the Free Church of Scotland is impressively enforced by a consideration of the disinterested sacrifices and unparalleled efforts they have themselves made. Many who even concur with them in their principles, are of opinion, that they might have continued in the Establishment. By retiring, however, from it, they have given up, salaries and other income, about half a million of dollars per annum. They had also for the last seven years been engaged in the herculean effort of raising for the building of churches about one million and a half dollars, besides some 40,000 dollars per annum for their education, home mission, and foreign missionary schemes. They have not, however, now rested from their labours, nor do they ask us to do their work. They have strained every nerve to meet their own wants. Though generally poor, and unaided by the rich and the noble, they have already subscribed about a million of dollars. Personal sacrifices of the most trying character have also been made by very many. Ministers have left homes where they dwelt in love and peace for a whole generation, and been under the necessity of occupying in solitude some prophet's chamber, while their families could find a refuge only at the distance of 60 or 70 miles. Mr. Swanson, of Small Isles, being prohibited from occupying a spot of ground on which to build a temple for the worship of God, or a house to shelter him and his family from the rude elements, is obliged to betake himself to a floating manse, a true mariner's church, where he can receive the people at different points, and preach to them the free and full salvation of the gospel. "I know a case," says Mr. Guthrie, "that made my blood boil as an honest man and a freeman. There is a parish in Scotland, where there is a minister who has a sister, a brother, and venerable mother under his roof. That mother was a minister's daughter—that mother was a minister's sister—that mother was a minister's wife—and now she is a minister's widow. And, Sir, shame to the land that has such landed proprietors in it, that man of God must carry away his venerable mother, with the gray hairs of age upon her head,—who never knew a home on earth but a manse.—he must drive her away, because even a highland cottage cannot be got to lay her head in." Such are the scenes now passing in Scotland. Many ministers have left three storied houses, and lodge with their families, in obscure apartments. Many have gone forth, they know not whither, resigning and giving up all those places, "to which they are attached by so many fond and intense local affections,—their garden walks where they enjoyed the hours of their relaxation, and the peaceful study where the man of God and the man of learning enjoyed many a raptured hour in converse with their books." "The amount of maddening provocation to which the people of some of our highland districts have been subjected," says the *Edinburgh Witness*, "almost exceeds belief. We at-

tended, about two months ago, the public services of a sacramental Sabbath in Lochiel's country. The congregation consisted of from three to four thousand persons, and never have we seen finer specimens of our high-land population. We needed no one to tell us that the men at our side,—all, muscular, and manly, from the glens of Lochaber and the shores of Lochiel,—were the descendants, the very fac-similes, of the warriors whose battle-cry was heard farthest amid the broken ranks at Preston, and who did all an almost supernatural valour could do to reverse the destinies of Culloden. And yet, here were they assembled in the open air, as if by stealth,—the whole population of a whole district, after having been chased by the interdicts of the proprietor from one spot of ground to another, and now sure only of the spot on which they stood until such time as a new interdict should be drawn out. They had gone first to the parish burying-ground. It was the resting-place of their brave ancestors. One family had been accustomed to say, 'This little spot is ours;' and they reasoned rationally enough, that as the entire area belonged to them in its parts, it might be held to belong to them as a whole also, and that they might meet in it, therefore, to worship their God over the ashes of their fathers. Alas! their simple logic was met by a stringent interdict; and, quietly giving up the church-yard, they retired to a neighbouring eminence, surmounted by a monument to the memory of that Colonel Cameron of Fassiefern, who, at Waterloo,

‘Foremost in the shock of steel,
Died like the offspring of Lochiel.’

Not a few of them had fought by his side. But here there was no resting-place for them. The tenant who held the spot, as part of a small farm, was one of themselves, and they knew that he made them welcome; but Highland leases are often doubtful things. They had learned that the proprietor had been written to on the subject, to the poor man's disadvantage; and, fearing lest he should be injured on their account, and with a delicacy peculiar to Highlanders, they quitted the spot *en masse* and took up their next station on the sea-shore. As we stood and listened, the rippling dash of the waves mingled with the voice of the preacher. But there was yet another interdict in store for them. The deal tables on which the sacrament used to be administered in the parish were the property of the Establishment; and so, leaving them, as they ought, to the State institution, they prepared, as they best could, a few rude forms for themselves. Well, and what then? *On the most miserable plan, that these forms had been made of wood that had once grown on the glebe, a stringent interdict arrested their use.*

The following striking facts were stated by Mr. Dunlop, the legal adviser of the Free Church, in the course of an admirable and touching address made by him at the laying of the foundation-stone of the Free Church at Dalry, Scotland:—"There is the Isle of Skye, for instance, where the proprietor, M'Leod of M'Leod, not only refused a site for a church, but interdicted the people from meeting under the canopy of heaven, though his own tenants, on the very moors they rent from him, or even on the road-sides or bye-ways,—holding that he is the lord of the soil, and therefore entitled to prevent God's creatures from enjoying that soil for any purpose which he does not approve. He will let it out for culture, and give houses in which to eat, and drink, and sleep, but not a spot on which to build a house of God. Meet for that purpose any where on his lands, and you are a trespasser. 'I won't force your consciences, but you shan't pray on my grounds; if you are to pray at all, I will drive you to the sea shore.' I had a letter the other day from a parish in Suther-

land, in which the people asked me, as legal adviser of the Church, some questions. The sole heritor of the parish is against them, and they asked me what he is entitled to in law. They said, 'There is a common in the parish on which we are entitled to pasture our cattle, and to walk over when we please; may we meet there, and put up a tent for worship?' I was obliged to answer, 'The Court won't allow it.' They asked then, 'May we go to the churchyard?' The heritor says, No. But it is occupied by the bones of our fathers. No heritors lie there. - We have all gone out. May we not take refuge over our father's graves?' I was compelled to answer, 'The heritor is right. You have not the law upon your side.' The next question they put I was able to answer to their satisfaction. They asked, 'Whether they could not meet *within high-water mark*?' And there, in the winter, in the storms now approaching, they are to meet,—safer beside the stormy ocean than beside their great laird. The ocean, indeed, covers the spot at times; but there is a little respite. When the tide is out, they may put up a tent, and there meet for the worship of their God. They put another question, which I was obliged to answer against them too. They had saved a ship from wreck many years ago, and the captain, in his gratitude, had presented them with the ship's bell. In the pride of their hearts they stuck it up on the end of the church;—the heritors had provided none,—and for sixty years they had assembled for worship at the sound of that bell. They asked me, 'If they might not take it with them?' Their fathers had put it up as a testimony to their bravery, and it was their own. But, no! the bell had been where it was for more than forty years; and they must hear the loved sound,—like the voice of a friend,—but pass it, and go to worship on the sea-shore at the sound of the waves."

The bitterness with which this persecution of the adherents of the Free Church of Scotland has been carried on, has been enough to madden the people into rebellion. The land-owners, the lairds of Scotland, who are imbued with the spirit of Moderatism, seem to forget that property has its duties as well as its rights; and that when the former are neglected, the latter are forfeited. Thus we read, that when ground was asked, not as a gift, but as a purchase, to build a place of worship for the Rev. Mr. Sage of Resolis, the applicants were told, that "as much ground would be given as would bury him, but no more." The spirit which dictated such an answer as this, can be neither just, liberal, or Christian, and is, of itself, a condemnation of the cause which needs such support.

Such, then, are the men whom we are called on to assist.

"For them their lot is what they sought; to be,
In life or death, the faithful and the free."

To build 800 churches for the congregations demanding their immediate occupancy;* to erect parsonages for their ministers, according to the good old custom of our fathers; to found a college and theological seminary, with a sufficient apparatus and library; to lend immediate assistance to

* The letter of the London Committee states, that 780 congregations had adhered to the Free Church. Many of these, however, may be very small, and not at present able to constitute full and ripe churches. Dr. Chalmers, however, in a recent letter to a minister in Belfast, Ireland, says, "The cause of our Free Church has grown upon our hands beyond all calculation. Besides the congregations of our out-going ministers, 407 in number, others are starting up on all sides in Moderate parishes, and all alike are imploring for the means of sheltering themselves before the approach of winter." There cannot be fewer than 600 churches requiring, at the present moment, to be erected in Scotland."

unprovided ministers,—to help them in this great work, is what we are now called upon, as Christian brethren, to do.

This appeal comes home to the bosom of every Scotchman, and the descendants of Scotchmen, who may all glory in alliance with these nobles of the earth. It is not less powerful, when addressed to every emigrant from northern Ireland, or to their descendants. Ulster was colonized by Scottish Presbyterians. To them, she owes her religion, education, morals, elevation, and proud superiority over every other portion of that country. Yes, the blood of Scotchmen rolls in our veins, and with exulting pride we too can look to these heroic martyrs and say, "Ye are our brethren and kinsmen, according to the flesh." Five hundred ministers in Ireland, and one million of people, with all their hearts, go along with them in their struggle, and have already given fifty thousand dollars to their cause.

This appeal addresses us, as Americans. To us, as the friends of liberty and human rights, and the noble champions of civil and religious freedom, does the Free Church of Scotland look for sympathy, encouragement, and aid in this noble effort to better our example.*

This appeal addresses Christians of all Protestant denominations. The testimony of the Free Church of Scotland, is not only a Presbyterian, but a Protestant testimony. The Reformation was a recovery of the truth, and freedom, and privileges of the gospel. That truth, and freedom, and privilege, are now at stake in Scotland, and for their maintenance does the Free Church stand forth prepared to suffer and to bleed. The question is, therefore, "a question of Protestantism,—a question of the right of private judgment, the right of each Christian man to be dependent on Christ alone; and, therefore, independent of all authority, civil or ecclesiastical, in the discharge of his duty to Christ." The Free Church of Scotland has, therefore, held out to the Protestant world the flag of unity,—the unity, not of slavish uniformity in rites or forms, but unity in the maintenance of common truths, in a determined protest against common errors, and that unity of the Spirit which is the true bond of peace. CO-OPERATION, THOUGH NOT INCORPORATION, is the motto which now streams in her flying banner, and is destined to rally around the standard of the Cross every true friend of Protestant and evangelical truth. Already has she received on her platform delegates from every evangelical denomination, and from America as well as Europe. Already has she found Congregationalists, Baptists, Methodists, and Episcopalians, Reformed Dutch, and Seceders, ready, not only to approve her principles, but to lend to her the helping hand of their Christian charity. Let us, also, come to her assistance, join hands with this sacred, Christian brotherhood, and, by our united and liberal contribution, give certain proof of our deep and heart-felt interest in her cause,—the cause of Protestantism, the cause of Christian freedom, and of Christian truth. Let our voice be heard across the great Atlantic, saying,—

"On, brethren, on!
Speed your swift bark o'er the foaming seas,
Spread forth your sails to the whistling breeze,
Hoist the blue colours of Freedom high,
Fling out their folds to the sunlit sky,
Strain all your cordage,—and onward sweep,
Hopeful and true, o'er the bounding deed."

"On, brethren, on!
On with your message of holy love."—

* Proceedings of General Assembly, p. 3.

And may He who has led them thus far, uphold and strengthen them, and make them more than conquerors through our Lord Jesus Christ. Amen, and Amen.

II.—EXTRACTS ON PRAYER.

I.—PRAYER DESCRIBED.

Prayer is not a smooth expression, or a well contrived form of words ; not the product of a ready memory, or of a rich invention exerting itself in the performance. These may draw a neat picture of it, but still the life is wanting. The motion of the heart Godwards, holy and divine affection, makes prayer real and lively, and acceptable to the living God, to whom it is presented ; the pouring out of the heart to Him who made it, and therefore hears it and understands what it speaks, and how it is moved and affected in calling on Him. It is not the gilded paper and good writing of a petition that prevails with a being, but the moving sense of it. And to that King who discerns the heart, heart-sense is the sense of all, and that which he only regards ; he listens to hear what it speaks, and takes all as nothing when that is silent. All other excellence in prayer is but the outside and fashion of it, this is the life of it.

Archbishop Leighton.

No man can truly pray for spiritual blessings, who does not carefully review his life, explore his heart, and in a measure know his own character : who is not in some degree acquainted with the majesty, holiness, and heart-searching knowledge of God, his own absolute dependence upon Him, his relations and obligations to Him, and his offences committed against Him ; and who is not, in a general way at least, instructed in the way of access for sinners to an offended God, through the atoning blood of His Son, and humbly willing to approach in this appointed way. Such a man draws near with reverential fear and deep self abasement, confessing his unworthiness and imploring forgiveness ; encouraged only by believing apprehensions of the rich mercy of God to sinners through the mediation of Jesus.

Thomas Scott.

Prayer is the application of want to Him who alone can relieve it, the voice of sin to Him who alone can pardon it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of trust. It is not eloquence but earnestness ; not the definition of helplessness but the feeling of it ; not figures of speech but compunction of soul. It is the "Lord save us, we perish" of drowning Peter, the cry of faith to the ear of mercy. Adoration is the noblest employment of created beings ; confession the natural language of guilty creatures ; gratitude the spontaneous expression of pardoned sinners. Prayer is desire ; it is not a mere conception of the mind ; nor an effort of the intellect, nor an act of memory ; but an elevation of the soul toward its Maker ; a pressing sense of our own ignorance and infirmity ; a consciousness of the perfections of God, of His readiness to hear, of His power to help, of His willingness to save. It is not an emotion produced in the senses, not an effect wrought by the imagination ; but a determination of the will, an effusion of the heart. Prayer is

the guide to self-knowledge, by prompting us to look after our sins in order to pray against them; it is a motive to vigilance by teaching us to guard against those sins, which, through self-examination, we have been enabled to detect. Prayer is an act both of the understanding and of the heart. The understanding must apply itself to the knowledge of the divine perfections, or the heart will not be led to adoration of them. It would not be a reasonable service if the mind was excluded. It must be rational worship, or the human worshipper would not bring to the service the distinguishing faculty of his nature, which is reason. It must be spiritual worship, or it would want the distinctive quality to make it acceptable to Him who is a spirit, and who has declared that He will be worshipped "in spirit and in truth." Prayer is right in itself as the most powerful means of resisting sin and advancing in holiness. It is above all right, as everything is, which has the authority of scriptures, the command of God, and the example of Christ.

Hannah More.

Prayer reminds us that we are frail dependent creatures, far from God by nature, immersed in sorrow, and in the same species of sorrow, alienation of heart, distance of heart from Him, to whom to be near is life, and joy, and peace, and strength. Oh! how dear to our hearts, should be the term, prayer! what should we do in this land, this wilderness of sin and sorrow, without prayer? and in one sense how easy is it! The great and glorious God who became incarnate, though now removed for a time from our outward eyes, is not removed from the sighs and wishes, the hopes and fears of our desponding or rejoicing minds. It is difficult in this world, sometimes, to find access to the great and renowned; but there is a door, ever opened to the least and lowest of the human race; there is a door that leads to Him who is the fountain of all honor, to the King eternal, immortal, invisible; and the poor slave, the poor depressed sinner, taught by grace to know his remedy, finds a ready access to Him. He has only to lift up the sighing of a contrite heart, or the wish of a rejoicing and grateful spirit to find that promise realized, that the high and lofty One who inhabiteth eternity, takes up his abode likewise with him who is poor in heart and of a contrite spirit.

Gerard Noel.

Prayer is the soul's sincere desire,
Utter'd or unexpress'd;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear
The upward glancing of the eye
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

Prayer is the Christian's vital breath
The Christian's native air;
His watchword at the gates of death;
He enters heaven by prayer

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice
And cry "Behold he prays."

The saints in prayer appear as one
In word, and deed, and mind;
While with the Father and the Son,
Sweet fellowship they find.

Nor prayer is made on earth alone;
The Holy Spirit pleads,
And Jesus on the eternal throne,
For mourners intercedes.

Oh thou by whom we come to God,
The life, the truth, the way!
The path of prayer, thyself hast trod;
Lord, teach us how to pray!

James Montgomery.

2.—THE ENCOURAGEMENT TO PRAY.

The adorable Jehovah "sits upon a throne high and lifted up" with everything at his command, uncontrolled by any created power in the communication of His gifts. He is holy and just indeed; but His holiness has been so honored and His justice so satisfied, that they form no hindrance to the operation of His grace. His grace is so abundant in its riches, so liberal in its outgivings, so unchecked, and so unrestricted in the generosity of its designs, and so accessible to all who need its interposition and its aid, that it is mentioned as characteristic of his *Throne*: as not merely something by which it is distinguished in common with properties of a different kind, but as having such a prominence and such an ascendancy, that all properties are subordinated by it and obscured in it; as the quality, in short, that gives the name by which God's throne is spoken of, and by which it is consecrated in the estimation of all His worshipping people. It is not the throne of Majesty—it is not the throne of Holiness and Justice—it is the throne of Grace. He who sits upon it is the God of Grace; the invitation that issues from it, is the invitation of Grace; the blessings that it holds out are the blessings of Grace. This is the throne, my believing friends, that you go to, that you bow before, that you address, when you ask what you need. Let your wants be what they may; let them be so great that you cannot calculate them, so numerous that you cannot reckon them, so urgent that you are ready to sink under them: Let them be what they may, there is in that one word "*Grace*" which designates the throne where you are to implore relief, what may satisfy you that there is not only a sufficiency that may supply them all, but a decided and undeserved readiness to minister to them all. Even let it be supposed that your conscience has been writing the bitterest things against you, that your transgressions appear to you in the most aggravated colors, that you feel your heart hard and insensible as a rock, that a conviction of utter unworthiness has taken possession of your soul, that you are afraid to look to God, or to ask from Him the pardon, the sanctification, the comfort, of which you are as undeserving as you are needful, still I must exhort you to have recourse to His throne, and to take encouragement from this: that it is the the Throne of Grace. The righteous Lord sits upon that throne, but His face has no

frown upon it, His voice has no terror in it. On whatever part of that throne you cast your eye, you see it inscribed with "grace" in all its variety of application to circumstances. There is grace to blot out your trespasses, though they be red like crimson. There is grace to purify your hearts though they may be full of uncleanness. There is grace to subdue your enemies, though "they come upon you as a flood." There is grace to console you amidst all your sorrows, though they be great, and multiplied, and protracted. There is grace to guide you through life, to cheer you at death, and to carry you to heaven. And as surely as God sits on that throne of grace, so surely will He listen to the prayers that you prefer at His footstool, and uphold the character which He himself has enstamped upon it, by freely tendering and imparting to you, whatsoever you ask in sincerity and faith.

Dr. Andrew Thomson.

Behold the throne of Grace !
The promise calls me near !
There Jesus shews a smiling face
And waits to answer pray'r.

That rich atoning blood,
Which sprinkled round I see,
Provides for those who come to God
An all prevailing plea.

My soul, ask what thou wilt,
Thou canst not be too bold ;
Since his own blood for thee he spilt,
What else can he withhold ?

Beyond my utmost wants,
His love and power can bless,
To praying souls he always grants
More than they can express.

Since 'tis the Lord's command,
My mouth I open wide ;
Lord, open thou thy bounteous hand,
That I may be supplied.

Thine image, Lord, bestow,
Thy presence and thy love ;
I ask to serve thee here below
And reign with thee above.

Teach me to live by faith,
Conform my will to thine,
Let me victorious be in death,
And then in glory shine.

If thou these blessings give,
And wilt my portion be,
Cheerful the world's poor toys I leave
To them who know not thee.

John Newton.

3.—NECESSITY OF PRAYER.

Be sure you look to your secret duty, keep up that, whatever you do; the soul cannot prosper in the neglect of it: * * * * *. Apostacy generally begins at the closet door. Secret prayer is first neglected and carelessly performed, then frequently omitted, and after a while wholly cast off, and then farewell God and Christ and all religion!

Philip Henry.

Oh! reader, if thy heart were right with God, and thou didst not cheat thyself with a vain profession, thou wouldest have frequent business with God, which thou wouldest be loath thy dearest friend, or the wife of thy bosom should be privy to. Religion does not lie open to all, to the eyes of men. Observed duties maintain our credit, but secret duties maintain our life. It was the saying of a heathen about his secret correspondence with his friend, "What need the world to be acquainted with it? Thou and I are theatre enough to each other." There are enclosed pleasures in religion, which none but renewed spiritual souls do feelingly understand.

John Flavel.

Nothing but activity and continuing instant in prayer can keep us breathing.

Henry Martyn.

Prayer is Missionary work which every Christian person may render; and which is absolutely of the very first order and importance, prayer at home is the life of Missions abroad. We fear of stations broken up; of savages that had been tamed becoming ferocious; of disappointments and difficulties, and discouragements of various kinds, to our Missionaries; what is the meaning of these things? Is the Lord's hand shortened. No; Prayer must move that hand; and these Providences tell us that Christians are asleep; Christians are unbelieving. They are thinking nothing of the efficacy of prayer in secret for the success of the Gospel. They are silent, and therefore Satan is free.

Francis Goode.

What various hindrances we meet
In coming to a mercy seat,
Yet who that knows the worth of pray'r
But wishes to be often there?

Pray'r makes the darken'd clouds withdraw
Pray'r climbs the ladder Jacob saw,
Gives exercise to faith and love
Brings ev'ry blessing from above.

Restraining pray'r we cease to fight,
Pray'r makes the Christian armour bright;
And Satan trembles where he sees
The weakest saint upon his knees.

While Moses stood with arm spread wide,
 Success was found on Israel's side,
 But when through weariness they fail'd,
 That moment, Amalek prevail'd.

Have you no words ? Ah ! think again,
 Words flow apace when you complain,
 And fill your fellow creature's ear,
 With the sad tale of all your care.

Were half the breath that's vainly spent,
 To heav'n in supplication sent,
 Your cheerful song would oft'ner be,
 "Hear what the Lord has done for me."

Cowper.

4.—DIRECTIONS FOR PRAYER.

Before you enter into prayer, ask thy soul these questions ; 1. To what end, O my soul ! art thou retired into this place ? 2. Art thou come to converse with the Lord in Prayer ? Is He present ; will He hear thee ? Is He merciful, will He help thee ? Is thy business slight, is it not concerning the welfare of thy soul ? What words wilt thou use to move Him to compassion ? To make thy preparation complete, consider that thou art but dust and ashes, and He the Great God, Father of our Lord Jesus Christ, that "clothes Himself with light as with a garment ;" that thou art a vile sinner, and he a Holy God ; and thou art a poor crawling worm, and He the Omnipotent Creator. In all thy prayers, forget not to thank the Lord for his mercies. When thou prayest, rather let thy heart be without words, than thy words without heart. Prayer will make a man cease from sin, or sin will entice a man to cease from prayer. The spirit of prayer is more precious than thousands of gold and silver. Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan.

John Bunyan.

Whatever may be your attainments in piety, be solemn, and full, and regular, in making your applications to God in the closet. It is in the closet we have the most unclouded view of the present mercy seat, and of the future judgment seat, and it is the place of appeal between both. In the closet our genuine state is most apparent to our own consciousness ; we are neither soothed by music, nor excited by sympathy. We are alone with God, where a third party has no place, and a third influence no office. There deplore your unfaithfulness ; be minute in your confessions of sin ; there supplicate repeated pardon. In times of prosperity and blessing, go to the closet to get your hearts attuned to what will be the everlasting work of thanksgiving and praise ; and in times of trouble and affliction to obtain grace to suffer cheerfully, and if it be the Fathers' will, to suffer more. You will, as the season for prayer approaches, often detect in yourself an insensibility of heart and a tendency to cleave unto the dust, which will appear grievously to militate against the praying spirit. But always disregard such feelings as these. Go to your closet ; and force, if it be needful, the words from your lips : the gracious interceding spirit will make the action gradually more

vital, and you will seldom retire till you are filled with sacred shame that you were ever backward to approach. Go, if you have no other motive, to the closet, as a duty, and you will linger in it as a privilege.

Annual address of the Wesleyan Conference 1842.

Come, my soul, thy suit prepare
Jesus loves to answer prayer,
He himself has bid thee pray
Therefore will not say thee nay.

Thou art coming to a King,
Large petitions with thee bring,
For his grace and pow'r are such,
None can ever ask too much.

With my burden I begin,
Lord, remove this load of sin,
Let thy blood for sinners spilt,
Set my conscience free from guilt.

Lord! I come to thee for rest,
Take possession of my breast;
There thy blood bought right maintain
And without a rival reign.

As the image in the glass
Answers the beholder's face;
Thus within my heart appear
Print thine own resemblance there.

While I am a pilgrim here,
Let thy love my spirit cheer,
As my Guide, my Guard, my Friend,
Lead me to my journey's end.

Shew me what I have to do,
Ev'ry hour my strength renew
Let me live a life of faith,
Let me die thy people's death.

John Newton

5.—THE HEAVENLY INTERCESSION FOR US WHEN WE PRAY.

An advocate maketh up the failings of his client, and by his wisdom and observation of the case, picks out advantages beyond the instructions, and gathereth arguments to further the suit which his client himself observed not. So the Spirit, when we know not what to pray, when with Jehoshaphat we know not what to do, when, it may be, in our apprehension, the whole business of our peace and comfort lieth a bleeding, doth then help our infirmities and by dumb cries and secret intimations, and deep and inex-

pressible groanings, presenteth arguments unto Him who is the searcher of hearts, and who knoweth the mind of the Spirit, which we ourselves cannot express (Romans viii. 27.)

Bishop Reynolds.

Christs' prayer takes away the sins of our prayers. As a child, saith St. Ambrose, that is willing to present his father with a posy, goes into the garden, and there gathers some flowers and some weeds together, but coming to his mother, she picks out the weeds and binds the flowers, and so it is presented to the father. Thus when we have put up our prayers, Christ comes and picks away the weeds, the sin of our prayer, and presents nothing but flowers to his Father, which are a sweet smelling savour.

Revd. Thomas Watson.

Christ is the way to his Father's heart. He who knows how to journey on this road with the waggon of his necessities, will never return empty, but richly laden with supplies.

Krummacher.

With joy we meditate the grace
Of our High priest above,
His bosom melts with tenderness
His bowels yearn with love.

Touched with a sympathy within
He throws our fallen frame,
He knows what sore temptations mean
For he has felt the same.

But spotless, innocent, and pure,
The Great Redeemer stood,
While Satan's fiery darts he bore,
And did resist to blood.

He in his days of feeble flesh
Pour'd out his cries and tears;
And in his measure feels afresh,
What every member fears.

He'll never quench the smoking flax
But raise it to a flame;
The bruised reed he never breaks
Nor scorns the meanest name.

Then let our humble faith address,
His mercy and his power,
We shall obtain delivering grace
In the distressing hour.

Dr. Watts.

6.—EARNESTNESS AND PATIENT CONTINUANCE IN PRAYER.

Reader, would you have yourself raised to, and continued and advanced in a spiritual heavenly temper, free from the surfeits of earth, and awake and active for heaven? Be incessant in prayer. But thou wilt say I find nothing but heavy indisposedness in it, nothing but roving and vanity of heart, and so, though I have used it sometime, it is still unprofitable and uncomfortable to me. Although it be so, yet hold on, give not over. O, need I say this to thee? Though it were referred to thyself, would'st thou forsake it and leave off? Then what wouldst thou do next? For if there be no comfort in it, far less is there any for thee in any other way. If temptation should so far prevail with thee as to lead thee to try intermission, either thou wouldest be forced to return to it presently, or certainly wouldest thou fall into a more grievous condition, and after horrors and lashings must at length come back to it again or perish for ever. Therefore however it go, continue praying. Strive to believe that love which thou canst not see, for where sight is abridged, then it is proper for faith to work. If thou canst do no more lie before the Lord, and look to him and say Lord, here I am, thou mayest quicken and revive me, if thou wilt, and I trust thou wilt; but if I must do it, I will die at thy feet. My life is in thy hand, and thou art goodness and mercy; while I have breath I will cry, or if I cannot cry, yet I will wait and look to thee!

Archbishop Leighton.

Whatever be your trials, whatever your discouragements never give up prayer. You have waited long, without apparent success; but the delay will not be for ever. It is no new thing for the elect of God to be thus exercised, not because God is slow to bless or indifferent to their sorrows, but because this experience is, many ways, suited to creatures in our condition. It is a discipline that is very useful to keep us humble;—sensible of our entire dependence on God. It is an exercise that calls out and strengthens, and perfects some of the highest Christian graces. The grace of faith, of patience, of trust, of entire, childlike submission to our God. It endears the mercy, and heightens its value, when it *does* come. It brings glory to God, by manifesting the reality, and power of His grace, in creatures, naturally, so unequal to such experience; and it brings a blessed evidence to ourselves, of the truth of His work in us, when amidst disappointments, and failures of expectation, to sense, our faith can yet hold out and pray on, and hope against hope. And then, again, these seeming delays issue, at last, in the more abundant communication of the desired blessing in the Lord's appointed season of its bestowal. "O woman great is thy faith, be it unto thee, even as thou wilt."

Francis Goode.

Our Lord who knows full well
The heart of every Saint
Invites us, by a parable
To pray and never faint.

He bows His gracious ear
We never plead in vain;
Yet we must wait till he appear
And pray and pray again.

Though unbelief suggest
 Why should we longer wait
 He bids us never give him rest
 But be importunate.

'T was thus a widow poor,
 Without support or friend,
 Beset the unjust's judge's door,
 And gain'd at last her end.

For her he little car'd
 As little for the laws ;
 Nor God, nor man did he regard,
 Yet he espoused her cause.

She urged him day and night,
 Would no denial take ;
 At length he said " I'll do her right,
 For my own quiet's sake "

And shall not Jesus hear
 His chosen when they cry ?
 Yes though he may awhile forbear
 He'll help them from on high.

His nature, truth, and love,
 Engage him on their side ;
 When they are grieved, his bowels move,
 And can they be denied ?

Then let us earnest be,
 And never faint in prayer ;
 He loves our importunity,
 And makes our cause his care.

John Newton.

7.—EXPERIMENTAL REMARKS ON PRAYER.

" I will pray for you according to the best of my judgment, and I will tell you for what, that you may know what to pray for, for yourself. *First.* I will pray that your thoughts may be turned to the magnifying of God's love, and that you may remember that he is as good as he is great : and that you may be more sensible of his mercy than of your own unworthiness. *Secondly.* I will pray that you may have so lively an apprehension of your everlasting happiness as may make you long to be with Christ. *Thirdly.* That you may have more self denial and of that humiliation which makes you little in your own eyes. *Fourthly.* That you may be less tender and liable to conviction and disquiet of mind, and less sensible of unkindness from men and of bodily danger, yea, and eventually of sin itself, while the sense of it hinders the sense of mercy. A meek, and a quiet, and a patient spirit, is of great price in the sight of God. I will pray that you may be delivered from too much inward passion, grief, fear, and discontent. *Fifthly.* I will pray that no creature seem greater, better, or more regardable, or more necessary to you, than it really is, that you may look on all, as walking shadows, vanity, and liars, further than you see God in them, or they lead you up to him ; that they may never be overloved, overfeared,

overtrusted, or their thoughts too much regarded. *Sixthly.* Above all, I will pray that you may be less self willed, and not be too passionately or immoveably set upon the fulfilling of your own will; but may have a will compliant with the will of God, that can change as He would have it; and will follow him and not run before him; and can endure to be crossed and denied by God and man, without discomposedness and impatient trouble of mind. *Seventhly.* I will further pray that seeming wisdom may not entangle you either in the concealment of anything that greatly needs your friend's advice, or in the hiding of your talents by unprofitable silence, as to all good discourse; upon the enmity that you have to hypocrisy, that you may not live in sins of omission, for fear of seeming better than you are.

Mrs. Baxter (wife of Revd. R. Baxter.)

I have generally found that the more I do in secret prayer, the more I have delighted to do, and have enjoyed more of the spirit of prayer, and frequently have found the contrary when with journeying or otherwise I have been much deprived of retirement. A seasonable steady performance of secret duties, in their proper hours, and a careful improvement of all time, filling up every hour with some profitable labour, either of heart, head, or hands, is an excellent means of spiritual peace and boldness before God.

David Brainerd.

I find it very hard to be recollected in private prayer. To-day I tried the following plan with some advantage. I placed my watch on my bed that I might know when the hour was out. I first strove to consider myself as in the presence of God—as before the throne, worshipping with the heavenly host. Then I strove with recollection to repeat the Lord's prayer, giving each sentence full scope in my mind. In the words "Our Father" I felt a powerful remembrance of Him after whom the whole family in heaven and earth is named, and with delight I then repeated "Hallowed be thy name!" That sentence "Thy kingdom come" was much opened to my soul. I see that that kingdom is the great promise of the Father, which Christ said he would send upon his children. That indeed is the kingdom which suffereth violence, and the violent take it by force. As I repeated "Thy will be done on earth as it is in heaven," I felt

"The will of God my sure defence
Nor Earth nor Hell can pluck me hence."

"Give us this day, our daily bread" is he our Father? Is he not engaged to provide for his babes? Well, thought I, freedom from debt is more to me than bread, and will he not preserve me from this? It was then brought to my mind, "The Lord is my shepherd, I shall not want." In the next petition, "Forgive me, as I forgive," Oh what a cry did I feel for more love! Lord must I say,

"The mercy I to others shew
That mercy shew to me?"

Ah no, I will rather cry out

Mercy, good Lord, mercy I ask,
It is the total sum,
For mercy, Lord, is all my plea.
Oh! let thy mercy come

"With what measure ye meet it shall be measured to you again." O, how would that cut me off from all hope were it not for these words. "The blood of Jesus cleanseeth from all sin." "Lead us not into temptation!" How hath this prayer been answered to me! How would I have run to ruin, but thou didst not suffer the temptation to approach. Thou didst keep my power, as with bit and bridle, and conquered for me; and that, when I did not strive, or even know my danger! "But deliver us from evil." Lord, I am desolate woman, who hath no helper but thee, O keep me from evil of every kind, thoroughly purge away my dross and take away all my tin. For all is thine for ever. This I am assured of when the soul turns inward to seek the Lord; that the moment ~~he~~ it turns to it, and smiles upon it, and it abides with him, it will always grow. But as of a healthy child, one does not see it grow and yet it doth, so the soul, surrounded by temptation, may not discover its growth, nevertheless the sun does not more freely give its light to the earth, than the beams of the immaterial Sun, to the seeking soul.

Mrs. Fletcher & Madeley.

I sometimes think that the prayers of believers, afford a stronger proof of a depraved nature, than even the profaneness of those who know the Lord. How strange is it, that when I have the fullest conviction that prayer is not only my duty, not only necessary as the appointed means of receiving the supplies without which I can do nothing, but likewise the greatest honor and privilege, to which I can be admitted in the present life—I should still find myself, so unwilling to engage in it. It seems that if I durst, and I could do altogether without it, I should be willing. However I think it is not prayer itself that I am weary of, but such prayers as mine. How can it be accounted prayer, when the heart is so little affected, when it is polluted with such a mixture of vile and vain imaginations, when I hardly know what I say myself, but I find my mind collected one minute; the next, my thoughts are gone to the end of the earth? If what I express with my lips were written down, and the thoughts which at the same time are passing through my heart were likewise written between the lines, the whole taken together would be such an absurd and incoherent jumble, such a medley of inconsistency, that it might pass for the ravings of a lunatic. When satan points out to me the wildness of this jargon, and asks is it a prayer fit to be presented to the holy heart-searching God? I am at a loss what to answer, till it is given me to recollect, that I am not under the law but under grace—that my hope is to be placed, not in my own prayers, but in the righteousness and intercession of Jesus. The poorer and viler I am myself, so much the more are the power and riches of His grace magnified in my behalf. Therefore, I must, and, the Lord being my helper I will pray on, and admire his condescension and love, that he can and does take notice of such a creature—for the event shows, that those prayers that even displeasing to myself, partial as I am in my own case, are acceptable to Him. How else should they be answered? And that I am still permitted to come to a throne of grace, still supported in my walk, and in my work, and that mine enemies have not yet prevailed against me, and triumphed over me, affords a full proof that the Lord has heard and answered my poor prayers—yea it is possible, that those very prayers of ours, of which we are most ashamed, are the most pleasing to the Lord, and for that reason because we are ashamed of them. When we are favored with what we call enlargement, we come away tolerably satisfied with ourselves, and think we have done well. A thought of that sort, so contrary to the brokenness and abasement of spirit which becomes a pardoned dependent

sinner, may be more justly offensive to the Lord, than all that darkness, confusion, and wandering, which we bewail but cannot remedy.

John Newton.

Since I began to beg God's blessing on my studies, I have done more in one week than I have done in a whole year before.

Dr. Payson.

I ask'd the Lord that I might grow
In faith, and love, and ev'ry grace,
Might more of his salvation know,
And seek more earnestly his face.

'Twas he who taught me thus to pray
And he, I trust, has answer'd prayer;
But it has been in such a way
As almost drove me to despair.

I hop'd, that in some favour'd hour,
At once he'd answer my request;
And by his love's constraining pow'r,
Subdue my sins and give me rest.

Instead of this he made me feel,
The hidden evils of my heart;
And let the angry pow'rs of hell,
Assault my soul in ev'ry part.

Yea more, with his own hand he seem'd
Intent to aggravate my woe;
Cross'd all the fair designs I schem'd
Blasted my gourds and laid me low.

Lord, why is this, I trembling cried
Wilt thou pursue thy worm to death?
" 'Tis in this way," the Lord replied,
" I answer pray'r for grace and faith."

These inward trials I employ
From self and pride to set thee free,
And break thy schemes of earthly joy
That thou may'st seek thy all in me.

John Newton.

8.—THE DIVINE COMMAND.

Men ought always to pray and not to faint.

Luke, xviii. 1.

Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplications for all Saints.

Ephesians, vi. 18.

Be careful for nothing, but in everything by prayer and supplication, let your requests be made known unto God.

Philippians, iv. 6.

Continue in prayer, and watch in the same with thanksgiving.

Colossians, iv. 2.

Pray without ceasing.

Thessalonians, v. 17.

9.—THE DIVINE PROMISE.

Ask and it shall be given you.

Matthew, vii. 7.

All things whatsoever ye shall ask in prayer, believing ye shall receive.

Matthew, xxi. 22.

Whatsoever ye shall ask in MY NAME, that will I do, that the Father may be glorified in the Son.

John, xiv. 13.

Whatsoever ye shall ask the Father in MY NAME, he will give it you.

John, xvi. 23.

LORD TEACH US HOW TO PRAY!

III.—THE HON'BLE AND REV. BAPTIST NOEL'S TESTIMONY TO THE FREE CHURCH OF SCOTLAND: *being the substance of a Speech delivered by him at a Public Meeting, held at Exeter Hall, in March last.*

[The Honourable and Reverend Baptist Noel, needs from us no introduction, and his speech no commendation. Distinguished as he is by a noble-minded LOVE OF TRUTH, by candid and persevering enquiry into its facts, and by a fearless assertion of its claims when thoroughly ascertained, his praise is in all the Churches of Christ: and perhaps is more spoken of in other communities, than in his own Episcopalian body. We have no doubt that he is as prepared to act, as to speak: and that when the time comes, when he sincerely believes he should follow the example he praises, he will do it. We ask our English readers to ponder this English exposition of the Free Church claims; and our Episcopalian readers to consider well this Episcopalian vindication of a Christian movement in the Presbyterian Church; and we only regret we can favour them with so short an abridgement of a first-rate address (by the confession of opponents,) which occupied two hours in delivery.]

(From the London Record.)

Mr. Noel commenced by saying, that he had thoroughly examined the principles and conduct of the Free Church of Scotland, before he decided upon thus publicly attaching himself to its cause, and calling upon the Meeting to assent to the Resolution he had to propose, which was as follows:—"That

this Meeting having heard the statements of the Deputation, renews its expressions of gratitude to God for enabling so many ministers of Scotland to witness before the world this good confession, to the supremacy of Christ and the spirituality of his Church, and learns with delight that such a large proportion of the people of Scotland adhered to their faithful pastors and their testimony for the truth in a day of peculiar trial; and deeply sympathizing in the privations to which the ministers and people have been subjected, and at the same time recognizing in the Free Church an instrumentality which promises in the hand of the quickening Spirit, and in friendly co-operation with other Evangelical Churches, to revive the religion of Scotland, besides largely aiding in the evangelization of the world, this Meeting resolves to render the Free Church its best assistance in providing places of worship for its adhering people. (Applause.) This resolution divided itself into four particulars:—it called upon them to recognize the justice of the principles which the Free Church had maintained:—it asked their verdict in favour of the conduct by which those principles had been sustained;—it called for sympathy with them, in the sufferings to which their fidelity had exposed them: and then, it pointed out those consequences which might be expected to result from their principles, their conduct, and their sufferings. Were the question only to be decided by the authority of names, that authority should secure their suffrages in behalf of the Free Church, (Cheers.) He was not blind to the existence of a formidable opposition, nor deaf to the obloquy which had almost on every side stunned them. Grave lawyers and courts of law had pronounced their acts illegal. The Lords had sustained the judgment of those courts. The great were almost universally combined against them in Scotland. Sites had been refused, by the great landed proprietors, for their churches. They had been denounced in no measured terms. The press, with rare exceptions, had endeavoured to write them down. Clever pamphlets had been written in opposition to their claims. Their Memorials and their Petitions had been alike disregarded. The Government would afford them no relief when they asked it, Parliament refused even to investigate their claims. He was told that no minister of the Church of England can consistently advocate their claims. (Hear, hear.) A strange and mysterious silence pervaded even that portion of the Church of England which, in its heart, he believed, approved their principles and their conduct. (Cheers.) A journal, whose honour it was, that it recognized the justice of these principles and did homage to their moral worth, had yet been reduced to something almost more than neutrality. Without disparagement of the authority or talent of its opponents, having weighed the principles and claims of the Free Church, by reason and by Scripture, he had come most distinctly to the conclusion that they were not mainly but altogether right; then, all this opposition, formidable as it was on both sides of the Tweed, was only a new reason why every honest man (not to speak of generosity) should openly attach himself to those who were as innocent, nay, as meritorious, as they were despised and reviled. (Loud cheers.) Were the question to be decided by the authority of names alone, it would leave the conclusion perfect. The body most likely to have formed a just opinion on this matter, was precisely the 454 MINISTERS of the Church of Scotland who had seceded from that Establishment; men of every age, even to the most advanced years, who were not acting under the impetuosity of youth, men whose circumstances forced upon them the greatest caution,—who saw before them sacrifices from which the flesh shrinks, as the consequence of their determination, men of whose benevolence and practical wisdom there could be no question. They were on the spot to examine—they were acquainted with their Church's history—they knew the statutes they had to examine—they had searched those principles in the word of God; and the

454 men who had for conscience sake made this great sacrifice, after deep consideration, and much discussion together, were precisely the persons, of all others in the world, the most likely to form a just decision. Next to them were the 2,000 ELDERS, who were like Sir John Forrest, not cold spectators of these questions, but from their earliest childhood giving the deepest consideration to them—attached to the Church of Scotland, not as a Church, but as an establishment, all their prejudices enlisted in its favour and placed in circumstances more calculated to give them the opportunity of examining it than almost any other laymen. The next body most likely to be able to form a good opinion,—and whose verdict would be the least likely to be suspected of partiality, was those poor men upon whom the burden of sustaining those ministers in addition to all the burdens of an Establishment, was now to be thrown. (Cheers.) The verdict of these Lowlanders and Highlanders, poor as they were, was far more influential than the determination of as many of the nobility of other portions of our island. (Cheers.) But there were two other classes, equally capable of forming a just decision, and who had been equally unanimous. The MISSIONARIES were men of remarkable qualifications for that work, of cool and clear understanding, as well as of resolute principle. These men were at a distance from the scene of strife. Their passions were little likely to be roused by the contention; but yet they were interested enough to weigh the question;—they examined its documents, they traced its progress, and without a single dissenting voice, had determined that they must, in principle, as they do in heart, attach themselves to the Free Church. (Cheers.) But he attached still more importance to another testimony, that of the 500 Presbyterian ministers of Ireland, who were an Established Church, and, as Presbyterians, well acquainted with Presbyterian doctrine and discipline. They sent their Deputation to the General Assembly of the Church of Scotland; that Deputation witnessed the disruption which took place in May last; and, instead of remaining with the Assembly of the Establishment, they were all found in the Assembly of the Free Church; whilst Mr. Denham, who spoke on their behalf, used this testimony respecting them:—"I speak in the name of 500 ministers, and nearly a million of people, that we dare not stand neutral in the contest, for we hold that the contest is for the honour of Christ. Of the 500 ministers, and nearly a million of people, there are not a dozen individuals, members and office-bearers, who do not, with all their hearts, fully go along with you in every step you have taken." (Cheers.) He challenged any opponent of the Free Church to show him five classes of persons who had any comparable claims to attention with those; or who had, under all the circumstances, anything like the same facility for coming to a just decision. (Hear.)

The two principles which the Free Church had maintained, and to which he professed his adherence, were, first, THE PRINCIPLE OF NON-INTRUSION, and, secondly, THE PRINCIPLE OF SPIRITUAL LIBERTY OF THE CHURCH. (Cheers.) *By non-intrusion* was meant that no minister was to be forced upon a reluctant Christian congregation, but that the assent of that Christian congregation was to be received in the formation of the pastoral relation. (Cheers.) That principle should seem to be one of the simplest common sense; and when there was no relation so important as this, did it not seem reasonable that a Christian people should not be debarred the right of protesting against the introduction of an unspiritual, unconverted minister? (Cheers.) The world would sneer at that statement. An unspiritual and an unconverted minister they would not comprehend. But, when our Lord had told us that many will at the last day prove to have preached in his name, to whom he will say, "I never knew you:" when St. Paul had told us that the ministers of Satan may assume

the garb of the ministers of Christ ; when our Lord had told his people, that they must "beware of false prophets," that come to them "in sheep's clothing ;" and when there was no doctrine more vital to the happiness of mankind, or more legible in the pages of inspiration, than this, that, "except a man be born again, he cannot see the kingdom of God ;" he must say, that a christian people ought to have the right of protesting against the introduction among them, to lead them and their families, of a minister whose levity of life, whose wifole character, and all his ministrations, might prove to them that he was unspiritual and unconverted. (Cheers.) That principle was clearly laid down in the Scriptures, in all those passages which declare that Christian must "take heed what they hear ; that the sheep of Christ "know his voice," and will not listen to the "voice of a stranger ;" which tell Christian men, if any man come to them and bring not the doctrine of Christ, that they must "not receive him to their houses nor bid him God speed" as a minister, for fear they should be guilty of partaking of his evil deeds. The practice and precedents of the New Testament afford similar proofs. There were three instances alone in which ordination was directly spoken of in the Acts of the Apostles, the history of the early Church. In all those instances, the minister was elected by the people. In the case of the selection of that apostle who was to fill the place of Judas, it was not the apostles who chose the two from whom the selection was to be made, but the company of disciples that were then gathered together. (Hear, hear) In the 6th chapter of the Acts, the officers were elected by the Christian people, of whom it was said, that the qualification should be, that looked for in a minister, that they should be men filled with the Holy Ghost and wisdom. And when we read of the ordination of the presbyters of every Church, the historian selects a word which determined that the apostles who ordained and confirmed those ministers, yet ordained them by the election of the Churches in each place. (Cheers.) They went throughout the Churches ordaining ministers, but that ordination was, by the force of the word, an ordination by election. (Hear, hear.) All the passages in the Scriptures, which speak of the ordination of ministers, were accordant with those precedents : for if it was said to Timothy that he was to "ordain ministers," or to "lay hands suddenly on no man," or if to Titus, that he was left to "ordain ministers in Crete," it must be obvious that those commands were consistent with those precedents, and consistent with the practice of the Free Church of Scotland. (Applause.) Nor was this principle at all novel in the Christian Church. It was declared and recognised by Mosheim, by Bingham, by Waddington, and even by Hooker. Roman Catholics and Lutherans united with Episcopalians and Calvinists in maintaining it. Neander, Paulo Sarpi, Calvin, and Beza were agreed in supporting it. It was adopted by the Presbyterian Churches. It was found in the Belgic, the Saxon and Helvetic Confessions ; and most distinctly of all in the Confessions of the French Protestant Churches, (which still carried it out theoretically,) until the time of Napoleon, when they came into connexion with the French Government. The Free Church maintained a principle incident to the Scotch Church for ages. It was unequivocally laid down in their Second Book of Discipline, which was recognised by the Established Church in 1592. In that year, a statue passed, enacting that the Presbytery of the bounds should take order in all ecclesiastical cases within those bounds, according to the discipline of the Kirk. That discipline was the discipline found in the second Book of Discipline. The statute of 1592 was revived by the Statute of 1690 and the statute of 1690 and that of 1592 were the basis of the establishment of patronage by the Act of 1711 ; so that even the most obnoxious Act which had, in its consequence, led to this disruption, still re-

cognised that discipline of the Second Book of Discipline, which as directly embodied this principle of non-intrusion. But this principle could only be sustained by the aid of a *second* and a larger principle, the *spiritual liberty* of the Church of Christ, which meant that the Church of Christ should, in every land and in all its branches, be at liberty, unrestrained by any stronger power, to fulfil *all* the commands of Christ. And it rested on two principles—first, that our Lord had appointed certain office-bearers in his Church, ministers and others, and that to them had been committed by him the superintendence of his Church. The Apostle, speaking to the elders of Ephesus, says, “feed the flock of Christ over which the Holy Ghost hath made you overseers.” The Holy Ghost, then, made them the superintendents of that Church. It was God himself who called them to feed, as shepherds, their flock. There were several similar passages. If to them, as shepherds of the flock, Christ has committed this authority, were they at liberty to delegate to any one else? But there was another principle upon which their claims rested. Our blessed Saviour had given various commands respecting the discipline, as well as the doctrine, of his people. Was it right that these commands should be obeyed? Was it right that any authority whatever should interfere between the Church at large and the command of Christ? In the Epistle to Titus the Almighty had, by his inspired servant, laid down who were to be the ministers of his Church: they must be holy, blameless; they must hold fast faithfully the word as they have been taught, they must be no novices in the faith, they must be men who have a blameless reputation toward those who are without. Was it not a manifest defection from Christ, that any Church should say, while these were the characteristics he had laid down for its ministers, “We will with our eyes open, permit you, a stranger to say, ‘Such ministers alone shall not be admitted,—you shall admit to the Church, and the Church to the parish, a minister, who in our judgment has none of these qualifications.’” (Hear, hear.) But if it was the duty of the Church to abide by this simple direction of its Master and Lord, then must the Church have a *spiritual liberty*; because otherwise, it might be coerced and forbid to execute the commands that he has given. Further, the Church must be the judge of the meaning of those laws; because, if others were to judge of them—if a court of law, for instance, was to determine the meaning of Christ’s commands, then might his commands be trampled under foot by the Church itself in obedience to an authority that was not his. (Loud cheers.) This principle had also been recognised by other great authorities, than those to which he had already referred. Even Bishop Warburton hesitated not to assert it in his book on the alliance of the Church and the State, distinctly declaring the Church must have the spiritual liberty, and that because it had spiritual functions to fulfil. Having rebutted the assertion that this principle was Popery, and shewn the total difference between the Church of Scotland and the Church of Rome in respect to their claims for an exercise of spiritual and secular power, the Hon. and Rev. Gentleman went into a lengthened review of the history of the proceedings with regard to the Veto-law, which ended in the formation of the Free Church, from the year 1834, downwards, the facts of which have been frequently discussed and repeatedly published. He defended the secession of the ministers of the Free Church from the Established Church, and the conduct and character of the Seceding Ministers from various attacks which had been made upon them by public journals and by pamphlets; and concluded by saying, that if he were asked why he meddled with these Scotch quarrels, his answer would be, that at the day of judgment our Saviour would say, “Come ye blessed of my Father, enter into the kingdom prepared for you before the foundation of the world,”—but to whom?

These brethren had been maligned, traduced, trampled on, treated with indignity, exposed to scorn. The blessed Saviour would add,—“I was hungry and ye gave me meat, I was sick and in prison,” &c. “and inasmuch as ye did it unto one of the least of these my brethren ye did unto me.” Now he believed the ministers of the Free Church of Scotland to be *brethren suffering for Christ's sake*, and he did not see how any one who hoped to have that welcome from his master could refuse to attach himself to that holy company. Let our names be cast out as theirs were (exclaimed the Hon. and Rev. Gentleman). The act they have committed is imperishable; the men themselves will live in future history, and next to the honour of having had the vigour to do and dare, is the satisfaction of honoring them. We do but anticipate the verdict of posterity, when all passion shall have been hushed, which will say it was the boldest act of our day, and they were the boldest men that did it. And though our names shall not live in history, it is a satisfaction to do what we can to give them justice and honour now. On such grounds alone I have ventured to ask and to anticipate your acceptance of the Resolution. (Prolonged cheering.)

* * [This Speech has been published at much greater length at home, and very largely circulated in a separate form; but we have not yet received a copy.]

IV.—A SIGN OF THE TIMES. —

About eighteen months ago, it was customary for the Moderates in Scotland, the political antagonists in Parliament of the Non-Intrusion party, and we are sorry to have to add, the Dissenters generally, to represent the Non-Intrusion movement as very insignificant and very insincere. Sir George Sinclair, who himself was once a Non-Intrusionist, but who had forsaken his principles, yet who still spoke with great apparent knowledge of the facts, about that time declared that the cause never was at a lower ebb; Dr. Wardlaw, one of the ablest of the Dissenters, was deemed too candid a man, when he told his brethren, that *more than thirty* of the clergy would really secede from the Establishment; and Lord Brougham and others in Parliament, emphatically warned the Non-Intrusionists, that if they retired from the Establishment, they would be abandoned to poverty and contempt. Well! the General Assembly met in May 1843, and no less than 470 of the ministers retired; this body comprized many of the ablest, most laborious, most popular, and most useful, and nearly all the truly pious of the clergy; a large body of the most influential laymen in Scotland—Dr. Abercrombie, Sir David Brewster, Lord Breadalbane, Mr. Bruce of Kennett, Mr. Hog of Newliston, Mr. Campbell of Monzie and many more—went with them; and the *mass* of the Church people followed. The Churches in many places were literally emptied, and in the great towns like Edinburgh, Glasgow, Aberdeen and Paisley, the Town Councils found the seat rents of the Churches suddenly reduced to a very small and insufficient part of their former amount. We are

writing now in Calcutta in May 1844. We have before us *Blackwood's Magazine* of February 1844, and what do we read? "*A great revolution has taken place in Scotland. A greater has been threatened. Nor is that danger even yet certainly gone by. Upon the accidents that may arise for the next five years, whether fitted or not fitted, to revive discussions in which many of the Non-Seceders went in various degrees along with the Seceders, depends the final (and in a strict sense the very awful) question WHAT IS TO BE THE FATE OF THE SCOTTISH CHURCH?*" This is very surprizing! do you, you *Blackwood's Magazine*, that sneered at the Non-Intrusion movement as contemptible, do you speak thus? Why, surely this is a sign of the Times!

Ah! but this is not all. You fear that the Established Church contains the germ of a new secession, that the late secession left in the Church as many "*infected*" men, as it took out. You tell us so in plain words, and you intimate that you apprehend a fresh contest, and an ultimate separation with these men. This is a sad picture! Only a small portion of the Scottish people adhere to you, and yet you are looking for further secessions! What a critical position yours must be! We, then, it appears, who have represented your case as a difficult one, turn out to be *right*, after all? We have been accused of exaggeration, of falsehood, of envy; but we, it appears have, in fact, spoken truth? There has been "*a great revolution!*" A "*greater* is still threatened?" Yes, these things are true, *Blackwood* himself, the Corypheus of Moderatism, being witness!

What shall we say to these things?

We must notice them as *Christians*. It behoves us so to deal with them. We must profit by the past, and be more wise, bold, and faithful, for the future. We now see how foolish it is to be daunted by the threats, the imaginations, or the "*candid*" advice of worldly men. Let us see to it that God is with us, and then, though all the earthly minded men unite to terrify us, we may safely, and we should confidently, "*Go Forward.*" It is not for us to be guided by the world's opinion respecting our probable success, or our probable failure; if we are so guided, we shall be deluded by false hopes and discouraged by false fears. It is enough for us carefully to look for the path of duty, and having discovered that, to be content with the sanction of our own conscience, when we resolve to walk in it.

We may learn another lesson. We may gather from all this, that the world is no fitting judge in the affairs of the Church. Worldly politicians are swayed by party and personal interests; their minds are accustomed to diplomacy; they cannot possibly deal with men who are constrained by the influence of a principle which they themselves never felt and cannot comprehend. And therefore in all their calculations they put out of sight, that element which most effectually and most frequently has baffled them: Religion. "Oh!" say

they, "these men will not give up their kirks and their manse; they will not surrender their stipend and glebes, and their status, for a mere theory." Will they not? Have martyrs never gone to the stake? Have covenanters never been hunted into dens and caves of the earth? Did none in England and none in Scotland surrender Churches, manse, homes, and every thing, and live in prisons or in exile, rather than comply with what they deemed unrighteous commands? And if conscience has produced such fruits, in other days, where is your wisdom, Oh ye wise statesmen and cunning diplomatists, when you calculate on being able to legislate without regard to it? "The wisdom of this world is foolishness with God."

We may learn a still further lesson, which is adapted to our present circumstances. As the world has been proved powerless to sway conscience and incompetent to understand it, so now its present tactics need not excite alarm. *Blackwood* tells us that we are no Church at all, because "a Church" means a body in connection with the state—if so, by the by, St. Paul never should have spoken of the Church at Corinth or anywhere else. *Blackwood* and his friends also tell us, that we are despicable, that we have no history, no archives, no new confession of faith. What then? What is the worth of these sneers? Will they be remembered for a single week, by any one? Will they stay the course of the Omnipotent—that Lord of Hosts who is with us? Will they even daunt or trouble for a moment; our fathers and our brethren in Christ, who are not ignorant of Satan's devices, and who are accustomed to such exhibitions of Satan's malice? Oh! surely not at all! These trifling words are adapted only to irritate those few who are so weak as to attend to them. They convince no one; they terrify no one. But what, it may be said, what, if some are deluded by the threats and warnings of *Blackwood* and his friends, and believe that really the Free Church is despicable and that therefore she must be forsaken? What then? Why simply this: such weak friends will, in the course of a few months, gain experience. As they found *Blackwood's* representations prior to 1843, of the Non-Intrusion party, senseless and ridiculous and untrue, so they will in a little time find all his present representations equally to be disregarded. Worldly men may thus rage for a time, but the day will come when they will be exposed, and "they shall go no further, but their folly shall be manifest to all men."

Let us then rejoice in the experience of the past, let us be confident respecting the future. Only let us in our success keep humble and prayerful, let us be strong in the Lord and in the power of His might, and then, we need fear no evil, no, not if millions of enemies conspire to misrepresent and to assail us. "Thanks be unto God who giveth us the Victory through our Lord Jesus Christ!"

V.—THE CAMBRIDGE MEETINGS.

[As a very absurd and injurious account of this interesting meeting was circulated here, through some of our first overland communications, we deem the subject of sufficient importance to afford it a separate and emphatic place, by insertion of the following authentic statement from an eye-witness. Another shorter notice will be found elsewhere, under the head of our "Deputations," the one confirming the other. Three Thousand Rupees from CAMBRIDGE is *something*.]

March 9.—The events of the last two days will be, I cannot doubt, memorable in Cambridge for many days to come. As I anticipated, the appearance of Dr. Candlish and the other members of the deputation created quite a sensation. I had heard in London that a disturbance was looked for, and on my arrival in Cambridge, I found that our friends there, who are numerous, had strong apprehensions of the upshot of the afternoon meeting. A pamphlet published by the Mayor had been most industriously circulated, which, abounding as it did in incorrect and garbled quotations, and in the most unfair inferences from them, and from a few insulated or pretended facts, was directly calculated to excite the most angry feelings, and to lead to unpleasant results. Still I had little fear that if Dr. Candlish could only obtain a hearing, he would speedily quell any symptoms of riot that might manifest themselves. Accordingly at two p.m. on Thursday, the large room at the Black Bear Inn, the only room of any size that was not under interdict was crammed to the door, and many were obliged to leave without obtaining admission. At first, the mingled hooting, groaning and cheering appeared not a little formidable; but silence having been restored, Dr. Candlish very soon managed to assert his supremacy over the unruly spirits who were present; and in an address of an hour and a-half's duration, laid before the meeting the principles which had led to the disruption of the Church of Scotland. The few attempts at interruption which were made, only served to give him new opportunities of gaining the attention and good-will of his audience; for his replies to the questions put to him were so decisive and his coolness of manner so imperturbable, as to convince them that nothing was to be gained, but much, on the contrary, to be hazarded, by a repetition of these interruptions. The room on the afternoon of yesterday was still more crowded; not less than 320 persons were crammed into it, and of these, 200 at least were gownsmen. The subject of lecture, which was the only right and scriptural relation that can subsist between the Church and the State, was admirably illustrated by a reference to Lorn John Russell's allusion, in his speech of the 8th March, 1843, to the case of Dr. Sacheyerell, and to the decision of the Privy Council last year in the case of the *Picar of Gedney*. An interruption which was offered by a gentleman present rendered the latter illustration peculiarly happy. The gentleman (a curate, if I mistake not, of Mr. Scholefield's) exclaimed that the judgment was given by the ecclesiastical court, and by Sir Herbert Jenner Fust, the representative of the Archbishop of Canterbury. Dr. C. replied amid expressions of hearty merriment from those who thought he had been caught napping, "Of course, I am speaking on a subject on which I am not quite at home; but," he proceeded, as soon as silence was restored, "I have an article here from the *Times*, which I did not intend to make much use of, though now since my statement has been impugned, I may as

well read a portion of it. It begins, 'A decision was yesterday pronounced by Lord Brougham, as chairman of the Privy Council.' The very general and cordial cheering with which this unexpected retort was received completely silenced the ill-informed objector. I question whether Dr. Candlish himself has ever made two appearances so masterly as those of yesterday and the day before. The tact and judgment he displayed in managing the most delicate and difficult subjects, cordially excited the surprise and admiration of his audience, and frequently elicited the vociferous cheers of the greater part of those present. On Thursday, numbers of gownsmen remained behind to converse with him, and to receive copies of "The Claim of Rights," which I believe not a few are studying. On both days one of the Proctors was present, to keep order among the gownsmen present, and his conduct towards the deputation was in the highest degree courteous. I have only time at present to say, that the meeting held in St. Andrew's Street Chapel on Thursday evening was very successful. Many gownsmen were present; and the most marked attention was shown during the delivery of addresses by Drs. Forbes, Candlish, and Wilson, and Mr. Lyon and Sir James Forrest. The collection amounted to upwards of £20. Yesterday an undergraduate, unasked, presented to Dr. Forbes the very handsome sum of £25; and altogether between £200 and £300 has been already contributed. There was a collection last night in Sion Chapel, after a very powerful sermon by Dr. Candlish. I don't know the amount. Three collections will be made on Sabbath. I will send you a more detailed account for your next publication.

March 12—The preceding very hasty, and, I fear, ill-digested remarks, will show you that I was not deficient in the will to give you the earliest possible information regarding the important proceedings at Cambridge; but the three-quarters of an hour which remained after I disposed of several pressing engagements on Saturday evening, though almost sufficient for making up my bulletin, was not quite so. On looking over what I have written, it strikes me as unnecessary to enter more into detail regarding what passed at Cambridge, except to say that the Mayor, who has most injudiciously, and with the view, as it is thought, of obliging his allies and patrons the Church of England Evangelicals in Cambridge, thrust himself forward as a partizan furiously opposed to the Free Church, made his appearance at the close of the meeting on Friday, in order, if possible to justify himself and criminate his opponents. Nothing could be more miserable than the accusations he levelled against Mr. Lyon and the Free Church; and the derision with which his "wise saws and modern instances" were received by a large proportion of the meeting, induced Dr. Candlish to let them pass without reply, and only one remark in explanation. It is not at all improbable, however, from what I have since heard, that his Worship might be tightly hauled up, and dragged before the public, in a way he may not altogether relish. The account he gave of a private interview he had had on Friday morning in a back shop with a printer's clerk, and of the cross-examination to which he had subjected him, in reference to the bills announcing the meeting in the Eagle Inn, was highly edifying, as showing how such men as the Mayor of Cambridge judge of the merits of a mighty question, which is destined to work a stupendous revolution throughout universal Christendom. Nor is it with the representatives of the Free Church alone he has embroiled himself. His refusal of the Town Hall, when requested, by forty gentlemen of the highest respectability, to grant it for Dr. Candlish's lectures, is likely to bring him into hot water. I understand that the only similar applications he has rejected, were made by the Socialists, the Char-

tists, and the Anti-corn-law League. The opposition of the Mayor has only served to set off to greater advantage the great kindness and hospitality of our friends. To the venerable Ebenezer Foster, the intimate friend and associate of Robert Hall and Andrew Fuller, as also to Mr. Ashton, and the Rev. Messrs. Thodie, Rolph, and Buddiscombe, and other friends, both lay and clerical, the warmest thanks of the Free Church are due. But I believe one and all of these gentlemen will concur in testifying to the zeal displayed by the Rev. Mr. Maxwell, the Wesleyan minister, whose untiring efforts have mainly set the machinery in motion. The gratifying result is, that not less than £300 has been contributed in Cambridge, and that a candid and patient hearing has been obtained for great and sacred principle, from the youth of that venerable and illustrious seminary.

The growing interest felt in our cause by the London public has been signally manifested by the crowds which flocked to the various meetings held last week, and more particularly by the magnificent meeting held yesterday evening in Exeter Hall, within which, I venture to say, one more important was never held. It was not the glowing earnestness of Dr. Makellar, though his every word told powerfully—nor the polished eloquence of Dr. Buchanan, who has seldom surpassed his last night's effort—nor even the overmastering energy of thought and language displayed by Dr. Candlish, that invested the occasion with a solemn and overwhelming interest; it was the appearance, on the hard-fought field, of a NEW* CHAMPION, who, after long and serious deliberation, threw himself single-handed, with a chivalry and moral daring but seldom equalled, and scarcely ever surpassed, into the hottest of the fight, and waved aloft, in calm defiance of probable consequences, the glorious banner of our covenanting fathers before his timid and irresolute brethren in the Church of England. It was this that gave to last night's meeting its historic interest. "It seemed," to use the striking words of Dr. Candlish, "that the first act of the great drama had closed, that the curtain had that evening been drawn up, and that the second act was about to begin." The moving power of that masterly address it is impossible to calculate—it has transferred the conflict from Scottish to English ground; and before the second anniversary of the vote which the Commons thought decisive of the whole matter, we may possibly find that that decision has raised, in a Free Church of England another imperishable monument of legislative blindness, and of the all-conquering power of conscience and scriptural truth.—*Scottish Guardian*.

VI—GREAT FREE CHURCH MEETING IN LONDON.

The principal feature of interest in this week's news is the magnificent and most important meeting in Exeter Hall on Monday evening, in support of the Free Church, a report of which we have given elsewhere. Mr. Baptist Noel's eloquent and truly Christian speech on the occasion will be read with deep interest, and cannot fail to make an impression on the more supine of his evangelical brethren in England. In reference to this great meeting, the *London Watchman* says,

"We have seldom seen a more densely crowded assembly within the walls of Exeter Hall, and, perhaps, never one that manifested more ardour in the

* The Hon'ble and Rev. Baptist Noel.

subject under consideration. Indeed, the enthusiasm of the audience sometimes rose so high, that it was difficult for the speakers to proceed. We wish that some of those cold-hearted prophets of evil who, predicted that the Scotch Church question would excite no interest, and that the seceding clergy would find no sympathy on this side the border, had been present on Monday night. To those, however, who possess any knowledge of the principal religious denominations in England, a sufficient key to the true state of the case will be found in the single fact, that the resolution declaring cordial approbation both of the principles for which the Free Church has contended, and of the manner in which those principles have been maintained, was not merely carried amidst the acclamations of a multitudinous meeting, but was introduced by some of the most distinguished ministers of their respective Churches, being moved by the Hon. and Rev. Baptist W. Noel, seconded by the Rev. Dr. Leischild, and supported by the Rev. Dr. Bunting.

"Without undervaluing the other excellent addresses, we must say that Mr. Noel's was emphatically the speech of the evening. It occupied nearly two hours in delivery, and yet there was scarce a sentence that could have been omitted without disadvantage. Unaffected and persuasive in its eloquence, lucid in its arrangement of facts, and logical in its deduction of conclusions, it constituted one of the most triumphant popular vindications of the secession that has been our lot either to hear or read. We suggest to our Scotch friends the expediency of having it printed in the form of a tract, and extensively circulated in this country. The name of its well known and generally respected author would introduce it to many circles hitherto wholly or partially closed against the appeals of the Free Church, and its statements and reasonings could not fail to carry conviction to unprejudiced minds. To Mr. Noel personally we feel bound to tender our sincere thanks for his manly and Christian avowal of sentiments in which all catholic-minded Christians have an interest. In the present day, a clergyman of the Church of England in taking such ground as he now occupies, manifests no small amount of moral courage. No doubt he will be assailed on every hand by the open-mouthed clamours of the Tractarians, and more or less directly censured by those of his brethren who, while they like to be called *evangelical*, yet tenaciously cling to a narrow and miserable sectarianism. But amidst such obloquy he may be sustained not only by the assurance, that he has the sympathy and the prayers of numbers of the Lord's people, but also by the testimony of an enlightened and approving conscience.

"The late hour at which Dr. Candlish was called on, prevented his making such a speech as might otherwise have been anticipated from him. There were two points, however, to which he adverted most properly, and with his wonted power. The first was the garbling, amounting to substantial falsification, of some of his expressions, in order to excite hostility against himself and the Free Church. We presume that *now* the journal to which he adverted *must* correct its misrepresentation; but how much better—how much more in accordance with the character of a religious paper—would it have been to do so voluntarily, without being coerced into it by public exposure! The other point to which we refer was Dr. Candlish's sufficiently intelligible condemnation of the projected Anti-State Church Conference. His particular reference was to the tendency of that movement to foment animosities and hinder that union amongst Protestants which the times we live in so imperatively demand; but we are gratified to find the leading journals of the Free Church distinctly declare their continued attachment to that principle of national Establishments for which they contended in former days. In our last, we inserted an article on the proposed 'Conference,' from the *Witness*, and we this day copy one from the *Scottish*

Guardian, bearing on the same topic. With our friends of the Free Church, we believe that we occupy an impregnable position, when we hold, on the one hand, that the potentates of the earth are bound, not only to recognize and protect, but to favour and support Christianity; and on the other, that the Church, in whatever relation she may stand to the State, whether endowed, or tolerated, or persecuted, has a right to the most absolute freedom from human control in the performance of all her spiritual acts, and cannot without sin, acknowledge any other King in Zion than the Lord Jesus Christ. We adhere, however, to our conviction that, of these two principles, the *latter* is that which, in the present day, we are called especially to assert and defend. What effect the unflinching maintenance of his principle of spiritual independence may have on existing establishments, is a distinct and comparatively unimportant question. We could not consent to purchase the perpetuity of any or all the ecclesiastical frame works in the world, by the surrender for a single hour of our testimony to the supreme Headship and Kingship of the Lord Jesus over his Church. But, though the assertion of that fundamental truth were to lead to the overthrow of every existing Establishment, the principle that the rulers of the earth are bound, in their official capacity, as well as privately, to support Christianity, would suffer no damage—it would be found intact and perfect above their ruins. Dr. Candlish's animadversion on the mischievously *divisive* tendency of contemplated 'Conference' was just and well-timed, however; and indeed, we have reason to know that similar views are taken by some of the most eminent Dissenting ministers, who (although adherents of the Voluntary principle in the abstract), greatly deprecate the present movement."

A public meeting of the friends of the Free Protestant Church of Scotland was held on Monday evening, at Exeter Hall, for the purpose of receiving from a deputation of the ministers and elders from Scotland an account of the present condition and prospects of that Church, with the view of raising a contribution towards the fund to be employed in the erection of places of worship for those congregations whose adherence to the sacred principles of truth caused them to be without church accommodation. The large hall was thronged for some time before the hour of meeting, the galleries being principally occupied by ladies, whose presence added not a little to the interest of the scene. P. M. Stewart, Esq., M. P., presided. The following gentlemen, being members of the deputation, were present:—Rev Dr Makellar, Dr Forbes, Dr Candlish, Dr Wilson, Dr Buchanan, Messrs. Beith, Wallace, Smith, Alexander, Tweedie, Cowe, Main, Buchan, C. J. Brown; Sir James Forrest, Bart. of Commiston; W. H. Craufurd, Esq. of Craufurdland; James Bridges, Esq., Alexander Thompson, Esq. of Banchory and Dr Mushet. There were also present the Rev. Dr Alder, Dr Jenkins, Dr Leifchild, Dr Campbell, Dr Bennett, Dr Bunting, Dr Henderson, Hon. and Rev. B. W. Noel, Rev. J. Hamilton, Rev. Mr Sherman, Rev. Mr. Cubitt, Rev. P. Lorimer, Rev. Mr Roxburgh, &c. &c. The following lay friends of the Church were also present:—Captain, Mackintosh, R. Saul, J. Nisbet, W. Hamilton, J. Robertson, W. Townley, D. Witherspoon, J. Finlaison, Thomas Farmer, C. Vertue, G. Webster, Alexander Gillespie, William Brownley, W. Stevenson, Esqrs., Major Jarvis, &c.

The proceedings of the meeting having been opened by a prayer from the Rev. Dr Jenkins,

The chairman called attention to the objects of the meeting. The question to be submitted to them was not one that could be confined within the limits of Scotland or England. It was a momentous question, affecting every Christian in the world. He had the privilege of glancing at the characters of those who had come as the deputation from Scotland. What an

evidence had they not offered of their sincerity, by giving up all their worldly endowments, to which they refused to sacrifice religious liberty and spiritual independence for the sake of expediency. These were the men to whom they were asked to listen. They were there, not to plead for themselves, but for the destitute congregations left in the wilderness without shade or shelter. Eight hundred congregations came out from the Establishment, and for these congregations 500 churches had been built, or were about to be built. They had, therefore, still to provide for 200 or 300 congregations. This was the cause they came to plead for, and he was sure that the efforts of those who were to address them would be both successful and convincing.

Dr Makellar, late Moderator of the General Assembly of the Church of Scotland, then addressed the meeting. They came as a deputation from the Church of Scotland—not from the Church of Scotland as by law established; with that they had no connection; they differed with it in spirit, in character, and in proceedings. He did not use this language in an offensive sense; their controversy with that Church was one of the principle, not of passion. They envied not that Church its possessions. Their object was not to set up a rival Church; they wished to constitute a real Church. (Cheers.) And that the Free Church was the real Church of Scotland was proved by reference to the Standards of their Church, the proceedings of its General Assemblies, the history of the Church, and the constitution of the country. (Cheers.) That the Free Church was the true Church of Scotland, might be proved both from its constitution and the conduct of its ministers. They had no desire to speak there of their own sacrifices; but, at the same time, it would be miserable affectation to say that they had not suffered, and suffered severely. (Hear, hear.) Five hundred ministers, had quitted connection with the Established Church of Scotland; from the relative number of the ministers of the Established Church in England, and the number of the population, they would be able to estimate, if such a secession were to take place in the English Church, the extent of the sacrifice. Of the probationers, too, of the Church of Scotland,—men duly licensed to preach the gospel,—170 had quitted the Establishment with the 500 ministers, and that under circumstances even more trying than those attending the separation of the ministers. They were in the morning of their days, in the ardour of their hopes, seeing before them a prosperous career,—and all this they had to renounce. (Cheers.) They had farther evidence that the Free Church was the true Church of Scotland, in the conduct of the students,—of those who were in the course of training for the ministry of the gospel. (He next referred to the high character of the Free Church Students, and the adherence of all the missionaries.) Besides all this, the Free Church was the true Church of Scotland, because it was the Church of the people. (Cheers.) There were at least a million of the people once attached to the Established Church that were now on the side of the Free Church, (Hear, hear) And he believed that if no undue influence were exercised over the people of Scotland, three-fourths of them would be on the side of the Free Church. They all knew the character of the Highlanders for loyalty, for courage, and bravery. (Cheers.) The battle plains of Europe and of the world had testified to their devotedness, to their courage, and their resolution. (Cheers.) But he had now to tell them, that never had they given such testimony of their devotedness to any cause, of their courage in any earthly contest, as they had given in their firm, faithful, and determined attachment to the cause of the Free Church of Scotland. (Cheers.) Hundreds of congregations were without places of worship, and they were there to ask their assistance to provide them. He believed that £. 300, or not much more, was enough to erect a place of wor-

ship for some of these congregations, and he trusted their appeal would not be in vain.

Dr BUCHANAN of Glasgow, in a speech of considerable length and energy, showed that the distinguishing principles of the Reformation were the principles which had led to the separation of the Free Church ministers and members from the Established Church of Scotland. He stated that the Free Church now included 600 ministers, 200 probationers, 3000 elders, and a million of people;—a proportion which, as compared with the English establishment, would be 5000 ministers, and six or seven millions of the population. The Established Church, as it remained, had excommunicated Christendom; it had cut off from itself the communion with all the Christian Churches in the world. Surely it ill became her to make charges against others of alienation and disaffection towards her. She was now endeavouring to take the places of worship, but with the money of those who had joined the Free Church from them. Standing, like Shylock on the bond—on what the letter of the law would give her—she took to herself these places of worship, and even the buildings erected by the efforts of their missionaries. And, as if to crown all, she was labouring in many parts of Scotland to keep the adherents of the Free Church from having a shelter over them from the inclemency of the winter's sky. He admitted that objectionable expressions had occasionally been used, but, on that subject he would say, let those who were faultless cast the first stone. One proof that the charge was not very extensively applicable, was to be found in the fact that their opponents were obliged to have recourse now to the same hacknied anecdotes which were rife twelve months back. (Hear, hear, and laughter.) He admitted that they were opposed to the Established Church; they must be so as long as it continued in error. (Cries of "Hear, hear,") That which justified their conduct must necessarily be condemnatory of their opponents. (Cheers.) They firmly believed that that institution could not prosper, and must come down. Truth was mighty, and must ultimately prevail. The true secret, the true philosophy, of the disruption of the Scottish Establishment was found in her growing evangelism,—in the growing fidelity with which she was testifying against error and sin. Everywhere there were growing indications of a great league between the infidel and the Papist power. It was high time that they should awake out of sleep; it was high time that the old Highland war cry, "Shoulder to shoulder," should be raised amongst the soldiers of the Lord's host, that so they might be ready, in one united phalanx, to "come to the help of the Lord against the mighty."

Sir JAMES FORREST, an elder of the Free Church of Scotland, next addressed the meeting. He said it should not be supposed that the question which they had heard mooted that evening was a clerical question, although it was one in which they had, from the first, felt the deepest interest. Their reverend friends had not been contending for clerical power, or for the interests of their own order, but for great principles, in which all were interested. It was for this reason that the Scotch people had supported them in their struggle. A million of people had already joined the protesting Church, and new churches were at that moment rising in all parts of Scotland. There was a necessity for instant and immediate assistance. Eight hundred churches were being built, and others were in contemplation: and in such instances it was necessary to put forth strenuous efforts. (Hear, hear.) Their ministers had made great and noble sacrifices; many of their flocks were worshipping, as yet, under the canopy of heaven. (Hear, hear.) He was happy to say that they had in England met with the kindest sympathy. Even in Cambridge, in spite of all the prejudices excited against them, they had been received with the greatest kindness, and they expected

to derive considerable support from that town. (Cheers.) To-morrow they proposed to visit another stronghold of the enemy,—Oxford,—where they hoped, notwithstanding the character of the University, to meet with similar success. (Cheers.)

The Honourable and Reverend BAPTIST NOEL, on presenting himself to the meeting, was received in the most enthusiastic manner.

[The Honourable and Reverend Gentleman's speech is here omitted, as it has been given in a former part of the Magazine.]

The Rev. Dr LEITCHILD, in a few words, seconded the motion, which was carried unanimously.

A collection was then made in aid of the building fund which amounted to £91. 10s.

The Rev. Dr CANDLISH followed in a most eloquent and energetic address. He said the sympathy which had been manifested for them by that meeting, was an ample recompense, if any were needed, for all which they had suffered in the defence of their principles. It was most cheering to him and to all the deputation, to find their sentiments advocated and pressed home with a power which they had not seen since they were first put forth by their great master-spirit, Dr. Chalmers, (Cheers.) They had besought the Legislature to look at this question with reference to Scottish statutes and Scottish practices; and through their refusal to do so, they are now engaged in diffusing them in England itself. (Cheers.) Throughout the whole past history of Scotland they had maintained the principle upon which they seemed to be vital and fundamental; there was no course open to them, therefore, but that which they had pursued. Nothing had so sustained their minds in their contention the circumstance that they had never had any doubt as to the path of duty. (Loud cheers.) He then adverted to the accusations made against the Free Church, and particularly to one affecting himself. A sentence had been repeatedly quoted, as having fallen from him, to this effect—"I find it impossible, even occasionally, to have any fellowship with the ministers of the Establishment." That sentence first appeared in the *Record*; and, immediately on seeing it, he explained and accounted for it, by writing to the *Witness*, which the *Record* usually saw. In his letter he stated what he had said, which was this,—“If we now find it impossible for us, even occasionally, to have fellowship with the ministers of our Establishment, it is not our doing, but their own wilful and deliberate act.” He was speaking of their revival of that regulation, by which all their ministers were excluded from the pulpits of the Establishment. By omitting words, and stopping at a semicolon, converting the hypothetic into the categorical, his meaning was falsified, and then turned against himself. Yet to this very hour no apology for the wrong quotation has appeared. . . . Passing on to other topics, the Rev. Doctor observed, that there had been brought before them that night a vital principle, which should unite as one man the scattered hosts of Protestantism against the Man of Sin. Next to the fundamental truth of man's salvation by grace alone, which was questioned by the advocates of Rome, the stirring question of the age, in a religious point of view, would soon come to be,—a spiritual ministry against a ministry of form—a spiritual, and therefore, a Free Church, against an incorporation enslaved to priestly tyranny or secular domination, or, what was more likely still, enslaved to both. (Hear, hear.) It was not his part to give counsel and direction,—it might be presumptuous to give a hint; but he must say, that were he at this time in England, and did he hold as strongly as many of his Dissenting brethren to the Voluntary principle, and could he cherish the faintest hope that those views of a Chris-

tian Church which had been set forth with a clearness and ability unparalleled, could be carried out, he for one would be content to say, "If we can agree as to what the constitution of a Church should be, we are agreed upon what is vital, and we can postpone the rest till Christ comes to settle it." If he saw no prospect on sound views regarding the rights and scriptural constitution of a Church of Christ spreading amongst our brethren who conscientiously adhered to the principle of an Establishment, then there might be some reason for keeping up the question; but, for his own part, he did see in this one solemn idea, that the Church of Christ, be she favoured, or tolerated, or persecuted by the State, must be subjected to Christ alone;—in that one principle, he did see a germ of union, of heart unity, which he should be slow to interrupt or arrest by any other question whatever. . . . Towards the conclusion of his speech, the reverend Doctor stated that the Duke of Sutherland had relaxed in his determination to obstruct the erection of places of worship for the Free Church, having given two sites, in eligible situations for that object. He expressed the thanks of the deputation for the cordial and liberal reception they had experienced in this country, and he expressed his fervent desire, that questions, which tended to divide and rend in sunder Christian brethren, might be held in abeyance, and that future contests might be, not Protestant against Protestant, but Protestants standing man to man against the tyranny of Rome.

The Rev. Dr BUNTING, having been called for, expressed, in a few words, his hearty concurrence in the sentiments uttered by the preceding speakers, as well as in the resolution,—which was then carried by acclamation.

Thanks were voted, on the motion of Mr Farmer, to the Chairman, who made a suitable acknowledgment, and, after the benediction had been pronounced by the Rev. Dr. Alder, the proceedings closed.

[Our limits, which we already exceeded, will not permit us in this number, to give an account of the other Deputations.]

VII.—MINUTE CONCERNING THE ELECTION OF RULING ELDERS—BY THE SESSION OF THE FREE CHURCH CALCUTTA.

[This Minute, which was read from the Pulpit of the Free Church, on last Lord's day, (May 26th,) is here printed (by request) with no further view than the satisfaction of those chiefly concerned in the important subject of which it so briefly treats.—*Printed with consent of the Session.*]

Minute of the Session of the Free Church Congregation Calcutta, in the matter of the Ruling Eldership;—appointed to be read publicly, to the congregation; dated May 24th, 1844.

The present SESSION of this congregation (consisting of the ordained Missionaries of the Free Church of Scotland in Calcutta) at their first assembly, and when only acting as a *provisional* body, made public reference to the desirableness of having a more permanent and extensive Eldership formed from out of the congregation itself.

Since that time months have passed away; but the SESSION have ever had in view the important matter then suggested to the congre-

gation ; and the delay which has intervened has not been from neglect, but of purpose. It seemed necessary that the members of the congregation should, by process of fellowship, become better acquainted with each other, before any election of office-bearers from amongst themselves could satisfactorily take place ; and it may be that even now, some may feel at a loss how to act in a matter so weighty as the choice of ELDERS for the over-sight of the church.

It seems, however, to the Session, most desirable that a whole year should not pass away without at least making some attempt or commencement to supply the existing lack of service in the Eldership ; and they therefore now take opportunity to press this subject on the attention of the congregation, in the hope that what is needed may now be supplied : and may the LORD, the HEAD of the Church, so sanctify, by his HOLY SPIRIT, all concerned, that His name shall be honoured, His cause strengthened, and His church amongst us edified !

In order to promote the intelligent and proper discharge of this important duty, the following brief hints are suggested for the consideration of the electors, on the first occasion of exercising their right.

I.—THE ELDERSHIP, in New Testament times, originally consisted of believing men who were solemnly set apart, or ordained to the service of Christ in His church, in *spiritual* things :—to these, as a body, was committed the care, oversight or episcopacy of the church of Christ :—So that the Eldership were the ruling body of the Christian congregation.

II.—This Eldership, or *Congregational Presbytery*, was from the nature of the case, "virtually divided into two classes, equal in authority, but differing in special employment ;—and this classification was usually the result of a difference of gifts, and of faith or persuasion as to the best use of their gifts :—

1.—The first class consisted of the *Teaching-Presbyters*, who being peculiarly qualified for preaching the gospel, or instructing the congregation, were devoted either by express act, or virtual engagement, to that work as their chief, although not sole employment.

2.—The second class consisted of *Ruling-Presbyters* ; or of those who having been found, from their peculiar gifts, or endowment of mind, more adapted for ruling, or superintending the internal and spiritual matters of the church, were either formally or virtually devoted to the office of ruling in the congregation.

III.—These two classes of *one order*, the teaching-eldership and the ruling-eldership, were mutually helpful, and formed the true and complete episcopacy of the New Testament church. By them unitedly were the spiritual affairs of the congregation managed, and its discipline conducted :—The teacher gave himself chiefly to teaching, although he also ruled ; the ruler gave himself chiefly to ruling or superintending, although he might also teach. Of these combined, the Apostle Paul thus writes, "Let the ELDERS that *rule* well be counted worthy of double honour ; especially they who *labour in word and doctrine*" : from which passage it is evident, that there were, in the Apostolic Church, Elders who laboured in word and doctrine, and who also

ruled, and elders who chiefly ruled, and that both these were to be counted worthy of honour; the only difference being one of *degree* in favour of those who preached and taught the word of God, from the peculiar nature of their work.

IV.—The office of the Ruling Eldership is thus quite distinct from the original or proper *Deaconship*. This latter office, instituted (as we understand) in order to take charge of the *temporal* concerns of the church, has no necessary connexion with the offices of teaching or ruling the church; and its design was to relieve the ministers of the word from attendance on the poor and the ministration of alms-giving. In some churches the office of the ruling-elder has been given to the Deacon, and in others that of Deacon to the ruling-elder; but the offices, although thus from convenience mixed, are in themselves distinct, and together they complete the organization of a Christian church. In due time, if the Lord will, the subject of the *Deaconship* also will be brought before this congregation: at present another, but temporary body, is invested with the charge of some of its temporal affairs; and other affairs of the same sort do not yet seem to call for any official interposition.

V.—The importance of a good and faithful Eldership it is impossible to over estimate. It has ever been in form or in substance upheld in all the purest churches of Christ from the earliest period;—and is now in different degrees of purity and efficiency to be found in all Presbyterian Churches over the world. In the National Church of Scotland, in its best days and in its most christian parishes, the Eldership was the great agent for good, next to the ministry of the word, and in many cases it has helped on that very ministry to a degree that cannot easily be realized by those who have been strangers to the knowledge or influence of the office: and if, in some cases, an ungodly and worldly eldership has been a source of evil, its very power to injure is an index also of its power to bless, when constituted according to the will of God.

VI.—The *benefits* resulting from a good and effective Eldership, are many and great. Such a body strengthens the ministry of the gospel, surrounding it as by a phalanx or body guard: it presents a standard of good conduct or godly character, maintained amidst the varied business of secular life, from which this body is usually drawn:—it furnishes virtually, in the governing body of the church, a representation of the general body of the governed:—it is in itself a superintendent agency, by means of which the fruits of the word preached may be carefully ascertained, and the conduct and character of the members of the church, without inquisition, by general intercourse, be understood: it forms a bench of discipline, in church-session, taking off the invidiousness of a pastor's solitary judgment, and lending to it the strength of numerical influence, official authority, and impartial sympathy:—it constitutes an ordinance, scriptural and reasonable, by which the great body of the church may, in ordinary cases, be protected from all attempt at ministerial usurpation, or “lording it over God's heritage:”—it opens a medium through which all the varieties of gift and grace among the

disciples of Christ may be introduced into the courts and assemblies of the church, without professional bias, and yet with official sanction : and it also furnishes an agency by means of which, in cases of pastoral vacancy or absence, the cares of the church may be efficiently sustained, and the lack of a teaching ministry be unobtrusively yet substantially supplied. Such benefits as these have been realized ; and although the field for the present manifestation of them amongst us, may now seem small, yet let the seed be sown in spring, that there may be fruit in harvest when required ;—that there may be a matured and efficient eldership, when days of more pressure come, as doubtless come they will.

VII.—The *right* to elect such office-bearers is a spiritual one, resting in the church itself, and arising out of that full communion which constitutes external membership : and therefore by consent and regulation of our Presbyterian Church, COMMUNICANTS only, as such, can be invited to exercise this privilege. Hitherto also this privilege has been confined to male communicants, from a doubt whether the public exercise of such rights on the part of females were desirable for themselves, or in keeping with certain portions of the new Testament setting forth their place in the church ; yet, for the present, this Session would throw no obstacle in the way of *any* communicants exercising a church-privilege of this sort, but would grant the benefit of even a doubt to the parties concerned, if they themselves should please or prefer to accept it.

VIII.—The Session would, therefore, earnestly beseech the communicants to lay this matter seriously to heart, and to abound in prayer to God, for his HOLY SPIRIT to guide them in the discharge of their solemn and important duty. Let them look out amongst themselves *godly* men ; for godliness is the first and essential requisite, without which all other qualities are vain and useless :— And in addition to this, let them seek the accompaniment of a sound judgment, tried character, meek spirit, consistent life, and careful attendance on the public ordinances of grace :—Let them select such men as in their consciences they deem most qualified for the spiritual oversight of the congregation, without respect of persons, or regard to wordly distinctions—men, in scripture language, “ full of the Holy Ghost and of wisdom.” It may be difficult in so small a field, to make a selection in every way quite satisfactory ; but let the best be done that *can* be done, according to ability and opportunity—and the Lord will bless us according to that which we have, not that which we have not.

IX.—The order of procedure, as laid down for our guidance by Church Regulation, and adapted to our particular circumstances, is as follows :

Those communicants who may wish to exercise their right of election, will be pleased before or after service, on this day fortnight, to give in, to the Session, a list of four or five persons, in full communion with the church, whom they may deem suitable for the office of the eldership ;—in order that the Session, in accordance with the regulation of the church in the matter, may from the whole number proposed,

select as many of those who may stand highest on the list of votes as they may wish to add to their number ; or otherwise proceed, according to the discretionary power entrusted to them by the Act of the Church, and necessary in such cases.

VIII.—LOCAL NOTES.

We advert with satisfaction to the fact, that the *ENGLISHMAN JOURNAL* has, in a gentlemanly and becoming manner, put a stop to those miserable Edinburgh effusions against the Free Church, which had, for so many months, been imposed upon it as *Scottish correspondence* ; and which had excited the disgust and called forth the severe remarks of not a few, whom an Editor, both as a gentleman and a journalist, would not affect to despise. The courteous manner in which this has now been done, we feel bound to notice—just as before we felt constrained to comment severely upon the opposite course pursued : and we would now make this return of courtesy to our polite opponent.

We are sorry for the marked contrast to such conduct, presented in the last number of the *CHRISTIAN INTELLIGENCER* ; nay, we are more than sorry—we are *ashamed*. In a short paper referring to Mr. Smith's reply to Mr. Quarterly's pamphlet, there is what is intended to be an unanswerable sarcasm in regard to *DISSENT*, including Free-Churchism : but alas ! the attempt becomes but a miserable failure ; and it terminates in a manner that used to be considered exclusively peculiar to another and very different class of journals. We had some intention of giving our readers a specimen of the language we refer to ; but on second thoughts we have deemed it better to forbear, and to endeavour to forget what we earnestly hope has been already repented of and mourned over.

The *AUTOGRAPH* pamphlet, containing the signatures of about four hundred Ministers, is now in circulation ; and, we are glad to find, is an object of interest as well as of curiosity to many. It has been exceedingly well executed at the Lithographic Press of Mr. C. Grant, the well-known Calcutta artist ; and, we trust, the change of form, which it has undergone, from the Roll to the Book, will only have the effect of making it more convenient and accessible for reference. Copies may be had at our Publishers', as a few are still left. We may also mention that copies may be had of the lithographed plan of the proposed new Free Church in Calcutta, on application, by the subscribers to the Building Fund.

Few circumstances to interest men at a distance occur in our quiet lot here. The sad and systematic silence of our opponents, is rigidly maintained, and that on the wisest of grounds for themselves. This

species of wisdom we are quite able to appreciate, yet should be indeed sorry to imitate, in so important, yea, vital a matter, as the ecclesiastical supremacy of CHRIST. But, unpleasant as it is to be opposed to those who will not speak, and who, in so affecting and glorious a cause, act as if they did not feel—yet, we are, in the meanwhile, thus left to build up our walls and consolidate our little community in comparative tranquillity and peace, and to speak and to teach, to write and to commune, and to strengthen ourselves in the enjoyment of our gospel privileges. For all this “rest” we desire to be thankful; and we would, in the meanwhile, instruct and confirm our friends by a faithful record of what is occurring elsewhere, especially in ENGLAND. By this last manifestly evident, that a beginning of the good cause is being made *there* also, and the extracts laid before our readers, in this very number, will have the effect, we doubt not, of making them very glad, and of inducing them to put still more trust in that wise and faithful and gracious and tender LORD, who is ever leading his servants by a way that they knew not of, and carrying them on from one field to another, conquerors by being spoiled, and triumphant in their very trophies of LOSS.

IX.—A SPIRITUAL SCENE.

(An Extract.)

Such is the living FAITH of a true saint. It converses substantially with its objects according to their true nature; and walks with God according to his varied manifestations. When FAITH beholds him in his glory, HUMILITY falls down at his feet and worships him: ZEAL bows his head clad in armour, and says, “Lord, here am I, send me!” HOPE fixes her pure eye on his everlasting throne, and whispers, “He is the same, yesterday, to-day, and for ever!” JOY takes up his harp of grace, and sings, “Upon the harp will I praise thee, O God, my God!” SORROW wipes her dewy cheeks, and adds in plaintive voice, “Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, thy God!” PATIENCE girds up his cross, girds up his loins, saying, “Thou doest all things well!” and LOVE, with fixed unwavering gaze, silently drinks in the divine glory, and, unconsciously shines, reflecting, like Stephen’s face, the lustre of the heavenly throne. Oh, let us seek such FAITH as this! Let us seek the power of faith from the Spirit; the medium of it by the Gospel; the object of it in our God and Father; and the end of it in the salvation of our souls by Jesus Christ. “LORD, increase our faith!”

THE

FREE CHURCHMAN.

Vol. II.]

SATURDAY, JUNE 15, 1844.

[No. 11.]

I.—REVIVALS OF THE CHURCH OF CHRIST IN SCOTLAND.

“LORD revive Thy work in the midst of the years !”

4—STEWARTON. 1625—SHOTTS, 1630.

The conversion of five hundred persons under one discourse is an event to which we know of no parallel, on sufficient authority, since the first Pentecostal effusion ; yet, such an event was the revival at “the Kirk of Shotts.” Whilst the Stewarton and other revivals were as the long continuance of soft and pleasant showers throughout a Scottish summer, gradually but powerfully fertilizing a parched and longing soil ; THIS of “SHOTTS” was as one of those suddenly descending floods, which in one hour overwhelms the earth with a tide of life, and compels the reluctant vegetation unexpectedly to shoot up into grand and luxuriant verdure. Thus, whilst the former instances encourage us to work, shewing what GOD *may* do, the latter commands us to trust, telling us what GOD *CAN* do. There were circumstances too of a ~~very~~ remarkable kind connected with the “Kirk of Shotts Revival,” which tend much to the LORD’s special exaltation in this splendid work of grace : the apparent contingency on which rested the very appointment of the preaching ; the youthfulness, inexperience, timidity and shrinking of the preacher ; the unexpected falling of that shower of rain, which led to a sudden change in the speaker’s train of discourse ; the extemporaneousness and singular plainness of that application of truth under which the chief part of the work was accomplished ; the utter unexpectedness, and the humble unobtrusiveness of the whole scene ; these, all these circumstances, mark out the peculiar presence and direct energy of the LORD of salvation, and constrain us to say concerning this marvellous revival.—“In one sermon, by a timid youth, did the GREAT GOD convert to Himself five hundred sinners !”

To Him be the praise! Oh that He would work such a work also in our day!

And, if this work of the Lord was so great, behold also, how minute was it, and finished! Can any thing be more beautiful or touching than what is related concerning those three young men, who were converted on that occasion to that LORD, whom they had ever till then disowned even in the eating of their daily food; for, like many Calcutta *Christians* (alas! are *they* Christians?) they had never “asked a blessing,” or “given thanks.” can any thing, we say, be more touching or beautiful, than the first sign of a changed heart, after that blessed sermon, thus described in the narrative before us?—“The power of God was so felt by them accompanying the sermon, that they could not come away until all was over. When they returned to take their horses, they called for some refreshment before they mounted; but when it was set upon the table, ~~they~~ all looked to one another, none of them daring to touch it, till a “Blessing” was asked; and as they were not formerly accustomed to attend to such things, one of them at last remarked, ‘I THINK, WE SHOULD ASK A BLESSING!’ The others at once assented to the proposal, and put it on one of their number to do it, to which he readily consented: and when they had done, *they could not rise until another should return thanks!*” Reader! are *you* one of the guilty? begin this day to ask a blessing—and begin now, by asking a blessing over this tract; that it may be helpful in leading you to that Saviour, who at the Kirk of Shotts was found by five hundred sinners at once.’ May the youthful JOHN LIVINGSTON, although dead, yet speak to thee—for the words of truth and the works of grace can never die, and he who preaches the gospel, and converts a soul, is the workman of Eternity!—

“The blessed promise of God to his ancient church, that, ‘when the enemy should come it like a flood, the Spirit of the Lord would lift up a standard against him,’ has often been fulfilled in the experience of the Church of Scotland throughout the many eventful periods of her history. Soon after the death of Knox, attempts were made by the enemies of the truth to overturn that church order and discipline which, under the blessing of God, had been established in this country by the great Reformer; but these attempts were not permitted for the time to be successful. Andrew Melville was raised up to catch as it were the mantle of the departed Reformer, and, like him, in the strength of God, nobly to assert and defend the liberty of the church and her exclusive subjection to her divine Head. Nor was he left to fight the battle alone. Welch of Ayr, the son-in-law of Knox, James Melville, and others who might be named, aided him in contending earnestly for the faith once delivered to the saints. They were eminently men of prayer as the history of Welch sufficiently testifies, and like the patriarch, had power with God and prevailed; and for a time they were enabled to defeat all the wiles of the adversary, and carry forward the church to a measure of purity and efficiency, beyond what she had formerly attained. This state of things continued with slight interruptions till about the period of the ascension of James to the throne of England, when the church was again brought into the furnace of affliction.

Melville and Welch, for their faithful contending, were first imprisoned and afterwards banished their native country, while those ministers who were permitted to remain were forbidden to preach, and grievously harass-

ed by the infliction of heavy fines and occasional imprisonment. This state of matters continued till the death of James, and during the early part of the reign of Charles the first. But, though the powers that then were had vanished and otherwise removed the ministers, they could not destroy the effects of their labours; for being faithful men, they had been much honoured by the great Head of the church, in the conversion of souls. A spirit of prayer and supplication was poured out upon their bereaved flocks, and they were wonderfully enabled in patience to possess their souls, so that no sufferings, however great, could induce them to abandon those principles which they firmly believed to be the truth and cause of God, neither did they ever give themselves entirely to despair. "Nay," says Guthrie, in his memoirs, in reference to this period, "when the darkness was the greatest, and when to the eye of reason there seemed scarcely a ray of hope, the Presbyterians declared that utter desolation shall yet be to the haters of the virgin daughter of Scotland. The bride shall yet sing as in the days of her youth. The dry olive tree shall again bud, and the dry dead bones shall live; for the Lord shall prophesy to the dry bones, and the Spirit shall come upon them, and they shall live." "On-waiting," says Rutherford, "has ever a blessed issue; and, to keep the word of God's patience, keepeth still the saints dry in the water, cold in the fire, and breathing blood hot in the grave."

Though their efforts were as yet unavailing to free the Church from the bondage under which she groaned, let it not be imagined that they prayed and fasted altogether in vain. Many faithful ministers, such as Dickson, Livingstone, and Henderson, had great boldness given them to preach the glorious gospel, while standing forward amidst much opposition to witness for the cause of truth. The remarkable revivals which took place at Stewarton, and at the communion at the Kirk of Shotts—narratives of which form the subject of this tract—tended not a little to revive their drooping spirits, and increase their hope and confidence in their heavenly Father, who, having thus "appeared to water his heritage when it was weary," would in his own good time and way work out their complete deliverance. Nor were they disappointed. The deliverance of the Church was ultimately accomplished, and she came out of the furnace purer and fairer than ever—so much so, that the state of the Church after the glorious second Reformation of 1638 is still looked back to as one of the brightest periods of her history.

The awakening at Stewarton having occurred, first in the order of time, we shall proceed to give a detailed account of the circumstances connected with it, as they are to be found in the history of those times. The parish of Stewarton, at the period referred to, had for its minister the Rev. Mr. Castlelaw, who appears from the sequel to have had the spiritual welfare of his flock very much at heart; but the principal instrument employed by the great Head of the Church in originating and carrying on this Revival, was the Rev. David Dickson, minister of the neighbouring parish of Irvine.

Mr. Dickson had been formerly Professor of Moral Philosophy in the University of Glasgow; but on receiving a call from the town of Irvine to be their minister, he resigned his chair in the college, and was ordained to the pastoral office in that town in the year 1618. For four years he continued to labour there with great acceptance; but Satan becoming alarmed at the inroads that were making upon his kingdom, through means of Mr. Dickson's ministry, stirred up the persecuting party against him, who summoned him to appear before the High Commission Court at Edinburgh, on the 9th of January, 1622. On his appearance before the court, he was urged to submit to those arbitrary measures they were at this time forcing on the Church. Upon his refusal, he was not only

subjected to the most insulting and contemptuous treatment, but sentenced to be ejected from the parish of Irvine, and banished to Tureeff, in the north of Scotland, during the pleasure of the court. To all this Mr. Dickson meekly replied. "The will of the Lord be done; though ye cast me off, the Lord will take me up. Send me whither you will, I hope my Master will go with me; and as he has been with me heretofore, he will be with me still as being his own weak servant." The Master whom he so dearly loved and so faithfully served having much people in Irvine and its vicinity, who were to be to Him for a name and a praise, did not permit him to remain long in banishment. Having the hearts of all men in his hand turning them whithersoever he will, He stirred up the Earl of Eglington, the magistrates and others of the town of Irvine, to petition for his release from the sentence of banishment; and through the overruling Providence of God, their request was granted, and about the end of June, 1623, Mr. Dickson was permitted to return to his flock without any condition whatever being imposed upon him.

After his return his ministry was singularly countenanced and honoured of God, for the conviction and conversion of multitudes. Few ministers in his days were more useful in opening up the way of salvation, and leading souls to Christ as their only refuge; so that persons under deep exercise and soul concern came from all the parishes round about Irvine to attend his preaching, and not a few even came from distant parts of the country to settle at Irvine, in order that they might steadily enjoy the benefit of his ministry. The communion seasons, especially, were times of great refreshing from the presence of the Lord and the glory of his power. The enjoyment of such a privilege in other parts of the country being very rare, caused these seasons at Stewarton to be attended by the most eminent Christians from all corners of the land; and so great was the power accompanying the preaching of the gospel, that few Sabbaths passed without some convincing proofs being given of the Holy Spirit's carrying home the word spoken to the hearts and consciences of the hearers. Many, who afterwards became solid and lively Christians, were so filled with a sense of the awful evil of sin, and a view of their own vileness and unworthiness, that they were quite overpowered, and had to be carried out of the Church.

On the Sabbath evenings after sermon, many persons under soul distress came to Mr. Dickson at his house, with whom he usually spent an hour or two in hearing their cases, and in comforting and directing such as were in doubt or despondency. Indeed for this department of his ministerial work he was remarkably fitted; for his Divine Master had given him in a very special manner "the tongue of the learned, that he might know how to speak a word in season to him that was weary."

Encouraged by these visible tokens of the power of the blessed Spirit, Mr. Dickson began a weekly lecture on the Mondays. That being the market day in Irvine, the town was usually thronged by people from the country; but so wisely did he arrange the time when the congregation assembled, that the lecture was usually over before the market began. The people from the parish of Stewarton, especially, availed themselves of this privilege; and as many of them as were able to travel, regularly attended Irvine market with some little commodities for sale, their chief design being to hear the Monday lecture. To this they were greatly encouraged by their minister, who strongly urged his parishioners to avail themselves of the privilege of hearing Mr. Dickson, and their example stirred up others in their own and other parishes, who also attended; so that the power of religion was felt throughout that part of the country.

Nor was this all. In a large hall in the manse, there would often be assembled upwards of a hundred serious Christians, waiting to converse

with him, after a lecture, as to the state of their souls, and join with him in devotional exercises. And it was by means of these week-day discourses and meetings that the famous Stewarton Revival began and spread afterwards from house to house for many miles along the valley through which the Stewarton water runs. Many, who had been well known as most abandoned characters, and mockers of every thing bearing the semblance of religion, being drawn by motives of curiosity to attend these lectures, afterwards became completely changed, showing by their life and conversation that the Lord had opened their hearts "to attend unto the things spoken by his servant."

The great enemy of souls, when he found that he could not hinder the progress of this Revival, endeavoured to bring reproach upon it, by leading some who seemed to be under serious concern about their souls into great extravagances, both in the church under sermon, and at private meetings; but the Lord enabled Mr. Dickson, and others who conversed with them, to act so prudently, that Satan's design was in a great measure frustrated, and solid, serious, practical religion, flourished greatly—illustrating in a remarkable manner what is said of God's ancient people in a similar situation, "That the more they were afflicted, the more they multiplied and grew."

The pious Mr. Robert Blair, who was at this time a professor in the College of Glasgow, often visited Stewarton during the vacation, for the purpose of assisting in the work, and conversing with the people. When there, he resided with the Lady Robert, a person well known in those times for her piety and the interest she took in the spiritual welfare of others. Mr. Blair preached frequently to the people of Stewarton, and was very useful in assisting in carrying forward the work of revival. Many of the people were at first under great terror and deep exercise of conscience, arising from the views they obtained of the exceeding sinfulness of sin, who afterwards, through the Spirit's teaching, attained to sweet peace and strong consolation by believing in Jesus Christ; thus illustrating the promise of the Saviour, that when the Spirit would come into the hearts of sinners to make them willing in the day of his power, he would not speak of himself, but take of the things of Christ, and show them to their souls, that looking to the finished work of Christ they might see how completely all the demands of the broken covenant had been met and answered by the blessed Redeemer, and that through this new and living way the chief of sinners may now have access by one Spirit unto the Father, and so be filled with joy and peace in believing.

Mr. Blair modestly observes, "that in these conferences with the people of Stewarton he thought that he profited more by conversing with them, than they did with him." Although formalists and men not knowing the gospel brought against them the charge that was once made against the great apostle of the Gentiles, when he replied, I am not mad, but speak forth the words of truth and soberness—I bless the Lord, says Mr. Blair, that ever I was acquainted with them, and for the help I received by interchanging letters with Mr. Dickson, whereby I was greatly assisted, according to my ability, to relieve them that were in spiritual distress, and to sympathise tenderly with such as I knew to be tempted, and lying under heavy pressure of conscience, so that I still learned more of the wicked wiles of Satan, and of the blessed way of God.

The venerable Principal Boyd of Glasgow, who was at this time living in retirement on his own estate in Carrick, came also to visit this parish; and having conversed with many of the people, he heavily blessed God for the rich display of his mercy towards them, and for the manifestations of his grace in them. Anna, Countess of Eglington, although bred in her youth amid the splendour of a court, was an humble and eminent Chris-

tian, and exerted all her influence for the promotion of the interests of religion. Eglinton Castle being often a shelter for the persecuted ministers of the gospel, she took a deep and lively interest in the work at Stewarton, and persuaded her noble husband to give up for a few days the sports of the field to converse with some of the people she had invited to the castle for that purpose. His lordship declared, after conferring with them, "that he never spoke with the like of them, and wondered at the wisdom they manifested in their conversation."

The great spring-tide of the gospel, says Fleming in his work on the Fulfilling of the Scriptures, did not last for a short time merely, but continued many years—commencing about 1625, and ending about 1630, and, like a spreading stream, increasing as it flows, and fertilizing all within its reach, so did the power of godliness advance from one place to another, increasing in its progress, and throwing a marvellous lustre over those parts of the country. The same of this Revival brought many from distant parts of the country, who, when they came and witnessed the gladdening sight of so many turned from darkness to light, and walking in the fear of the Lord and comfort of the Holy Ghost, thanked God and took courage, and became more earnest in prayer than ever for the descent of the Spirit on other parts of the Church. The remembrance of the gracious promise, that "for all these things I will be inquired of by the House of Israel to do it for them," would quicken their importunities at a throne of grace—that God for Christ's sake would come and visit that vine which his own right hand had planted, and make it fruitful and fill the whole land.

This brings us to the Narrative of the Revival at Shotts. This Parish is situated in the Upper Ward of Lanarkshire, and seems to have enjoyed in these troublous times the rare privilege of having a stated minister amongst them disposed to promote the interests of religion. Of his pastoral labours nothing is now known, except in connection with this remarkable Revival. The manse, says Gillies in his Collections, was at this time situated where the public inn now stands, and being far from any place of entertainment, was often resorted to by strangers. Some ladies of rank, who had occasion often to travel that way, received at different times civilities from the minister; particularly on one occasion when their carriage broke down near to the manse, he kindly invited them to alight and remain at his house till it could be repaired, so as to enable them to proceed on their journey. During their stay in the house, they noticed that it had little accommodation, and was much out of repair. In gratitude for his kind attention to them, they got a new manse built for the minister, and in a better situation. Mr. Hance, on receiving so substantial a favour, waited on the ladies to thank them for their kindness, and wished to know if there was any thing in his power he could do to testify his gratitude. The ladies loved the gospel, and the persecuted ministers who were faithfully witnessing for its purity. They therefore gladly seized the opportunity of asking Mr. Hance to invite such of them as they named to assist at the sacrament, in order that they might enjoy the benefit of their ministrations, and also give an opportunity to others to partake of so precious a privilege, at this time rarely enjoyed. To this the minister gladly consented; and information of it spreading abroad, brought together an immense number of choice Christians, from all parts of the country, to attend the dispensation of the ordinance, which was fixed for Sabbath, the 20th June, 1630.

Nothing is now known of the names of the ministers who conducted the preparatory exercises, nor of the subjects to which they directed the attention of the people, but this, that the venerable Mr. Robert Bruce was one of their number, and that the Holy Spirit was

evidently at work in the hearts of the worshippers, much of their time being spent in social prayer and spiritual conference. Their prayers for the ministers were heard in their own happy experience; for with great power were they enabled to witness of the resurrection of the Lord Jesus, and great grace was upon them all. Much of the Spirit of light and love was imparted on the Sabbath of Communion; and so filled were they with joy and peace in believing, that instead of retiring to rest on the evening of the communion Sabbath, they joined together in little companies, and spent the whole of the night in devotional exercises. And there is no doubt that while their hearts were thus filled with the love of Christ, they would be touched with the tenderest pity for the situation of those perishing around them strangers to this love, and that many fervent petitions would be presented in their behalf at a throne of grace.

It had not been usual in those times to have sermon on the Monday after the dispensation of the Lord's supper; but God had given so much of his gracious presence on this occasion, and afforded his people so much communion with himself, on the preceding days, that they knew not how to part on the Monday without thanksgiving and praise. And while their hearts were thus warm with the love of God, some expressed their desire of a sermon on the Monday, and were joined by others, till in a little the desire became general. Mr. John Livingstone, chaplain to the Countess of Wigton, (at that time only a preacher, not an ordained minister, and about twenty-seven years of age,) was with difficulty prevailed on to consent to give the sermon. The night before had been spent by him and most of the Christians present, in prayer and conference; but when he was alone in the fields in the morning, there came upon him such a misgiving, under a sense of unworthiness and unfitness to speak before so many aged and worthy ministers, and eminent and experienced Christians, that he was thinking of stealing away, and had actually gone to some distance, and was just about to lose sight of the kirk, when these words, "Was I ever a barren wilderness, or a land of darkness?" were brought into his mind with such an overcoming power, as constrained him to think it his duty to return and comply with the call to preach. He accordingly preached, with much assistance, for about an hour and a half, on the points he had meditated, from Ezekiel xxxvi. 25, 26—"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

As he was about to close the discourse, a heavy shower came suddenly on, which made the people hastily take to their cloaks and mantles, and he proceeded to speak to the following purpose:—"If a few drops of rain so discompose you, how discomposed would you be—how full of horror and despair, if God should deal with you as you deserve? and thus he will deal with all the finally impenitent. God might justly rain fire and brimstone upon you, as he did upon Sodom and Gomorrah, and the other cities of the plain. But, for ever blessed be his name! the door of mercy still stands open for such as you are. The Lord Jesus Christ, by tabernacling in our nature, and obeying that law which we have wickedly and wilfully broken, and suffering that punishment we have so richly deserved, has now become a refuge from the storm, and a covert from the tempest of divine wrath, due to us for sin. His merits and mediation are the alone defence from that storm, and none but those who come to Christ just as they are, empty of every thing, and take the offered mercy at his hand, will have the benefit of this shelter." In such expressions, and many others,

was he led on for about an hour, (after he had finished what he had premeditated,) in a strain of exhortation and warning, with great enlargement and melting of heart, and with such visible impression on his audience, as made it evident that the power of God was present with them. And, indeed, so great was the power of God manifested on the occasion, that about 500 persons were converted, principally by means of this sermon."

Of this day's exercises Mr. Livingstone has himself left the following memorandum:—"The day in all my life wherein I found most of the presence of God in preaching, was on a Monday after the communion, in the churchyard of Shotts, June 21, 1630. The night before, I had been in company with some Christians, who spent the night in prayer and conference. When I was alone in the fields in the morning, before the time of sermon, there came such a misgiving of spirit upon me, considering my own unworthiness and weakness, and the multitude and expectation of the people, that I was consulting with myself to have stolen away and declined preaching; but I thought I durst not so distrust God, and so went to sermon, and got good assistance about one hour and a half upon the points which I had meditated on. And in the end, offering to close with some words of exhortation, I was led on about an hour's time in a strain of exhortation and warning, with such liberty and melting of heart, as I never had the like in public all my lifetime. Some little of that stamp remained on the Thursday after, when I preached at Kilmarnock; but the very Monday following, preaching at Irvine, I was so deserted, that the points I had meditated and written, and which I had fully in my memory, I was not able to get pronounced—so it pleased the Lord to counterbalance his dealings, and to hide pride from man."

Of the effects of this work, Mr. Fleming, then minister of Cambuslang writes—"I can speak on sure grounds, that about five hundred had at that time a discernible change wrought in them, of whom most proved lively Christians. It was the sowing of a seed through Clydesdale, so as many of the most eminent Christians in that country could date either their conversion, or some remarkable confirmation from it: and this was the more remarkable, that one, after much reluctance, by a special and unexpected providence, was called upon to preach that sermon on the Monday, which was not usually practised. And the night before being spent in prayer, the Monday's work might be discerned as a convincing return of prayer."

The following particular instance of the mercy of God on this occasion is well attested:—On that remarkable Monday, three young gentlemen belonging to Glasgow, had made an appointment to go to Edinburgh, to attend the public amusements. Having alighted at Shotts to take breakfast, one of their number proposed to go and hear sermon, probably more from curiosity than any other motive. And for greater expedition, they arranged to come away just at the end of the sermon, before the last prayer. But the power of God was so felt by them, accompanying the sermon, that they could not come away till all was over. When they returned to take their horses, they called for some refreshment before they mounted; but when it was set upon the table, they all looked to one another, none of them daring to touch it till a blessing was asked; and as they were not accustomed formerly to attend to such things, one of them at last remarked, "I think we should ask a blessing." The others assented at once to this proposal, and put it on one of their number to do it, to which he readily consented. And when they had done, they could not rise until another should return thanks. They went on their way more sedately than they used to do, but none of them mentioned their inward concern to the others—only now and then one would say, "Was it not a great sermon we heard?" Another would answer, "I never heard the like of it." They

went to Edinburgh: but instead of attending the amusements, they kept their rooms the greater part of the time they were, which was only about two days, when they were all quite weary of Edinburgh, and proposed to return home. Upon the way home, they did not discover the state of their minds to one another; and after arriving in Glasgow, they kept their rooms very much, coming seldom out. At last one of them made a visit to another, and declared to him what God had done for him at Shotts. The other frankly owned the concern that he had been brought under at the same time; and both of them proceeding to the third, and finding him in the same state of mind, they all three agreed immediately to begin a fellowship meeting. They continued to have a practice suitable to their profession for the remainder of their lives, and became eminently useful in their day and generation.

Another instance, equally well authenticated, is related of a poor man, a coachman in Glasgow, employed by a lady to drive her conveyance to the Shotts. During the sermon, he had taken out his horse to feed at a small distance from the tents; and when the power of God was so much felt during the latter part of the sermon, he apprehended that there was a more than ordinary concern among the people. He felt something strike him in such a way as he could not account for. He hastily rose up and ran into the congregation, where he was made a sharer of what God was distributing among them that day.

The following important testimony to the after life and conversation of many of the persons brought under the power of religion on this remarkable occasion is given by Mr. Andrew Gray of Chryston, an eminently pious old gentleman, in a letter embodied in Gillies' Collection:—

Notwithstanding the blessed Reformation from Popery, which God brought about by the endeavours of a few, the bulk of the country continued in much ignorance and immorality. But two springs of the revival of religion in this corner, were the famous sermon at the Kirk of Shotts, and the labours of Mr. Robt. Bruce. At the sermon at Shotts, a good number of people were by grace made acquainted with the life and power of religion—many of them became eminently good men, and remarkable not only for a pious, inoffensive behaviour, but also for abounding in all the good fruits which pure and undefiled religion enables its sincere followers to perform. Among other good fruits, you cannot doubt a strong inclination to promote the spiritual good of others was a principal one. As the labourers were then few in this part of God's vineyard, he seemed to have inspired these private Christians with an uncommon degree of love to the souls of men—inciting them to labour, by all proper methods, to bring others to the knowledge of that grace which had produced such blessed effects on themselves: and their labours were not without a considerable effect. They were called the Puritans of the Muir of Bothwell, perhaps by way of reproach, by those who were ill affected towards them. Some relations of mine were much the better for having conversed with them. I have seen some of those people myself, who lived to a great age, and have conversed with many good people at this house, who had been very well acquainted with them."

In conclusion, it is very worthy of notice, that, previous to the revival at Shotts, there had been much fervent prayer on the part of the preacher, and prolonged social prayer on the part of the people. And it has been well remarked by a late writer, that while God sometimes works without his people, he never refuses to work with them. Certain it is, that when the hearts of his children are united and enlarged in prayer for a blessing on the ministrations of their pastors, the blessing will not be withheld. God is more ready to give than we are to ask. And it may truly be said, that if we have not now such glorious displays of God's power, it is sim-

ply “because we ask not,” or asking, we “ask not in faith,” forgetting the Saviour’s solemn promise, “Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name he will give it you. Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full.”

Reader! are you a stranger to the exercise of believing prayer? Remain not a moment longer, we beseech you, in such an awful condition. Know that to you *now* is the word of salvation sent; and for your encouragement we tell you from the Bible—God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. (*Glasgow Tract.*)

II.—HINTS.

I.—“I HAVE DONE GIVING.”

A gentleman of high respectability, and a member of the Church, made this remark the other day, when informed that an application was about to be made to him in behalf of some charitable object—“*I have done giving,*” said he. When I heard of his remark, it awakened in my mind a train of reflection, which I have thought it might not be amiss to communicate.

“Done giving!” Why? *Has he given all?* Has he nothing left to give? Has this disciple done what his Master did? Was he rich, and has he become poor for the sake of others, that they, through his poverty, might be rich? Oh no! he is rich still. He has the greatest abundance—more than enough to support him in elegance, and to enable him to leave an ample inheritance to his children. What if he has given a great deal? He has not only not impoverished himself, but is probably richer now, through the favour of Providence, than he would have been had he never given any thing. Now, if by honouring the Lord with his substance, his barns, instead of being emptied, have been filled with plenty, he had better continue this mode of honouring him. He should rather increase, than arrest his liberality.

“Done giving!” Why? *Is there no more need of giving?* Is every want abundantly supplied? Is the whole population of our country furnished with the means of grace? Is the world evangelized? Have missionaries visited every shore? Is the Bible translated into every language, and distributed in every land, a copy in every family, and every member of every family taught to read it? Are the accommodations for widows and orphans as ample as they should be? Is there a house of refuge for every class of the human family that needs one? Or have the poor ceased from the land? Oh no! There are no such good reasons as these for ceasing to give. Why, then, has he done giving? Is it because others do not give as they ought? But what is that to him? Will he make the practice of others his rule of conduct, rather than the precept of Jesus Christ? If others do not give, so much the more should he. Will he add another name to the list of niggards?

Does he feel worse for having given away so much? Has it made him un-

happy? Is his experience different from the Lord Jesus, who said, "It is more *blest* to give than to receive?"

Has he, who thinks he will give no more, been led to that conclusion by having found that *what has been given hitherto has done no good*? And is it so, that no good has been done by all the Bibles published, and all the tracts distributed, and all the missionaries sent abroad into our own land and into the world, and all the schools established, and all the children taught to read, and all the civilization introduced, and all the asylums opened, and all the poverty relieved? Has no good been done? Good, great good has been done by what has been given; but still more will be done by what shall be given hereafter: Bibles can now be printed at a cheaper rate than heretofore, and the conductors of our charitable operations have learned by experience that economy which can be learned in no other way. And yet at this time, when a crown goes so far in doing good, here is a man who says, "I have done giving!" If I had his ear for a moment, I would ask him if he has done *receiving*—if God has done giving to him. I would ask him, moreover, if he has done *spending*, or done *hoarding*, or done *wasting*. Now, if he has not, he surely should not stop giving. When he ceases to waste, to hoard, and to spend, except for the merest necessities, then he may stop giving, but never till then.

"*Done giving!*" that is, done lending to the Lord! Done sowing and watering! Done offering the sacrifices with which God is well pleased! Done making the widow's heart leap for joy, and bringing himself the blessing of them that were ready to perish! Well, I am sorry—sorry for the sake of the poor, and the sick, and the orphan, and the ignorant, and the heathen. But no less sorry am I for the man's own sake. Poor man! poor with all his affluence, for there is really no one more poor than he, who, with the ability to give, has not the inclination. He has it in his power to give, but not in his heart. He is enriched with abundance, but not with liberality.

"*Done giving!*" well then, if he will not give his money, he must keep it. And yet how short the time he can keep! Had he not better freely give away some of it, than to wait for it all to be torn from him? The thought that he has *given*, will be at least as agreeable a meditation in his dying moments, as the reflection that he *spent*, or that he *laid up*.

I hope that gentleman who said, "I have done giving," will recall his resolution, and taking revenge on himself for having made it, give more liberally than ever. (*By a late Minister.*)

2.—FIRST FRUITS OF INCREASE.

The Scripture says, "Honour the Lord with thy substance, and with the *first fruits of all thine increase*, so shall thy barns be filled with plenty, and thy presses burst out with new wine." Now, it is only lately that multitudes of the people of this land had any idea of discharging the first duty here enjoyed,—very few indeed ever think of discharging the second. We give a small sum to support and extend the cause of God, and we continue to give the very same sum, however much God may bless us with prosperity. It often happens, in this country, that men suddenly rise from poverty to affluence. The merchant sends out his ship laden with goods, and it comes back laden with gold. The fisherman sends out his boat empty, and by a series of prosperous enterprises brings back what to him is at length a little fortune. The farmer has an abundant harvest; or a rich uncle dies and leaves us unexpectedly a large sum of money. In all such cases, how seldom do we think of consecrating to the service of God the "*first fruits of all our increase*!" It

was an ancient practice in this country, and a highly commendable one, to give a larger donation to the plate next Lord's day after a marriage in a family or any peculiarly happy event. And we know one instance of a merchant in the west of Scotland, who has set apart a portion of his capital with which to trade on behalf of the Free Church. All that portion of his capital realizes he intends to cast into the General Sustentation Fund. This we reckon a good example for imitation. In a word, if the principle of Scripture to which we have referred were really acted upon,—if true Christians would first give a portion of their substance, and then of the first fruits of all their increase, to the service of God, the treasury of the sanctuary would soon be filled, and Christianity would break out on the right hand and on the left, and, by the blessing of God, fill the land. (*Monthly Statement.*)

III.—THE DEPUTATIONS.

1.—DEPUTATIONS TO ENGLAND.

OXFORD.—On Tuesday evening, 12th instant, a public meeting was held in the Rev. H. B. Bulteel's chapel, in St. Ebb's Oxford, for the purpose of receiving a deputation from the Free Church of Scotland, and of hearing an account of the circumstances which led to the organization of that Church. The chapel which is fitted to accommodate from fourteen hundred to fifteen hundred persons, was completely filled by a highly respectable auditory, who listened throughout with marked attention to the addresses of the different speakers, and applauded with a frequency and enthusiasm which evinced a cordial participation in the sentiments they uttered. The Rev. Drs. Buchanan, of Glasgow, and Wilson of Bombay, Sir James Forrest, of Cupiston, Bart. late Lord Provost of the city of Edinburgh, Alexander Thomson, Esq. of Banchory, a Deputy Lieutenant of the county of Aberdeen, J. Bridges, writer to the signet, and W. H. Craufurd of Craufurdland, Esqrs., were the members of the deputation present on the occasion. The Rev. Mr Bulteel presided. The Rev. Dr Wilson, Sir James Forrest, Mr Thomson of Banchory, and Dr Buchanan addressed the meeting, the latter at great length.—On Wednesday evening, another meeting was held in the George Street Chapel,—the Rev. Mr. Jones, the pastor of the congregation, presiding. The following deputation were present on the occasion:—Ministers—the Rev. Dr Candlish Dr Buchanan, Dr Wilson, and Rev. Mr Smith of Greenock. Elders—Sir James Forrest. W. Howison Craufurd, Esq. of Craufurdland, Alexander Thomson, and James Bridges, Esqrs. The chapel was completely filled, and as much interest was manifested in the proceedings as on the previous evening. The meeting was addressed by the Rev. Mr Smith of Greenock, Mr Bridges, Mr Craufurd of Craufurdland, and the Rev. Dr Candlish, who, with his usual eloquence and success, explained the principles and position of the Free Church, and the reasons which had induced the deputation to visit England. After an animated appeal, he resumed his seat amid much applause. The Rev. Mr Bulteel, in a few appropriate remarks, in which he expressed cordial sympathy with the Free Church, moved the adoption of the following resolution:—"That this

meeting having heard with great satisfaction the interesting statements which have been presented by the ministers and elders of the present deputation from the Free Church of Scotland, desires to express its devout thankfulness to the Author of all Grace, who has enabled his servants to abandon long cherished connections and temporal advantages for conscience' sake ; its cordial sympathy with the band of Seceders, who thus bear testimony before the world, to the honour of our Lord Jesus as the only Law-giver and Ruler in his Church, as well as the right of his people to elect their own spiritual teachers, and ecclesiastical officers ; and its earnest prayer that the richest blessings of the Holy Spirit may follow our christian brethren of the Free Church in all their future movements." The Rev. Dr. Godwin seconded the resolution, which was carried by acclamation. After a few words from the Rev. Dr. Buchanan, the meeting concluded with prayer.—*Oxford Chronicle*.

On Tuesday evening, the 12th inst, a meeting in favor of the Free Church of Scotland was held in the Wesleyan Chapel (Mr. Clough's) Woolwich, Major Jervis, H.E.I.C.S, in the chair. There were present the Rev. Messrs. Cox (Baptist), James, Bright, and Woodland (Independent), and Clough (Wesleyan). The Rev. Dr. Makellar, late Moderator of the General Assembly of the Church of Scotland gave a simple statement of the Free Church's case, and was listened to with respectful attention. He was succeeded by the Rev. W. K. Tweedie of Edinburgh, who, in the course of his address, gave some affecting details of the sufferings of the adherents to the good cause ; and was followed by the Rev. C. J. Brown of Edinburgh, who spoke in his usual talented and effective style. Dr. Muschet, an elder of the free Church, made a few remarks and moved a vote of thanks to the chairman. A strong resolution, expressive of confidence in and sympathy with the Free Church, was unanimously carried ; and the meeting testified their fellow-feeling with the deputation by rising *en masse* to take leave of the deputation. On Wednesday evening, the 13th, a similar meeting was held in the Hare Street Independent Chapel, Spitalfields, the Rev. Mr. Williams in the chair. The feeling of the meeting was intense and enthusiastic during the addresses of the Rev. C. J. Brown and Thos. Main, and at the close, so deeply interested in the cause, that they begged permission to present a set of communion cups to one of the Free Churches.

On Friday evening a large meeting was held at the Wesleyan Chapel, Long Lane, Bermondsey, for the purpose of receiving the deputation from the Free Church of Scotland, consisting of the Rev. Dr. Makellar, late Moderator of the General Assembly, the Rev. W. K. Tweedie, and the Rev. Dr. Buchanan. Sir James Forrest, Bart. late Lord Provost of Edinburgh, was to have presided, but owing to his sudden departure for Birmingham, where an important meeting was to be held, Alexander Thompson, Esq. occupied his place. The Rev. J. Methlin, superintendent of the circuit, briefly explained the objects for which the meeting had been convened, in the name of the Wesleyan Methodists of London, gave the deputation a most cordial welcome, and assured them of their disposition to render every assistance. The Rev. Dr. Makellar then addressed the meeting, and was followed by Dr. Buchanan and the Rev. W. K. Tweedie. A liberal collection was then made, and the meeting dispersed.

BIRMINGHAM.—On Thursday evening, a meeting was held in the Town Hall, for the purpose of aiding the Free Church of Scotland. Some little inconvenience was experienced by the non-arrival in time of the deputation from London, which was announced to consist of the Rev. R. S. Candlish, D. D., Edinburgh ; the Rev. John Forbes, D. D. Glasgow ; and the Rev. Mr. Main, Kilmarnock. At nearly seven o'clock the Rev. Mr.

Wallace apologized for the delay, and read a letter which he had just received from Dr. Candlish, dated from the Queen's Hotel, announcing his arrival, and stating that he and the other members of the deputation would soon be in attendance. Shortly after, the leading friends of the cause entered the organ gallery, amongst whom were the Rev. J. A. James, the Rev. Mr. Jones, Dr. Hoby, the Rev. Mr. Sibree, and the Rev. Mr. Wallace. James James, Esq. took the chair, and called upon the Rev. Mr. Jones to open the business with prayer, after which, the meeting was addressed by the Rev. Mr. Smith, Sir James Forrest, Bart, and the Rev. Dr. Candlish, whose address was listened to with great interest. At the conclusion of the speech of the reverend Doctor, a vote of thanks was adopted to James James, Esq. for his conduct in the chair; and to the high bailiff, for the kind and polite manner in which he granted the free use of the hall. Resolutions were agreed to approving of the principles of the Free Church, and strongly expressive of sympathy with its ministers and members.—*Birmingham Journal.*

A meeting of the ministers at present in London, and the friends of the Free Church of Scotland, took place on Thursday evening at the Holy-Chapel, near the terminus of the Eastern Counties Railway. During the course of the evening a pamphlet was distributed, containing the admirable speech of the Hon. and Rev. Baptist Noel, upon the subject of the Free Church. After several gentlemen had addressed the meeting, a liberal subscription was raised, and the meeting separated.

We mentioned in our last that, on the forenoon of Sunday the 17th, a most impressive sermon was preached by the Rev. Mr Evans, in John Street Chapel, Bedford Row, London; but we omitted to state that, in the evening of the same day, the Rev. Dr Buchanan of Glasgow, delivered a beautiful discourse in the same place, to a large congregation. The collection in behalf of the Free Church amounted to upwards of £100.

OXFORD.—The meetings which were held in this city on the 12th and 13th inst. were followed up by sermons on Sabbath the 17th, by two members of the deputation from the Free Church, viz., Dr Wilson of Bombay, and Mr Buchan of Hamilton, each of whom preached twice in large churches, and which were crowded to the door. The discourses were altogether worthy of the cause, and admirably adapted to serve it. They were characterized by lucid and eloquent expositions of the leading principles of evangelical religion, with a specific reference and application to the position of the Free Church, and her claims to the sympathy and aid of all friends of the truth "as it is in Jesus;" and were listened to with intense interest. It is peculiarly gratifying to know, that the appeals then made, were responded to with a liberality, in regard to pecuniary contribution, which far exceeded the expectations that had previously been formed by those best acquainted with the condition of the churches and the state of religious feelings in Oxford. And what is of far higher value, the exact bearing on the English Establishment of the recent secession in Scotland, as well as the relation of the Free Church to all evangelical denominations, is beginning to be understood and appreciated in quarters the least likely to admit conviction; while by evangelical Dissenters it is hailed as an event destined to be of mighty influence in advancing the kingdom of Christ, and which even now forms a basis of cordial union among brethren who though they see not in all things "eye to eye," are agreed in all that is essential, and are prepared, without regard to minor differences to combine in brotherly alliance in promoting the interests of their common Christianity.

To the Editor of the *Witness*.

London, 23d March 1844.

MY DEAR SIR,—Having just returned from a visit to the counties of Suffolk and Norfolk, as one of the deputation from the Free Church sent to that district of England, let me place before your readers a few statements suggested by that visit.

1. The deputation was divided into two parts. The one consisting of the Rev. Mr Currie of Glasgow and Forbes of Aberdeen, visited the western parts of the countries above named, and also the eastern district of Cambridgeshire. The other, consisting of the Rev. George Moir of New Machar, and myself, pervaded the western portion of Suffolk and Norfolk, including Ipswich, Deberham, Framlingham, Woodbridge, Stowmarket, Hudleigh, Diss, Yarmouth, Bungay, Beccles, Lowestoft, Norwich, Wymondham, Derham, North Wrisham, Fakenham, Wells, Foulsham, and Holt.

2. We have been delighted beyond measure with the reception which we have everywhere met with from all classes of Dissenters. It seems as if the Lord himself had been preparing a way for us. Independents, Wesleyans, and Baptists, were alike cordial,—all by common consent agreeing to sink every minor difference in the one great testimony from the Redeemer's supremacy. At times, indeed, a question might be started by some more scrupulous Voluntary. But invariably we found the whole matter squared and set right, when it was seen that both parties agreed in regarding Christ's Headship as number one, while both were equally agreed that what we hold as number two, viz. the Establishment principle (as we maintain it *i. e.*, in connection with an unshackled Church), has no chance practically of again finding any place at all, at least on this side of the millennium.

3. We everywhere found *Churchmen* as indifferent as the Dissenters were friendly. We had a communication, it is true, from the Bishop of Norwich, stating that he "had every reason to believe, that the secession party had acted on pure and conscientious grounds." But we did see the face of a single minister of the Church of England, and scarcely one of the people. They were not, however, without indications of a movement going forward at present in the Church, which may probably ere long issue in a *Free Church of England*.

4. In regard to our Dissenting brethren, one thing has struck me very forcibly. Judging from some of the Dissenting organs amongst the London press, one might expect to find, throughout the body, no small savour of secular politics. It is, however, entirely the reverse. I have never enjoyed a higher privilege than the intercourse I had with these godly men. They are, indeed, worthy descendants (as most of the Independents, in point of fact, are) of the old Nonconformists.

5. Our meetings were of the most delightful and heart-stirring description. We have been so busily engrossed since my last with the work to which we were called at home, that we had not time to consider the bearing of our great movement upon other branches of the Church of Christ. But these meetings have taught us the momentousness of that movement, with an emphasis which we could scarcely have dreamed of. Nor was it any mere frothy effervescence of feeling on the part of the people. The simple fact that my colleague and myself have collected at the places we visited (apart from the other branch of the deputation) the sum of £550, will place this beyond a doubt. We had many examples of a depth of interest in our cause, which we had expected to find only in Scotland. Let me just mention two, which I witnessed on Saturday last. On that morning, a labouring man called, and said that he had come to the meeting the previous night without any money in his pocket, but that he had brought a shilling now for the Free Church of Scotland, and it was the last shilling he had in the

world. And on the same morning a young lady brought a gold watch, as the most precious offering *she* could make to the same great cause.

6. I cannot close this note without acknowledging, on the part of the deputation, the very important services rendered to the cause by the excellent arrangements made by our pioneer, Mr Gardiner, writer, Paisley. The whole ~~away~~ has been thoroughly smoothed for us by this intelligent gentleman. And we had nothing to do but visit the places set down in our paper of instructions ; everything was ready for us.

Let our congregations in Scotland, who may have been put to some inconvenience by the temporary absence of their ministers in England, be assured that this inconvenience is not suffered by them for nothing. Our deputations are carrying forward, by God's blessing, a great work of *Christian union*, and that to a degree which at a distance can scarcely be imagined. Both parties are thus brought to look at each other with mutual confidence. Old grudges are being laid aside ; and God's people are learning, in spite of themselves, that, after all, they are *brethren*,—one in faith, one in hope,—one, above all, in the testimony which they are called at the present day to bear for the exclusive right of their common Lord to rule in His own house.

I am, &c.

JOHN BAILLIE.

CAMBRIDGE.—The meetings in favour of the Free Church which have been held this week have been so numerous that I cannot even refer to them in detail. But the meeting of the week was the one held at Cambridge on Thursday. It was very large and respectable. The Mayor of the town conferred peculiar importance on this meeting, by previously publishing a pamphlet in violent opposition to the Free Church. The pamphlet mostly referred to what had been said by Mr Lyon of Glenogle at a previous meeting. Mr Lyon, along with Dr Candlish, Sir James Forrester, and others of the deputation, attended the meeting of Thursday, and demolished the statements and arguments of the Mayor. In fact, the latter gentleman anticipated as much ; for he instructed one of the gownsmen to attend for him, not relishing the idea of being present himself, and publicly to admit that he was altogether in error in two of the statements he had made. The worthy civic functionary would not have been far wrong had he admitted that he was in error in *all* of them ; for the exceptions are so few as not to be worth mentioning. Dr Candlish made a remarkably effective speech. He spoke for an hour and twenty minutes. Some of the gownsmen, of whom there were perhaps 120 present, were very uproarious during the delivery of particular parts of the reverend Doctor's speech ; but their noisy disapprobation was always speedily drowned by the plaudits of the meeting generally. That which most of all annoyed the gownsmen was Dr Candlish's remark, that the Free Church is *the* Church of Scotland. After the interruption which the remark had called forth had subsided, Dr Candlish said he would put a question to those who had expressed their dissent from its statement. Did they not consider that, in the time of the Commonwealth, the Church of England though disestablished, was still the Church of England ? The exceeding point and pertinency of this mode of dealing with the dissatisfied gownsmen drew forth the most deafening cheers. At the close of his lecture,—the subject of which was the spirituality of the Church of Christ,—the gownsmen gathered round Dr. Candlish in considerable numbers, and entered into private conversation with him about several points connected with the Free Church question, on which they were anxious to have more ample and accurate information.

Another meeting was to be held yesterday, at which Dr. Candlish was to address the gowmsmen at great length. I have not yet heard how the meeting went off.

On Monday there is to be a great demonstration in favor of the Free Church in Exeter Hall. Many of the most distinguished Dissenting ministers are to be present, and the Hon. and Rev. Baptist Noel is to take part in the proceedings. Should the weather be favorable, I have no doubt there will be from 4000 to 5000 persons present.—*Correspondent of the Dundee Warder.*

2.—THE DEPUTATION TO THE UNITED STATES.

(From the Witness.)

We have received four numbers of the *Presbyterian* of Philadelphia, which contain some interesting details as to the proceedings of our deputation in America. The *Presbyterian* of the 24th February contains a report, six columns long, of a meeting of the friends of the Free Church, held in the Rev. Mr. Boardman's church in Philadelphia, on Thursday evening, the 13th February, at which resolutions, expressive of the meeting's sincere sympathy for the Free Church, and commending the application of the Free Church to the churches of the United States for pecuniary aid in the present crisis of her affairs, as one deserving of a prompt and generous response from the American people, were unanimously adopted.

We are compelled, from the pressure of matter to-day, to limit our extracts to the following paragraphs, one of which refers to the above meeting:—

“Dr. Cunningham—This gentleman has been heard with much satisfaction in several of the churches, while exhibiting the situation and claims of the Free Church of Scotland. Dr. Cunningham's labours are abundant, and we hope his appeals, so forcibly made, will be responded to with a liberal spirit. We may be just to our own poor churches and still generous to our brethren abroad, and we hope that the plea so plausible urged by some, that ‘charity begins at home,’ will not influence them to shut up their feelings of compassion, in refusing at least a little of their charity for that Church whose claims upon us are not only strong but pressing.”—*Presbyterian, Feb. 3.*

“On Tuesday evening last, a farewell meeting was held in the Rev. Mr. Boardman's Church, in relation to the objects of the Scotch delegation. The church was densely crowded, and although the meeting was prolonged until near eleven o'clock, the audience manifested to the last an unabated interest. A platform was erected in front of the pulpit, which was occupied by clergy and laity. Wm. Harris, M. D., occupied the chair, and Archibald Robertson, Esq. acted as secretary. Several resolutions were offered, which were sustained by appropriate speeches. The meeting was opened with prayer by the Rev. Mr. Lincoln, a Baptist clergyman, and was successively addressed, after some brief and appropriate remarks by the chairman, by Drs. Cunningham and Burns, and Mr. Fergusson, ruling elder, the delegates from the Free Church, and Dr. Bethune, Mr. Boardman, and W. H. Dillingham, Esq. of Philadelphia. A collection was then made for the general object. The meeting was one of deep interest, and it was a subject of regret with many that this form of treating the subject had not been adopted earlier. The addresses were spirit-stirring, and gained the profound attention of the

large auditory. We may state, in this connection, that upwards of *four thousand dollars* have been raised by the Churches in Philadelphia in aid of the Free Church of Scotland, and the subscriptions are not yet closed."—*Presbyterian, February 17.*

"ARRIVAL OF ANOTHER DELEGATE.—The Rev. Mr. Lewis of Dundee, Scotland, arrived at Boston on Monday last, 19th instaut, in the steamer *Hibernia*; we understand that he will be associated with Drs. Cunningham and Burns, and Mr. Fergusson, elder, in their commission to visit the Churches in the United States."—*Presbyterian, February 24.*

We have also received the *Baltimore Clipper* of February 26, from which we perceive that a very full meeting was held the previous Friday evening in the first Presbyterian Church, in that city, at which resolutions in favour of the Free Chyrch were unanimously adopted. The Hon. Alexander Nisbet, associate judge of Baltimore City Court, was elected chairman, and the meeting was opened with prayer by the Rev. Bishop Waugh. After the chairman had explained the object of the deputation's visit to the United States, the meeting was addressed at length by Dr. Burns and Dr. Cunningham, and a collection was afterwards made in aid of the funds of the Free Chyrch.

Rev. Dr. Burps.—Letters have been received from the Doctor announcing his safe arrival, in the United States, and his hearty reception by ministers of all evangelical denominations. He has preached at Boston, New York, Philadelphia, &c., visited some of the educational institutions, especially that of Princetown, which had been presided over by his predecessor, Dr. Witherspoon, and expected to visit the seat of Government during the sitting of Congress, and, with some other members of the deputation, preach before the members of the Legislature.

FREE CHURCH IN CANADA.—The *Scottish Gyardian* publishes the following extract of a private letter received from a correspondent in Montreal. An association was formed there some time ago for advancing the interests of the Free Church; and an active working Committee was appointed, to carry the views of the Association into effect. We rejoice to see the zeal and heartiness with which their labours are prosecuted:—

Montreal, 24th February.

Since I last wrote, we have had our hands full of the Free Church, and everything in that way has gone on most prosperously with us. We feel that we are in an eventful crisis of the Canadian Church, and need much prudence; but our duty to circulate information, which will work its own way, is very clear; and that we are endeavouring to do. We have circulated large numbers of Dr M'Kay of Dunoon's Address to his Parishioners, and the Harp on the Willows. Our only organ is the *Toronto Banner*, but it is not published oftener than once a week, and is far away. The circular of our Committee has been productive of much good; it has been published in the *Banner*, in Quebec too, by some means, and has been scattered in all directions in sheets. The Presbyterians of Coburg, who are true blue, met, on receipt of it, and passed a set of resolutions in our favour. In Toronto, they are lukewarm I fear; in Quebec, also, many are neither cold nor hot: but 150 tracts were sent thither which have been much sought after, and have set them all agog. In Kingston, Professor Peter Campbell is fulminating bulls of four or five columns against the *Toronto Banner*, the Free Church, and all and sundry. We hope he is pleased with the result; certain it is we are, for he saves us a paid newspaper advertisement, and makes our tracts sell under his very eyes. We would like a similar philippic every week, for that matter. Poor man, he has the

worst of the argument, and consequently has lost his temper and his good-breeding. Alas for Kingston!—Mr Machar, a very good man a minister there, has, in the most extraordinary way, changed sides, I suppose he is wroth that the “Temporalities” Bill did not pass. He calls the “Harp” “a firebrand!” In Montreal, Dr Mathieson and Dr Black are getting furious against us. Dr Black is a hot tempered man, but (would you believe it?) he told a friend of mine he would rather be a *Roman Catholic* than a *Free Churchman*! Many here are talking of the matter; many are misrepresenting our views; not a few are reading on the subject; converts are being made, and the friendly are confirmed. Under good pastoral superintendence, the Presbyterian Church would be the strongest Protestant body in Montreal. As it is, I am confident Montreal will be the seat of all operations. People are looking to our lay association as the mainspring, and we are actually applied to to try and get ministers from the Free Church at home, for country districts. We have a petition from Vankleck Hill where there are 400 Highlanders settled. They have a church already. They want a minister who can speak Gaelic, and he must be of the Free Church, none other will they take. They promise themselves to give him £120; which, in such a country as this, is very good for a settlement away from towns. The cry for the bread of life is loud. The Commission of Synod is to be held in Kingston on the 4th Wednesday of May, to consult as to the position of the Canadian Church, with respect to the Residuary and Free Churches. It will supersede the usual meeting in July, and will be very interesting. What the result will be is yet a mystery. I hope the majority will witness a good confession for the truth.

IV.—NOTES ON THE FREE CHURCH.—No. 4.

It is now more than three months since I wrote my last Notes on the Free Church. During that time, you, my readers, and I myself have been graciously preserved in a season of much fatal sickness. We have been preserved for what?—to promote God’s glory. We are the living, for what?—to “praise Him.” Unnumbered have been his mercies to our Church and to ourselves; woeful will be our ultimate condition, if we fail to walk worthily of that high calling wherewith we have been called!

The subject on which I wish now to make a few remarks, is the subject of the Deputations to England. At an early period after the disruption, the Free Church was led to send deputations to the South to excite sympathy, and to procure necessary pecuniary aid. Altogether, as many as *seventy* ministers have thus been sent, besides all, who on the same mission, have visited Ireland and America with so much success. These men went not without prayer for themselves, and certainly they went not without much prayer being offered on their behalf both at home and abroad. Let us now calmly contemplate the result, so far as it can now be seen or known. It will be found a matter worth much and deep attention.

In the first place, there has been produced much union with other evangelical Christians. When the deputations first left Scotland, the Malans, Daubinges, Monods, the churches of the Vallies, of America, and of Ireland, had already spoken, and some expressions of sympathy had come from England. It remained, however, to see how far the union thus promised could be secured ;—how far “co-operation without incorporation” was possible. There were some apparent difficulties in the way. The Dissenting Churches differed with the Wesleyans on the principle of Church establishments. They differed also on this point with the Free Church. How far, then, could all these several bodies meet in harmony? Unbelief doubted, enmity hoped for a failure, pride complained of concessions. But the good Lord who had led the Free Church hitherto, was mindful of his people ; Dissenters, Wesleyans, Free Churchmen, and liberal members of the Church of England, all met, recognized one another as fellow heirs, and as brethren, and united on common ground and in mutual affection. James Montgomery, Angel James, I. H. Evans, Baptist Noel, Jabez Bunting, James Sherman, these all came forward cordially, and no better testimony could be wanted or obtained. Prior to the disruption, there had been heart-burnings between the Free Churchmen and the Dissenters, and between the Dissenters and the Wesleyans. Dr. Chalmers and Dr. Wardlaw had been delivering lectures on different sides of the Voluntary controversy, and many who preferred their own system to the unity of the Church had magnified differences ; had made others offenders for a word ; and gradually had led Dissenters to regard Churchmen, and Churchmen to regard Dissenters as men influenced much more by party spirit or political zeal, than by a desire to promote God’s glory. But when the Free Churchmen proved by their retirement from their livings, that they were indeed sincere when they formerly declared that they supported Church establishments, only because they then thought that such establishments were consistent with the Church’s spiritual independence and freedom ; and when on the other hand, these Free Churchmen found among the Dissenters, to whom before they were opposed, many men whose holiness they could not but honor, and concerning whose zeal against establishments, they could not but discern that it arose from an apprehension of the evil effects of such establishments on Christ’s kingdom—in these circumstances what followed ? We have an index to the men’s feelings in St. Paul’s 2nd Epistle to the Corinthians. He speaks of a conviction of past sin having wrought, among other things, in their minds, “*Indignation*”—indignation with themselves, for their past delusions, follies, sins, and ignorance. So in this case. Men saw that they had misunderstood each other ; that Satan had deceived them and had separated those who ought to have been friends and companions for ever ; that their past differences had caused them to overlook in each other zeal, sincerity, and usefulness, which ought to have been honored ; and that now the things which happened unto them had indeed fallen out to the furtherance of the gospel, by now binding them firmly together in a Christian union

adapted to win the world, which, we are told, will only then know that Christ is the Messiah, when it shall see His people *One*.

How delightful is the contemplation of the union that has been thus accomplished ! How cheering are the prospects which it presents to view ! Had these deputations done nothing but draw out the sympathies that have been recently expressed ; had they done nothing but call forth the prayers which now from many more hearts ascend to God for one another, how exceedingly satisfactory, how blessed would the end have been ! But we have these results, and more ; we have sympathies, and prayers, but we have liberal contributions, and zealous cooperation, too. Oh, how great a God is our God in blessing His people ;—how wise, how bountiful, how kingly to them that trust Him !

But again,—notice how the power of God has been manifested in overruling all things for His glory and the good of His people. Soon after the deputations went to England, some opponents, among other efforts to injure them, adopted one expedient, which seemed to the eye of sense, admirably adapted to prejudice men's minds. Every hasty or violent expression that had been used by any of the leading Free Churchmen, or by Free Church organs, was collected ; in some instances as was proved, these expressions were garbled ; in some they were torn from their context ; in some, parts of a sentence were given as the whole, and then the budget was issued as containing “ *feeble specimens*,” of the language of these men. At once the outcry was immense. “ What ! ” said the peaceable people of England “ is ~~this~~ your Free Church religion ? ” “ What ” asked others “ can be more jacobinical and revolutionary ? ” And then the *Record*, the organ of the evangelical party in the Church of England, forgetting all its former friendship for the Free Churchmen, prolonged the echo, and ended all by affirming, concerning the *Witness*, in particular, that it was “ a northern edition of the Dispatch ” (the most seditious and the most blasphemous of journals) “ as vulgar and not less profane.” In vain Dr. Candlish wrote to declare that the sentence quoted from him, was altogether garbled, and that if printed entire it would convey quite a different impression. In vain the *Witness* wrote to prove that a most unscrupulous system had been pursued of mis-quotation and falsehood ;—all would not do, “ this sentence,” said Dr. Candlish, speaking of one of the extracts, “ met me at Cambridge and met me everywhere,” and for a time the impression was successfully made, and on the minds of the best kind of people the impression was strongest of all, that these Free Churchmen were certainly most inflammatory, most furious, most unchristian men. Of course, then the deputations failed ? Not so ! No,—could such poor arts of Satan prevail against a Christian cause, his plausible misrepresentations of Luther's bold and sometimes violent declamations would have defeated the Reformation ; and the errors and differences of Whitfield and Wesley would have prevented the Revival of Religion. Amidst the turmoil, truth made way ; some knew very well that such language as was quoted, could not have been uttered by the men to whom it was was attributed. Others heard it whispered that the extracts were

garbled. Others, again, remembered that the men who were assailed, were men speaking amidst scenes of persecution; in places where people were driven to worship on the sea shore below high water-mark, to hear their minister preach from a boat, or to assemble on cross roads, or by stealth in caverns or on moors. They knew that these good men were on the spot where schoolmasters were being summarily dismissed without a crime; and where landlords were refusing sites for the houses of ministers, and sites for places of worship. Remembering all this, and knowing too that these men were *indeed* good men and not likely ever to use violent language, nor to use even strong language unless the occasion demanded it, many felt resolved to adhere to them still, to espouse still their well tried principles, and still to honor them for their sacrifices in forsaking all to follow Jesus. And soon the truth respecting some of the extracts escaped; and not only escaped, but became generally known. The *Record* had to apologize, and declare itself mistaken, and Mr. Baptist Noel came forward and declared at a great public meeting, that he had investigated the subject, that the charges against the Free Church were false, and the published extracts were garbled and untrue.

But this was not enough. An impression had been made on the minds of many who probably would never hear aught of any apology or explanation. What then? Why, the Lord was left to plead for His people. An occasion had arisen to try faith, and to manifest His power. Was He, will He be, backward, to exercise His power, and to confound the foes of His Zion? They who think so, forget the marvellous evidences He has given heretofore of His power to overthrow the most formidable opponents of the disciples, and they forget as well, that it is *His*, not merely to baffle armies, to execute judgments, and to annihilate all his foes, but also to sway the *hearts* of men and to make the most obstinate prejudices melt away when the time to favor His people has come. Already he has caused His injured people to acknowledge that the slanders of their foes were almost entirely fruitless; already he has dealt with His people as in days of yore and made their righteousness clear as the sun, and brought their judgment to the light of noon day. And He will do greater things than these. Great good will follow from the temporary affliction. Generous hearts will feel constrained to do more than ever; those who abhor injustice, those who love truth, will be awakened to take part with the reviled, and the hearts of many who once were careless will be kindled by the general feeling of sympathy and repentance.

And once more—the tale of the Free Church's contendings, of her wrongs, of her people's sufferings, of her history and of her principles, has by these deputation been sounded in English ears throughout the length and breadth of the land, at the very time, when most of all, the English people require food for *thought*. They have now been told of what another people has done to secure purity, and what another people has suffered rather than yield up scriptural rights to priestly as to civil despotism; and learning this, they must have heard from their consciences at a critical moment, the stirring words, “*Go and do thou likewise.*” And here let us mark how Satan has defeated himself, as he ever does in

warring against God's people. Had he not stirred up the landlords and others in Scotland to persecute God's heritage ; had he not induced some to refuse sites, and others to procure interdicts ; had he persuaded all the great and noble to give their help and not their opposition to the Free Church, the Deputations to England would have had but little, comparatively, to tell—no thrilling stories of patient endurance and aristocratic tyranny, no pictures of banished ministers and of hunted congregations ; of Mr. Swanston in his floating manse ; of Mr. Tulloch preaching in his cave, of the Canonbie people in dreary wintry days assembled on the road ; of Sutherland and Rosshire highlanders drawn up on barren hill tops or on the rocky shore, where the sound of Psalms is drowned by the moaning of the winds or ocean's breaking wave—and therefore little of the hearty sympathy and of the deep interest which they have excited, could have been awakened. But now, all who have heard these things, identify the cause of the Free Church with the cause of freedom, if they do not recognize its sacred cause, as few but converted hearts can do, as that of Christ the Redeemer.

The fruit of these deputations already has been great ; but what will the end be ? Much seed has been sown, and God, the Lord of all men's hearts, appears to have watered it with the dew of his blessing. In former days, it was the voice of Scotland that summoned forth England's puritans—the greatest and the most patriotic of her sons—and now when a new tide of Popery is setting in, when Erastianism and Popery are contending for the mastery, when the Establishment is corrupt, and the hearts of men are stirred within them, and when amid the noise of contentions many sounds proclaim that the Lord is now at work, how great, how magnificent may be the effects of our Scottish movement ! Oh far hearts to pray that God would manifest His power, and establish truth, to the final promotion of His Glory !

A. B.

V.—FEMALE EDUCATION IN ASIA : *being an Address delivered by MAJOR T. B. JERVIS, at a Public Meeting convened at Exeter Hall, London, on Tuesday, Feb. 27, 1844, by the LADIES ASSOCIATION of the FREE CHURCH OF SCOTLAND, in aid of the cause of Female Education in Asia, and the general object of Missions to the Jews and Heathen.*

It would ill become me, after the ample and explanatory statements of my valued friend, the Rev. Dr. Wilson, to enter upon any of those topics which he has set before you with so much ability, and the high advantage which this eminent Oriental scholar and Christian minister possesses, of experience and personal intercourse with the natives of the East. It is, therefore, my desire rather to speak on the general question of Female Education and the subject of Missions, if, under God's teaching, I may have been led in the course of my life and residence abroad to an acquaintance with any circumstances de-

serving of particular consideration, and worthy to be borne in mind by any of those persons whom I have now the privilege of addressing.

For nearly thirty years resident in India, and connected in my official relations with persons of different tempers and opinions, not, as may be supposed, equally affected to the course of religious truth, I was necessarily brought to see, as an impartial layman, the general operation of Missions, and the estimate which the Government, the functionaries of the State, and all classes of whatever distinction or sect, formed of the Missionaries themselves. Such testimony, coming from a quarter subject to no bias, is incalculably more satisfactory than that of men who have decidedly made up their minds to any particular view of religion, and prejudged the question.

It was my lot to sail for Bombay, in 1813, with the first Missionaries that went out to the western shores of India, under the benevolent Dr. Coke, who died at sea on board the *Cabalva*. His coadjutors in the missionary work were followed by that memorable and holy man, the Rev. Gordon Hall, of America, and many others of like spirit and temper, with whom I was personally on terms of the most intimate friendship. Circumstances happily led to my being a witness also, from the very first arrival of the Missionaries of the Scottish Missionary Society, to all their proceedings; to the simple, unaffected piety and devotedness of the Rev. Messrs. Crawford, Cowper, Stevenson, and Mitchell; and I offer my humble meed of acknowledgement to their holy walk, their influential and edifying instruction, in and out of season, in every path, under the Lord was pleased to guide their footsteps.

There are many subjects of the highest interest and importance to humanity which seem, after the lapse of ages, to have attracted, comparatively, little notice. Speculation is ever busy on a variety of researches, which, were they determinable by facts, would, nevertheless, result in no general or practical advantage to the community. The mischief, unhappily, however, does not terminate here, or issue in the mere exhibition of individual delusion or ingenuity. The greatest minds are continually called off from the contemplation of those matters which are of special, nay of every-day obligation to us all; and by those of less experience and wisdom they are neither considered with that grave attention, nor set before us with that convincing eloquence which their actual importance might deservedly bespeak for them.

Is there one, we would ask, of those who think deeply, who regard the physical and religious education of man as involving the most sacred concern which can occupy the attention of Christian community, and of every individual member of Christ's fold, who within the whole range of our duties can advert to anything with more intense interest than to that of FEMALE EDUCATION? To aver that it constitutes the root and efficient spring of moral and religious culture may be judged by many to overpass its legitimate importance. The assertion is nevertheless substantially and strictly true, nor can it be doubted that the influence for good or evil which the female mind exercises in every state and order of society, in every region and country, whether Christian or heathen, whether barbarous or polished, is incomparably greater than we should be disposed to infer from the records of history, the inquiries of legislative or judicial scrutiny, or any testimony short of Scripture. There, this great master-wheel of a thousand revolutions in the complex machinery of governments and institutions, of the domestic and social circle, of the civil and religious world, is seen in all its simple, curious, but mysterious movements, regulating, calming, propelling, disturbing, the fierce passions, the restless tempers, the daring or the timid character of man, in so many varied and intricate ways, that philosophers would be baffled to explain or investigate those illimitable consequences which result from the intervention of such a mighty power.

Shall we advert to Her, first in the offices of love and companionship to

our common progenitor, first in the fall, but on her penitence not behind her husband in receiving intimation of the promised Redeemer : to Her last at the cross, first at the sepulchre ? Shall we go back to the guilty wives of Lamech, or the cruel Herodias, and pronounce of those, that they were solitary instances of transcendent piety or wickedness in the long line of ancestry of the families of mankind ? Can we imagine darker or more beautiful pictures than the Spirit of God has drawn in the pages of inspired truth, and not conclude, that such were the effects of enlightened or depraved minds, of cultivated understandings, or souls destitute of every grace and principle ? Let us look well and ponder with awe on the manifold effects, not in the by-gone days of antiquity, but take the plainer proofs at our own doors, of a mother's or sister's influence, or the magic spell of the associates of our bosoms, in stirring to deeds of enterprise or honour, to thoughts of peace and holiness, to advances in the broad road of dissipation and sin, of dishonour and reprobate apostacy.

Can any who judge correctly of that universal controlling Love, which disposes and turns the hearts of all men, lightly undervalue the operations of such influence as is here manifested ? or can we overlook the fact, that woman was made to be a help-meet for man ; in all his trials, in all his undertakings, in all his hopes and pursuits, and in his eventual state to participate equally with him in the inheritance of the saints in glory ?

Shall we give so little credit to our Maker for the distribution of His best gifts as to think slightly of them in any form or garb ; the symmetrical feature of the mountaineers of Circassia, or the repulsive countenance and stature of the Hottentot or Veddah ? The impress of God's image is on the soul, lighted up by his grace for immortality, or consigned by wilful negligence to those abodes where the worm dieth not.

Such then is *Woman* ; such her place in the great theatre of this passing scene ; such her office, ministry, and influence, according as her steps are directed heavenward to the blessed Saviour, or as her noble qualities are employed in the artifices of Satan, for the ruin, or by the harshness of her companion *Man*, to the annihilation of every common hope in their onward progress to the mansions of eternal felicity or misery !

It is impossible for any of us who mix much in the world to be ignorant of the fact, that the great public educational bodies take little or no account of the female mind, as if it were matter of very secondary importance in the great purposes of *National Education*. It must have struck others besides myself, that many men of very comprehensive and most philanthropic spirit pay so little heed to the nice question of training the female mind, of recurring to it as the primary element of that compound of passion and intellect which is developed in every form, as the agency of intelligent and responsible beings. •

They consider it, one and all, legislators and parents, as the exclusive province of their own sex—with which woman has only to do ; and in which woman is chiefly and naturally interested : little imagining that, as the mother, the sister, or the wife, is taught to discern and make her selection between good and evil, to appreciate and impart what she knows to us, she may become the great pattern and promoter of holiness, or the attendant and copartner of the guilt of her fellow-man. • Shall we then be slow to recognize what is so obviously our duty, or suffer ourselves to be deluded by day-dreams of missionary enterprise, ending with the excitement of a little temporary meeting—the converse at a fireside party, or the solemn assemblies of the Church ? The process may be slow, but if prayerfully pursued, will be effectual and sure, and, under the blessing of the Holy Spirit, peculiarly calculat-

ed to return comfort to every bosom thus exercised, as to the bosom of the Church, distracted and torn as it now is, by dissensions, heart-burnings, and heresies. And in the fulfilment of these purposes we look forward to the prominent and mighty objects which first obtrude themselves on our notice : *The maintenance and efficiency of all those missions which now exist, and the providing further and suitable Agents to carry on the arduous work with all the subordinate machinery, requisite to the regular fulfilment of the services appointed to them.*

Of all those that are in the field I will bear my unqualified testimony as men of no common character of singleness of heart. I have long known and loved them, and been a glad witness of the devotedness, talent, and success which has marked their career. I will not dwell on this or that man too much, lest I should overstep the Christian modesty with which they themselves refer their all to Christ. Drs Duff and Wilson, Messrs. Anderson, Nesbit, and Mitchell, are no common agents; they are evidently before all men servants of God's appointment to this high office: yet are all the Missionaries of every persuasion in their respective vocations equally animated by the same spirit. Nor could I wish to advert with less regard to Dr. Pöör, the Rev. Mr. Allen, Candy, Taylor, Dixon, Tucker, Rhenius, Beynon, and Milfer, besides many others, whose bright and beautiful example of patience and of self-denial have come more peculiarly under public observation. Each in his proper sphere exercises a dominion over minds cast down and dishonoured. Oh! how changed by heathen prejudice, neglected education, or natural corruption; that one cannot, indeed, but look on the calling and character and ministry of those servants of God, on the scene of their labours, on the great difficulties and trials they have to contend with, without sympathy and emotion. That great philosopher, Lord Bacon, has said in one of his Essays, "It is delightful thing to stand on the shore and see a ship tempest-tost, struggling with the waves." How much more sublime to see the Christian soldier warring a good warfare with the far fiercer elements of human passions, and the terrible engines of Satan, and his emissaries! There is such a spectacle, where men, like Bunyan's Christian, have girded on the seven-fold weapons of defence of their Master's armoury; and who of us, as he watches the conflict, will hesitate to say, in the exultation of his spirit, Go, and the Lord be with you!

Will you say to such men, Be ye warmed and clothed; you have our best wishes and prayers; and leave them after all unsupplied with anything they need? We judge not of the soldier's bravery by the make or colour of his dress; nor can we distinguish between the Missionaries of any Christian denomination by any other token than the spirit of their Master. Will any private or party feeling deter us from extending to them the right hand of generous fellowship? or shall we cease, on the appointment of these devoted men, to strengthen their hands with other helps, and not find it in our hearts in an especial manner to help those also who are their helpmates, and helpmates too in the vineyard of the Lord? And if others should go forth at your bidding, and with the blessing and aid of many such spirits as are here, will it not be prudent to consult the bodily fitness, the mental capacity and energy, the aptitude of all such agents at instruction and the acquisition of languages, the physical endurance of privation and personal comfort, which must be the proper and certain consequence of the missionary office? for in the inconsideration of all these points, and the tightening or relaxation of the cords by which each is bound to a special line of conduct or pursuit, the work of missions has, in abundant instances, been greatly damaged. Many a female whose soul was lighted up by a heavenly flame of affection to the Saviour, has confessed her inability to master the languages, or some such

grievous impediment as those I have adverted, to, which have crippled and destroyed their energies. Many, alas ! have sunk unknown to us, oppressed with the sorrows incidental to poor disappointed humanity, and the weakness of a frame ill calculated to stand alone in the contest of life !

But witness how many have bowed in simple resignation to the fiat which terminated their gentle office of instruction : Mrs. Cowper, Mrs. Wilson, Mrs. Allen, Miss Reid, Miss Farrar, and the ever-to-be-honoured Mrs. Judson and Miss Bird. *Their names are written in heaven.* Shall their example not incite us to exertion ; their meekness and grace not to concur to advise us as to whom we should select, or send forth in a like service ? Yes, prudence is the first requisite in such selection : the motive, the temper, the whole spirit of such parties is an object of deep concern to the Christian world as to the individuals themselves. What disparagement may not an inefficient instrument have done to the cause of our Master, we know not ; but I can tell you who take a sharp account of such negligence and rejoice in every such failure ;—the enemies of the cross of Christ, the heathen ; and those wretched beings who choose not to have God in all their thoughts. When we recently met with disasters in Afghanistan, the triumph of those Asia-tics, and they are not few, who hated our name and administration, the bigoted Moslem and the crafty Brahman, no longer smothered, their feelings in the whispers of retirement, but burst forth into open gratulations, that now at length our rule was approaching to its termination ; that Britain would soon cease to exercise that dominion which disarmed the discontented, and deprived the restless of any pleas to revolt, which made peace and hope smile out of the desert wastes of a thousand generations, and prepared the fallow grounds of Asia for the Gospel seed. And if God so work with us, shall we demur as to how we can be fellow-workers with Him ? There are as many means for the extension of missions as for every other purpose under the sun. The very subdivision of labour and the success which follows upon it, in any mechanical or scientific undertaking, implies a positive necessity and an obvious attendant advantage for the like process in regard to spiritual affairs, and more particularly missions—the work of instruction to youth of either sex, and the works of education : for these, however confounded, are essentially distinct. And here I would particularly draw your serious attention to this delicate question, the very distinct nature of Education and Instruction : the former, the great work of training the soul to decide and act ; the latter, the means of bringing clearly under the mind's eye all that our intelligent and sentient faculties can, or need become acquainted with. Do what we will, instruct as we will, more or less, the female mind is best employed and principally effectual in the great work of Education. The acquisition of knowledge, of whatever kind, is one thing ; the education of the man or the woman is another ; and according as the moving principle in the important scheme of education is herself consulted, will all society be affected to good or evil. Experience abundantly satisfies us that in every despotic country where fanaticism, ignorance, and cruelty tyrannize over every other better principle, the female mind is, nevertheless, equally active to all those deeds, the honour of which men proudly arrogate to themselves, more frequently originating in the breasts of mothers, and sisters, and wives ; deeds of blood, and darkness, and iniquity, when, untaught by the Spirit of Truth, uncontrolled by a higher principle than self and the passing world, they break out and spread far and wide the disastrous consequences of neglected *Female Education*. Infanticide, self-immolation, unheard-of cruelties, and superstitions and barbarities, bespeak the character of Heathenism and the part it takes in the antagonist ranks of the great Enemy of souls. Go

then to the fountain-head of those abominations if you would strengthen the hands of the Missionaries, or desire to contribute in your counsels, to the preparation of the highways in the anticipation of our Master's near coming. These are subjects of weighty consideration, and open up a vast field of usefulness at home, as well as abroad; in every family, in every female breast that concludes herself as one of Christ's fold, engaged by every vow and obligation to His standard and cause: and who bears in mind the blessed promise, that "they that turn many to righteousness shall shine as the stars for ever and ever."

NOTE.—The Correspondent who has favoured us with the above speech of our worthy friend Major Jervis, has also sent us another extract, which we insert as a sequel to the speech. It is an instance of Christian Female activity, in behalf of our Free Church cause, and especially its missions in India; and shows how Christian woman may become the help-meet of Christian man; and how, without teaching in the congregation, she may minister to the good of the Church of "Christi.

LONDON LADIES' AUXILIARY ASSOCIATION,

IN AID OF

THE MISSIONS OF THE FREE CHURCH OF SCOTLAND;

PATRONESSES

The Right Honorable Marchioness of Breadalbane

The Right Honorable Countess of Effingham

PRESIDENT

Honorable Mrs. Fox Maule

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Mrs. Marshall

TREASURERS

LADY PIRIE—MISS WEBSTER

SECRETARIES

Reverend J. Hamilton, Reverend R. W. Stewart, Major Jervis.

VI.—THE LONDON RECORD'S APOLOGY.

The affair of the *Record's* apology, in few words, is this. Some time before the Disruption, that journal had taken part with the Protestant Party, and against the Civil Courts. When the disruption approached, for reasons assigned by itself, the *Record* gradually veering round, became a very bitter opponent of the Free Church movement: so that for a year, it has been in the foremost ranks of the enemy. Some months ago, a friend, on whom the *Record* occasionally draws, had received a pamphlet, drawn up by a "Moderate," containing most dishonest and garbled statements of certain speeches of Drs. Chalmers and Candlish, as "leaders of the movement,"—and these were next given forth in the *Record*, as specimens of the men and the party. The journalist was repeatedly warned and exposed as to the utter falsehood of these statements; but he would not listen. From week to week, for months, did he go on making a most injurious use of these calumnies against the whole FREE CHURCH Cause. At length some influence appeared in London, sufficient to make the *Record* apologize:—and the apology made, we now lay before our readers, as a document of no common sort from the most powerful religious journal in all broad England.

(*Record of March, 18.*)

We now refer, as promised in our last, to the Meeting of the friends of the new Secession in Scotland, held in Exeter Hall, on the evening of last Monday. A report of Dr. Candlish's speech appeared on Thursday, and in another column will be found that of the Hon. and Rev. Baptist Noel. We shall be as short as we can on the subject; but as a good deal personal to ourselves was introduced on the occasion, and as, independent of this Meeting, we have recently perceived that justice required a new reference to the subject, we trust our readers, even the most intolerant to the discussion of the Scotch Church question, will bear with us on this occasion. We have not troubled them with it of late—not, we think, since the 22d of January last.

And *first*, as to the *principles* developed in the speeches of Mr. Noel and the other speakers, we do not find occasion, in consequence, to modify our own as already largely set forth in these columns. There were many statements made with which we most cordially agree: but to the leading principles which we annunciated in relation to this question, and which have received the approbation of so great a proportion of our readers, we confidently adhere.

Next, we refer to the charge made personally against us by Dr. Candlish. Our readers are already aware, that so early as the 16th of November last, we extracted from a pamphlet transmitted to us by a friend, SEVEN distinct passages professing to be correct exhibitions of sentiments propagated by the leaders and organs of the new Scottish Secession. *Of one of these Dr. Candlish complains as being garbled and unfair, and having very satisfac-

torily explained his true meaning, he then adds, "for all this injustice" (the injustice of having false and evil principles imputed to him) "I have to thank a religious paper *that will not do me right.*"

In reply, we observe—the complaint, and often the just complaint, against periodical publications is, that having done injustice to an individual or body of men, they refuse to admit the explanations or refutations tendered to them. Now in the first place, *we have never refused any communication that has been tendered to us for admission in this controversy, either by Dr. Candlish or by any other member of the body*; and secondly, and what is still more important, there appeared in a leading article of this journal, on the 22d of January last, and occupying the most prominent part of the paper, the following invitation:—"Finally, if any of the extracts which we thus obtained are garbled and unfair, and the speeches as originally reported are transmitted us, we shall, as a matter of course, give a distinct account of what the speakers actually said, as so reported." And not only did this free and unrestricted offer appear in the most prominent part of the paper, but copies of it, containing the proposal, were transmitted to the Rev. Dr. Chalmers; the Rev. Dr. Gordon; the Rev. Dr. Candlish; Rev. Drs. Buchanan, both of Edinburgh and Glasgow; the Rev. Dr. Peter Macfarlane, of Greenock; Mr. Buchan, of Kellie, and many others of the leading men of the Secession body. We had not the speeches, and therefore *could not* insert them as spoken. But addressing, in effect, all and every of the gentleman named above, and many others, we asked them to send us a fair report of what was actually said by the speakers, and we should, as a matter of course, insert it.

On this part of the subject, accordingly, it is unnecessary for us to say another word.

But while in this view of the subject our conduct is clear, there is another in which we may be justly accused of injustice to our Scottish brethren, and we therefore proceed freely to confess the fault with which we are chargeable, and frankly to apologize to those whom we have offended.

What we allude to is this. On the 27th of November, we inserted a letter on the subject of these extracts from Dr. Candlish, in which, though he states "his object in troubling" us was different, still he asserts that "the sentences are carefully isolated and garbled, so as to make them much more offensive than they really are, when taken in connexion with the rest of the passages in which they occur." And in a subsequent letter which he addressed, not to us, but to the *Witness*, under date, of the 9th of December, he especially applies this remark to the short quotation from the *Witness* which has so offensive an appearance.

Now we confess that had we done justly by those whom we opposed, we should have allowed these statements to dwell more strongly on our minds than in the eagerness of discussion we did. We published Dr. Candlish's objection; but we did not give it, in our subsequent remarks, the weight to which it was entitled, and thus repeatedly quoted some of the extracts as if their accuracy had never been questioned. This was not intentional, but arose from the forgetfulness incident to a period of unusual pressure, and, we will freely add, to the heat of controversy. Still, it must be conceded, the effects were the same as if this forgetfulness originated in corrupt design.

And so as it regarded the quotation from the *Witness*, we asserted that no explanation of its evil character had been attempted, after Dr. Candlish's letter had appeared in *that journal*, in which he states, that the context of the sentence did meliorate its character; and even after the *Witness* had again referred to that fact, we repeated the statement. We admit that we

might be reasonably expected, under the circumstances, to have read Dr. Candlish's letter to the *Witness*; but we have no recollection of having done so. Dr. Candlish's letter was inserted in the *Witness* on the 9th of December, and we wrote nothing on the subject between the 7th of December and the 1st of January. The question of the Scotch secession was most distasteful to the majority of our English readers, many of whom were so intolerant of its discussion, as not only to complain of the space it occupied, but even to declare that if it were to continue, they must drop the paper. It was impossible, therefore, to allow the Scottish controversy to occupy any considerable space in our columns. Besides, we were attacked not only by the *Witness*, but by the *Guardian*, the *Border Watch*, and the *Banner*. To answer all that was said against us by these papers was impossible, not from any peculiar force in what was advanced, but from the narrow limits we could afford to an unpopular subject. That we only glanced over these multiplied columns of attack, and that many of the details of their statements escaped our attention, is not, under these circumstances a matter of surprise. The articles in the *Witness* were at that period very long and extremely vehement against us, dwelling much on our having wilfully garbled the extracts. Knowing the integrity of our purpose, and firmly believing, at the time, that the whole of these accusations had no foundation in fact, and also clearly stating under these circumstances, that on the broad question, we declined the combat, we turned away hastily from the perusal of the articles, and thus missed the point to which, latterly, they were chiefly directed, considering ourselves to be merely the objects of most undeserved abuse. To this fact the friend, who originally furnished us with the pamphlet containing the extracts has already borne testimony to the *Witness*; and if his testimony stood in need of confirmation, it would be found in this, that we forwarded *in more enlarged numbers than before*, the papers containing our articles, to the chief leaders of the Secession body, in the assurance that they were satisfactory replies to the *Witness*. Except on the supposition of this being our sincere belief, the act was absurd and suicidal.

The forgoing remarks apply equally to the paragraph taken from a speech of Dr. Cunningham, in which, by some unaccountable clerical or typographical error, the word Church of Laodicea was substituted for Church of Philadelphia, on one of the occasions on which we quoted the sentence.

Still however, while such are the facts, we acknowledge a want of due carefulness in the case; and, again to account for, but not to excuse it, we must refer to a peculiar pressure of occupations at that period.

It has been already stated, that even before we received our present perception of the case, we had on the 22d of January most freely offered our columns for the full insertion of the true version of the extracts complained of. And now, in compliance with the request made to us, through our friend, by the editor of the *Witness* and to afford every reparation in our power for the injury we have undesignedly done, at whatever amount it may be estimated,—we publish, in another part of the paper, first, the entire article of the *Witness* in which the offensive passage occurred; secondly, Dr. Candlish's explanation of two extracts, purporting to be from his speeches; and, thirdly, the true version of the extract from Dr. Cunningham's speech. We take this course, on the one hand, as an act of justice to the parties in the case, and, on the other, as due to ourselves, that our readers may not infer from our confession and apology, that we have inflicted a greater wrong than we have actually done.

It may, perhaps, be imagined, that these explanations have only been

made by us in consequence of the recent Meeting in Exeter Hall. The editor of the *Witness*, however, knows that this is not the case; that they were intended beforehand, and originate with the gentleman who first handed to us the printed extracts, and who lately pointed out to us our mistake, and has convinced us that some explanation and apology were requisite. Conscious of our own integrity, yet sensible that we have erred in this matter, we have thus freely offered the reparation which was due. It is not, therefore, too much to claim, as an act of justice, the withdrawal of the charges made against us by the the *Witness*.

We have the greater pleasure in taking this course in consequence of the greatly improved tone which runs through the recent speech of Dr. Candlish, and from his own full admission that the Secession body have offended in the manner to which we, perhaps, too vehemently directed public attention. The confession of an offence naturally leads to amendment; while we see, not only in his speech, but in the *Witness*, very strikingly in the *Scottish Guardian*, and also in the *Watchman*, as the organ of the Wesleyan Methodists, a complete repudiation of the proposal for a *great anti-Church State conference*, made by some of the more secular of the Independents and Baptists. Considering, indeed, the character of the parties by whom in a great degree Mr. Candlish was surrounded the other evening, his annunciation of adherence to the opposite principle was at once bold and manly. As at the time of the Reformation, so unquestionably now, do we urgently stand in need of the union of all Orthodox and Evangelical Christians who hold the head according to the reformed faith, though differing in outward things as much as Christians at that era, who still, with our own distinguished confessors and martyrs, considered themselves one in Christ. We greatly need union, not in things in which we cannot be united without constraint and sacrifice of principles; but union, each in his appropriate sphere, to resist all hurtful things, and to advance all things good and acceptable. We desire then, to forgive all, as we hope for forgiveness, and to proceed with our work with greater carefulness and circumspection as well as with humbler and holier zeal.

In the first article we wrote in the series nothing could be higher than the terms in which we spoke of the work and labours of the Secession body, nothing more distinct than the disapprobation we expressed of the Duke of Sutherland's refusing sites on his estates for the Free Church; and we only added remonstrances to her members on that subject, which, amidst the weakness of human nature, we may have presented with too little circumspection, and with too great vehemence, while the justice of our remonstrance, within moderate bounds, is now fully admitted by Dr. Candlish and others. We trust, then, we may again be friends without the sacrifice of principle on either side. No Presbyterian minister in London or elsewhere, no Church of England or other Episcopal clergyman, no view or foreign influence of any kind, has now changed, or been employed to change, our views of this subject. They are, on the contrary, the result of much thought, and were not at last brought out, as some of the friends of the Secession know but with great reluctance. But, while we cleave to our own perceptions, we can respect, and have expressed the highest admiration of, the proceedings of those who act under another light. We have wished them, as they know, all success with in their own sphere. This we continue to wish for them. And we contend with them henceforth only to provoke to love and to good works.

VII.—THE NECESSITY OF THE ELDERSHIP.

(An extract from the Revd. Dr. Owen.)

DR. JOHN OWEN was one of the most distinguished divines of England in the 17th century. His published works extend to more than twenty-six octavo volumes; and some of them are amongst the most spiritual and scriptural books ever written. In Church relations a Non-conformist, he is also claimed by the Independents as having been in church government, a congregationalist; if so, his testimony in favour of the Presbyterian Ruling-Eldership is all the more strong for being so disinterested and impartial. He was deeply versed in the scriptures of truth;—and the extract which follows carries with it, like all his writings, the savour of Holy writ. Speaking of the necessity of a church-eldership, Dr. Owen thus strongly expresses his judgment:—

“ They are in the first place, to watch diligently over the ways, walking, and conversation of all the members of the church; to see that it be blameless, without offence, useful, exemplary, and in all things answering the holiness of the commands of Christ, the honour of the gospel, and profession which in the world they make thereof. And upon the observation which they so make, in the watch wherein they are placed, to instruct, admonish, charge, exhort, encourage, comfort, as they see cause. And this they are to attend unto with courage and diligence.

“ They are, 2dly, to watch against all risings or appearances of such differences and divisions on the account of things ecclesiastical or civil, as unto their names, rights, and proprieties in the world, that are contrary unto the love which the Lord Jesus requireth in a peculiar and eminent manner to be found amongst his disciples.—The due observance of this law of love in itself and all its fruits, with the prevention, removal, or condemnation of all that is contrary unto it, is that in which the rule of the church doth principally consist. And considering the weakness, the passions, the temptations of men, the mutual provocations and exasperations that are apt to fall out even amongst the best, the influence that earthly occasions are apt to have upon their minds, the frowardness sometimes of men’s natural tempers; the attendance unto this one duty or part of rule, requires the utmost diligence of them that are called unto it. And it is merely either the want of acquaintance with the nature of that law and its fruits, which the Lord Christ requires among his disciples, or an undervaluation of the worth and glory of it in the church; or inadvertency unto the causes of its decays, and of breaches made in it, or ignorance of the care and duties that are necessary to its preservation, that induce men to judge that the work of an *especial office* is not required hereunto.

“ In the 3d place, their duty is to warn all the members of the church of their special church-duties, that they may not be found negligent or wanting in them. There are special duties required respectively of all church-members, according unto the distinct talents, whether in things spiritual or temporal, which they have received. Some are rich, and some are poor; some are old, and some are young; some in peace, some in trouble; some have received more spiritual gifts than others, and have more opportunities for their exercise. It belongs unto the rule of the church, that all be admonished, instructed, and exhorted to attend unto their respective-duties; not only publicly in the preaching of the word,

but *personally*, as occasion doth require, according to the observation which those in rule do make of their forwardness or remissness in them.

"4thly, They are to watch against, the beginning of any church-disorders, such as those that infested the church of Corinth, or any of the like sort; ; with remissness as unto the assemblies of the church, and the duties of them which some are subject unto, as the apostle intimates, Heb. x. 25. On the constancy and diligence of the elders in this part of their work and duty, the very being and order of the church do greatly depend. The want hereof hath opened a door unto all the troubles, divisions, and schisms, that in all ages have invaded and perplexed the churches of Christ, from within themselves. And from thence also have decays in faith, love, and order, insensibly prevailed in many to the dishonour of Christ, and the danger of their own souls. First, one grows remiss in attending unto the assemblies of the church, and then another; first to one degree, than to another, until the whole lump be infected. A diligent watch over these things, as to the beginnings of them in all the members of the church, will either heal and recover them that offend, or it will warn others, and keep the church from being either corrupted or defiled Heb. xiii. 12."

"In the 5th place, It belongs unto them also to visit the sick, especially such as whose inward or outward conditions do expose them unto more than ordinary trials in their sickness; that is, the poor, the afflicted, the tempted in any kind. This in general is a moral duty, a work of mercy; but it is moreover, a peculiar church-duty, by virtue of institution. And one end of the institution of churches, is that the disciples of Christ may have all that spiritual and temporal relief which is needful for them, and useful to them in their troubles and distresses. And if this duty were diligently attended to by the officers of the church, it would add much unto the glory and beauty of our order, and be an abiding reserve with relief in the minds of them whose outward condition exposeth them to straits and sorrows in such a season.

"6thly. It belongs to them and their office, to advise and give direction unto the deacons of the church, as unto the making provision and distribution of the charity of the church for the relief of the poor. The office of the deacons is principally *executive*, as we shall see afterwards. Inquisition into the state of the poor, with all their circumstances, with the warning of all the members of the church, unto liberality for their supply, belongs to the elders.

"In the 7th place, When the state of the church is such, through suffering, persecution, and affliction, that the poor be multiplied among them so as the church itself is not able to provide for their relief in a due manner, if any supply be sent unto them from the love and bounty of other churches, it is to be deposited with these elders, and disposed according to their advice, and with that of the teachers of the church: Acts xi. 30.

"And 8thly, It is of great importance to teaching elders to be acquainted with their flock, that they may be directed in their labours. He who makes it not his business to know the state of the church which he ministers unto in the word and doctrine, as to their knowledge, their judgment and understanding, their temptations and occasions, and applies not himself in his ministry to search out what is necessary and useful unto their edification; he fights uncertainly in his whole works, as a man beating the air. But whereas their obligation to attend unto the word and prayer, confines them much unto a retirement for the greatest part of their time, they cannot by themselves obtain that acquaintance with the whole flock; but that others may greatly assist therein, from their daily inspection, converse, and observation." After which the Doctor subjoins various other duties; and then adds, "It is a vain appre-

hension to suppose that one or two *teaching* officers in a church, who are obliged to give themselves unto the word and prayer, to labour with all their might in the word and doctrine, to preach in and out of season; that is, at all times, on all opportunities as they are able, to convince gainsayers by word and writing, pleading for the truth, to assist and guide the consciences of all, under their temptations and desertions, with sundry other duties, in part spoken to before, should be able to take care of, and attend with diligence unto all these things that do evidently belong unto the RULE of the church."

VIII.—THE PROGRESS OF OUR PRINCIPLES.

Our principles are making progress, wherever there is a distinct and fair representation of the good Old Church of Scotland. The Presbytery of Hamilton, in remote Upper Canada, has taken up the subject of CHURCH FREEDOM, and has adopted the following most decided and effective overture, to be presented to its Synod or superior ecclesiastical court, at its next meeting. We specially call attention to the *three propositions* embodied in this overture, which set forth, in remarkably clear terms, the views of our Free Church every where in regard to Non-intrusion, Spiritual Independence, and Church Establishment—three important points in this vital conflict.

OVERTURE OF THE PRESBYTERY OF HAMILTON, UPPER CANADA.

That considering the disruption of the Established Church of Scotland, which has recently taken place, and the conflicting views which are entertained by the members of the Free Church, and of the existing Establishment, on several important questions relating to the government of the Church, and to the terms on which the Church can alone be lawfully united to the State, and considering the danger which might result to the best interests of the Church in this province, from the admission of ministers, holding unsound views on these subjects, the Synod, while taking such steps as they may deem fit, for letting it be well understood, that they act in this matter as a free and independent Church, and do not directly involve themselves in the controversy carried on in Scotland, shall make specific declaration, that the following principles, which are now contended for by the Free Church of Scotland, have always been held by them as the original and unalterable principles of the Church of Scotland, and that they are still determined to enforce them as principles involved in the doctrine of the Headship of Christ, and identified with the purity and liberty of the Christian Church viz:—

1st. The pastoral relation can only be legitimately founded on the free consent of the people, and that whatever the form of nomination, no pastors should be intruded on a congregation contrary to the will of the majority, with or without reasons assigned.

2d. That in giving effect to the will of the people in calling a pastor, and generally in all matters ecclesiastical, the Church is responsible only to Christ, that the State has no right, in any form, to limit or control the right of the people to call a pastor, or the right of the office-bearers of the Church to establish or dissolve, as they shall see cause, the pastoral relation; and that any attempt, on the part of the State, to usurp such power, ought, at whatever cost, to be resisted, as an intrusion into the ecclesiastical province, and an encroachment on the liberties of Christ's Church and people.

3d. That the only terms on which the Church and State can lawfully be united, are, on the one hand, the distinct recognition by the State, in tendering its support to the Church, of the perfect independence of the Church in all matters ecclesiastical, and, on the other, the acceptance of the endowments of the State by the Church without the compromise of any one of the rights or liberties with which Christ hath invested her rulers and people; and that to assent to a union between Church and State on any other terms, involves treason to Christ,—the sin of acknowledging not Christ, but Cæsar, as the Head of the Church.

That in accordance with this declaration, Presbyteries be instructed to require from all ministers, probationers, and elders, whom they may hereafter admit, a distinct and unequivocal expression of their adherence to the aforesaid principles, and that for this purpose a declaration, embodying the same, be added to the usual formulas subscribed by ministers, probationers, and elders. And further, that a copy of the above declaration of principles, and the relative instructions to Presbyteries, be communicated to the Free Church and to the Establishment of Scotland, as explanatory of the terms on which alone their ministers, missionaries, and elders, can be received by this Synod, accompanied in the case of the Free Church with a letter expressive of our approbation of the noble stand which they have made for the original principles of the Church of Scotland, our sympathy with them under their trials, and our desire for the establishment of a friendly intercourse with them; and, in the case of the Establishment, with a solemn but affectionate remonstrance against their departure from the principles of the Confession of Faith and of the Church of their fathers.—*Toronto Banner.*

IX.—SELF-DEDICATION OR PERSONAL COVENANT WITH GOD.

"In the first place, do I solemnly and most freely give up myself to the Lord, the Saviour, whom I desire to take for my Lord and Saviour; saying, with the sweet Psalmist, "Lord I am thine, save thou me;" and with the church, "Other Lords besides thee have had dominion over me, but by thee only will I make mention of thy name." I abhor the thought, I reject the temptation, which would incline me to entertain a rival to my God in my heart. None in heaven, none in earth, none in all the creation, who may be so much as likened unto him. How beneficent a friend—how kind a father—how gracious a God—how merciful a Redeemer, who is willing to save me, even me. Lord, and if my heart deceive me not, agreeable to my desire, rolling myself upon thee as my only Lord and Saviour, I take thee at my word, which testifies, "I am God, even my God." This is spoken unto thee, and let me join in my hearty amen to it. Amen, yea, and amen. Content, content, O Lord, thou should be mine; and I am thine, from this time forth and evermore. With the real desire of my heart, I would join with the language of the church, "My beloved is mine, and I am his." O blessed Lord Jesus Christ, sensible of my own weakness before the very smallest temptation, I give myself unto thee, earnestly beseeching thee to strengthen me for my duty, and against every assault of my spiritual enemies. I take heaven and earth, and all in them, and about me, to witness what I have now done. Thine own word binds thee to keep me, and I do hereby bind myself by the grace, to devote myself to thee wholly, only, and for ever; all that I am, all that I have, all that is bestowed upon me shall be at Thy service.—**ROBERT SHERRIFF.**

THE
FREE CHURCHMAN.

VOL. II.]

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[No. 12.

I.—CONSTITUTION OF THE FREE PRESBYTERIAN
CHURCH.*

It is now about three hundred years since, in the good providence of God, the system of Popery was overthrown in Scotland, and the truths, peculiar to Christianity were freely preached. The holy and, highly gifted men who were raised up to carry through this Reformation, made the SCRIPTURES the only rule of their faith; and in re-constructing the government of the Church, they sought their guidance from the Scriptures alone. Hence the absence of pomp among the office-bearers, and an equal regard to the interests of all classes of the people. Alive to the fearful thralldom from which the consciences of men had just been freed, our Reformers framed their rules to prevent the like. Understanding by "THE CHURCH" the *whole* household of faith, they sought to secure to all the members their proper liberty. They protected ministers against the tyranny of a haughty brother, by maintaining the parity of ministers, as all alike invested with those powers which belong to the successors of the apostles. By disowning the division into clergy and laity, and by providing that the bodies with whom power, whether judicial or legislative, was lodged, never should be composed exclusively of ministers, they raised for the people a barrier against priestcraft. The eldership constitute so large a part of all the Church Courts, that by a firm union they can effectually defeat every scheme of ecclesiastical tyranny. Their presence, too, has a tendency to vindicate discipline from the appearance of partiality, and to render it an instrument of general edification, by procuring a ready submission to every sentence. Ministers are shielded from the dictation of their people by a system of government or authorised order.

* Extracted, and slightly altered, from a Tract entitled "The Popular Constitution of the Church of Scotland," published in 1839. The tract was compiled in the spirit of the Free Church principles then in progress, so that we have had nothing to alter but a few establishment details.

The GOVERNMENT of the Church of Scotland is, by Elders, PRESBYTERIAN. "It is agreeable to, and founded on, the Word of God, that some others, besides those who labour in the word and doctrine, be Church governors, to join with the ministers of the word in the government of the Church, and exercise of discipline, and oversight of the manners of the people, which officers are called Ruling Elders; as also, that the Church be governed by several sorts of judicatories, and one in subordination to the other, such as Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies." All these courts, except the Session, are open to the public. This proved of much importance to the growth of civil and religious liberty in Scotland; for the Assemblies of the Church set the earliest example of a regular and firm opposition to the arbitrary and unconstitutional measures of the court. And in them there is still a constant opportunity of cultivating and displaying the manly, independent, and enlightened mind which becomes the sacred office.

To secure parity of management in the several courts, each is required to keep a record of its proceedings. Presbyteries may, and ought, to call for the records of the Sessions within their bounds, and each Presbytery is enjoined to send their records to be revised by the Synod at each meeting. And every Synod is bound to send its records every year, for revision to the Assembly.

A party dissatisfied with the judgment of an inferior court, is entitled to seek redress from the court above it, *by protest and appeal*. Members of the court may, by *dissent and complaint*, in like manner, obtain the review of any decision of which they disapprove. The members of every Church Judicatory, are thus taught to consider themselves as guardians of the Constitution.

Before proceeding farther, it is proper to consider who the members are who are qualified, by their office, to compose the Church Courts.

OFFICE-BEARERS

The office-bearers, in the Church of Scotland, are ELDERS* and DEACONS. The elders, who are all ordained to a spiritual office, may be divided into three classes; teaching elders, as professors of divinity in the Universities; preaching elders or ministers;† and governing or ruling elders. The duties of a professor and of a minister are too well-known to need remark. The mode of nomination to these offices is various, but in all forms is subject to the control of the Church Courts. And it has ever been a constitutional principle, that no minister be intruded contrary to the will of the congregation. The superintendence under which the ministers have been placed by their constitutional law, is very complete. By the forms of the Constitution, each Minister is obliged to answer both for his private conduct and his pastoral functions, to his Presbytery, who have power to rebuke, suspend, or depose him, as the case may require.

* The texts of Scripture where elders are spoken of, in the New Testament Church, are, Acts xi. 30; xiv. 23; xv. 4, 6, 23; xvi. 4; xx. 17; 1 Tim. v. 17; Titus i. 5; 1 Peter v. 1; James v. 14; 2 John 1; 3 John 1.

† "Pastors, bishops, or ministers, as they wha ar appointit to particular congregations, quhilk they rewill be the Word of God, and ouer the quhilk they watch. In respect whairof, sumetyme they are callit pastors, because they leid their congregation; sumetyme *episcopi*, or bishops, because they watch ouer their flock; sumetymes ministers, be reason of their service and office; and sumetymes also presbyters or seniors, for the gravity and manners quhilk they aucht to have in taking cure of the spiritual government quhilk aucht to be most deir unto them."—*Second Book of Discipline*, ch. iv.

RULING ELDERS.*

The order of Ruling Elders is warranted by Paul, enjoining to give double honour to elders in general who rule well, and adding, "especially to them who labour in word and doctrine," which evidently supposes, that besides those elders who teach as well as rule, there are other elders, the exercise of whose office is limited to rule, and who are helps in government.—1 Tim. v. 17; 1 Cor. xii. 28; Rom. xii. 8.

"Every Christian is bound in charity to admonish and reprove his brother that offendeth; first, privately, then before witnesses; and if he hear not, to tell it to the Church,—Levit. xix. 17; Matt. xviii. 15, 16, 17. This a ruling elder ought to do by virtue of his calling, and with authority,—1 Thes. v. 12. Private Christians ought, in charity, to instruct the ignorant,—John iv. 29, Acts xviii. 26; to exhort the negligent,—Heb. iii. 15, and x. 24, 25; to comfort the afflicted,—1 Thes. v. 11; to support the weak,—1 Thes. v. 14; to restore him that falleth,—Gal. vi. 1; to visit the sick,—Matt xxv. 36, 40; to reconcile those who are at variance,—Matt. v. 9; to contend for the truth, and to answer for it,—Jude v. 3; 1 Peter iii. 15. All which are incumbent to the ruling elder, by the authority of his calling. To conclude, then, the calling of ruling elders consisteth in these two things:—*First*, To assist and vote in all the Assemblies of the Church, which is their power of jurisdiction. *Second*, To watch diligently over the whole flock, all these ways which have been mentioned, and to do by authority, that which other Christians ought to do in charity, which is their power of order." *Gillespie*.

"As the pastors and doctors should be diligent in teaching and sowing the word, so the elders should be careful in seeking the fruit of the same in the people."* It appertains to them to assist the pastor in examination of those who come to the Lord's Table, or apply for baptism. The giving of tokens of admission to the Lord's Table is a sessional act.

Elders are elected by the communicants. Their ordination is by the minister. They are required to sign the Westminster Confession of faith.

DEACON:†

The office of deacon is to receive the monies, and gather the alms of the Kirk; to keep and distribute "the haill ecclesiastical gudes," as shall be appointed by the minister and eldership. It has been a serious evil, that this office has fallen so much into disuse. But the great practical benefit experienced by those parishes which have revived the order of deacons, will probably have the effect of leading others speedily to follow their example. Indeed in the Free Church this change to the better has already commenced.

CHURCH COURTS.

THE SESSION.

The Session is composed of the minister and the ruling elders of a congregation; the minister being perpetual president or moderator.

The Session is legally convened, when summoned by the minister from the pulpit, or by personal citation of the members. But it cannot exercise any judicial authority, unless the minister of the congregation, or some other minister, acting either in his name or by appointment of the Presbytery, constitute the meeting by prayer, and preside during its deliberations.

* Second Book of Discipline; chap. vi.

† Philip. i. 1. 1 Tim. iii. 8, 10, 12, 13.

THE PRESBYTERY*

is a court formed by the ministers of several congregations, and a ruling elder from each of them. Professors of Divinity have, from their office, seats in the Presbyteries in which the Universities are situated. A moderator, who must be a minister, selected after each meeting of Synod, presides over it.

It pertains to the Presbytery to take heed that the Word of God be purely preached within their bounds, the Sacraments rightly administered, the discipline rightly maintained, and the ecclesiastical goods uncorruptly distributed.

The right which they possess of holding regular Presbyterial visitations of their several churches supplies the means of efficient superintendence over the religious interests of the people. Presbyteries fix and loose the tie of pastor and people, consulting the will of both in either case, but determining for themselves, subject to the review of the superior courts.

THE SYNOD

or Provincial Assembly, is formed by the union of several Presbyteries. Synods from different parts of the country send representatives to one another, called corresponding members, who have a power of voting.

A moderator, who must be a minister chosen at each meeting, presides over it. It appoints its own clerk and officers. The duty of the Synod is to keep watch over the several Presbyteries which compose it, to review their proceedings, and to consult for the general interest of religion and morals within its bounds.

THE GENERAL ASSEMBLY

consists of ministers and ruling elders, chosen by each Presbytery to represent them, and also of ruling elders chosen by the Universities. A moderator, who must be a minister chosen at each meeting, presides over it. It has its own clerk, law advisers, as agent and procurator, and other officers.

In the exercise of its powers, the General Assembly often issues peremptory mandates summoning individuals and inferior courts to appear at its bar. It sends precise orders to particular judicatories, directing, assisting or restraining them in the discharge of their functions, and enforces the observance of general laws throughout all the districts of the Church. It acts not only as a supreme court of review, but can originate proceedings, though the common mode is for every business to come before it in the form of an overture from an inferior court. "This assemblie is institute, that all things either omittit or done amisse in the provinciale assemblies may be redressit and handlit; and things generally serving for the weil of the hail bodie of the Kirk within the realme may be forsein, intreatit and set furth to Godis glorie. It sould tak cair that kirks be plantit quhare they are not plantit."†

The power of legislation is not committed to the General Assembly without limitation. By an Act of Assembly in 1697 (which was not passed into a law till it had been transmitted to the several Presbyteries, and had received their sanction, and which, from its substance and design, has obtained the name of the *Barrier Act*), every proposition for a new law must first be considered in the form of an overture, either originating in the Assembly

* 1 Tim. iv. 14.

† Second Book of Discipline, chap. vii.

itself, or suggested by the inferior judicatures. Though it should be approved of by the Assembly, it cannot be enacted into a statute till it has been first transmitted to the several Presbyteries of the Church for their consideration, and has received the sanction of at least a majority of the Presbyteries. The laws which are enacted by the Assembly, after receiving this sanction, are the established and permanent statutes of the Church. By this act a provision is made for constitutional operation of that jealousy natural and proper in all communities by which the rights and liberties of the inferior branches are defended against encroachment.

THE STANDARDS,

or authoritative documents of the Church of Scotland, are,—The First Book of Discipline, or Polity, approved by Act of Assembly, January 5th, 1561; The Second Book of Discipline, approved by the Assembly, April 1578; and, The Confession of Faith, compiled, after three years' intense application, by the Westminster Assembly of Divines, "a synod of as godly judicious divines as ever England saw," approved by Act of Assembly, August 27, 1647, as also her Acts of Assembly, printed year by year.

It is important to remark, that the *testimonies* of the Seceders* are no new Standards,—no new Confessions of Faith; so that had England kept, as Scotland in the main has done, to her vows in the Solemn League and Covenant, from which the Westminster Confession sprang, there might have been a near approach to unity in the Churches of these realms.

"The founders of the Secession did not bring forward any new or peculiar principles, but declared their cordial adherence to those of the Reformed Church of Scotland, as stated from the Word of God in her subordinate Standards, by which they were willing that all differences between them and the judicatories of the National Church should be determined. Their object was not to destroy or overturn that Church, but to correct the evils which had defaced her beauty and impaired her vigour; and they declared their readiness to return to her communion, as soon as the grievances of which they complained were redressed. In one word, they appeared as a part of the Church of Scotland, adhering to her reformed constitution, testifying against the injuries done to it, and the corrupt administration to which these had led, craving the redress of these, and pleading for the revival of a reformation, attained, conformably to Scripture, in a former period, approved of by every authority in the land, and sanctioned by public and national vows to the Most High."—*Testimony by the Associate Synod of Original Seceders*, p. 72.

II.—CONTINUANCE IN WELL DOING,

Considered with reference to the doctrine in the Epistle to the Hebrews.

The gospel of God proclaims to the believer that he is complete in Christ; it tells him of a sufficient propitiation for all his sins, and an everlasting righteousness which is imputed to him as his own. The epistle to the Hebrews contains several declarations of this full description. It announces to the Lord's people that the Lord Jesus "*hath*

* This is equally true of the Free Church, which rests on the original construction of the same standards.

perfected for ever them that are sanctified;" and that He, the same all-sufficient Saviour, *has* obtained "eternal redemption" for them.

Whenever the gospel is faithfully preached, these declarations are repeated to the comfort and confirmation of those who love God and feel their own helplessness, but at the same time to the astonishment and regret of many others, who represent such doctrines as dangerous. "What!" they exclaim, "tell men that if they believe they *are* saved, that they are already perfected, that they may not only *hope* to arrive at heaven at last, but may rejoice in the conviction, as their chief privilege, that God is their reconciled father, and that *nothing* can separate them from his love: Surely this will lead men to cast away all fear, and all circumspection and all virtue; and it will tempt them to revel in sin, in the fancy that sin as they may, they must be safe at last."

Now all these apprehensions, plausible and popular though they be, are utterly without a sound foundation. They are based on the assumption,—than which nothing can be more dishonouring to God—that He has proclaimed things in His word, which cannot be safely repeated. Or they are based on the equally erroneous supposition, that these truths, although they are accompanied by many others in the Bible, are alone preached to believers: But the case is not so. If *all* that the Bible proclaims, be preached; if the *whole* scope of that gospel be unveiled, which bids the sinner believe and live, and at the same time, teaches him to deny ungodliness and worldly lusts, there can be no danger that any men, unless wilfully—will continue in sin that grace may abound. And as to the charge that only these inspiring truths are usually proclaimed, to the neglect of the practical warnings of the scriptures, it is enough to say, that the writings of the Reformers and of the great Evangelical Divines, as well as their own lives, sufficiently contradict the accusation. If there have been some, as we freely admit, who have abused the gospel, and preached a part of it, as if that part were all, then, not even *their* infatuation will justify the conduct of others, who in their dread of licentiousness, go to the opposite extreme and preach another part of the gospel as if *that* were all, and in their zeal for obedience omit to teach their hearers faithfully, that they must be born again, and that the just shall live by faith, and are now already justified wholly and for ever "from all things."

The wise, the simple, the safe course evidently is, to preach all that God reveals;—to execute the trust which He has reposed in his people, by making known *all* that He has written. Let us try this plan, and let us then consider if there be indeed any danger in declaring the assurances, the rich provisions, and the encouraging promises of scripture, when all the rest of scripture is with equal faithfulness made known. May the Lord the Spirit direct us, and bless our words!

Here then, we have before us the epistle to the Hebrews. It tells us of one all-sufficient sacrifice; of one offering for sins; of eternal redemption having already been obtained for the believer, and of his being already perfected. "These are the doctrines" say many "which cause fanaticism; they should not, therefore, be taught to the unlearned." Well, but how would the case be if *all* that this epistle

teaches, were proclaimed? Why may we not tell *these* truths, when we, like Paul, shun not to declare the *whole* gospel of God. What danger could *then* be anticipated? It will be seen from a slight examination of the subject, that nothing can really be more powerfully promotive of true godliness than the proclamation of the *whole* gospel. This epistle alone, is sufficient to illustrate this truth. For what is its principal subject? The Jewish types and their antitypes. True, but is there no practical doctrine which stands out in it with remarkable prominence? Yes, in striking and glowing terms, with peculiar earnestness, with frequent weighty repetitions, the apostle in this epistle, wherein such rich and as it is pretended such *dangerous* declarations of completeness in Christ are found, insists on the *Necessity of a Continuance in Well Doing*. With great plainness, seriousness, and solemnity, the consideration of this doctrine is exhibited to the heart and mind.

Could we learn this lesson aright,—could we learn it as part of the whole lesson taught by this epistle, and at the same time learn also, all the rest, then indeed, the full extent of our obligations, as well as the glory of our privileges would be impressed upon us. We should not lightly heal the wounds of our convictions “saying peace, peace when there is no peace,” we should not rest satisfied with religious emotions and occasional capricious religious exertions, we should not be content merely to *hope* that we were converted, but we should gird up the loins of our mind, and examine ourselves in sincerity, and live, as becomes the redeemed of the Lord.

Among other texts in this epistle we should then dwell on these—

“Therefore we ought to give *the more earnest heed* to those things which we have heard, lest at any time we should let them slip.”—Hebrews, ii. 1.

“Moses verily was faithful in all his house, as a servant, for a testimony of those things which were spoken after. • But Christ, as a son over his own house, whose house, are we, *if we hold fast the confidence and the rejoicing of the hope, firm unto the end.*—iii. 5, 6.

“*Take heed, brethren, lest there be in any of you, an evil heart of unbelief, in departing from the living God.*”—iii. 12.

“For we are made partakers of Christ, *if we hold fast the beginning of our confidence, stedfast unto the end.*”—iii. 14.

“*Let us fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.*”—iv. 1.

Let us labor, therefore, to enter into that rest, *lest any man fall after the same example of unbelief.*—iv. 11.

And once more :

“It is *impossible*, for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, *if they shall fall away, to renew them again, unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*”—vi. 4 6.

Who, in the face of these texts, will fail to exclaim with the Psalmist, "keep back thy servant from presumptuous sins!" How shall any one, with these scriptures before him, venture to say, that now he may sin safely, because he thinks that he once had God's Spirit within him? Let those who thus trifle with sin, and are propense to it, know assuredly, that they are in the gall of bitterness and in the bond of iniquity, whatever their religious excitement or emotions may be, because God's true children *hate* sin, and tremble most of all, when it approaches. Many things they fear not; not a few of them have braved death in cruel forms, but sin they do, they ever must fear, and that exceedingly.

Let us proceed with the current of this epistle. We next find in it, another class of texts, equally distinct, and equally important in their bearing of the subject before us. Believers are tempted to backsliding,—mere professors to apostacy. The apostle meets the believer's danger with warnings suitable to it. He bids us "go on unto perfection," (ii. 1,) not that we ever can hope to be perfect in ourselves here below, but that we should never rest while we are imperfect; we should "go on." He admonishes us to "shew the same *diligence* to the full assurance of hope *unto the end*, that we be *not slothful*, but followers of those who through *faith and patience* inherit the promises," (vi. 11-12); to *hold fast* the profession of our faith, *without wavering* (x. 23); to cast not away our confidence, (x. 35); he forewarns us that we truly have "need of patience;" and exhorts us to walk as strangers and pilgrims, looking for a better country, that is a heavenly, and for "a city which hath foundations, whose builder and maker is God." He teaches us to *look diligently*, lest we fail of the grace of God, and lest even a root of bitterness springing up, trouble us. He summons forth our energies to *run with patience* the race set before us;" and he sets before us the example of ancient believers who suffered greatly, and of Christ himself who endured such great contradiction of sinners and withstood even unto blood; and he tells us that to serve God acceptably, it must be "with reverence and godly fear," and that we shall find it "a good thing that the heart be *established* with grace."

Here, then, we have the Christian's walk by faith depicted, and with it all, the startling words are uttered, "If any man *DRAW BACK*, my soul shall have no pleasure in him." (x. 36). Surely here is more searching, more practical, more truly moral preaching, than all the opponents of free grace can imagine. Perhaps not a few of them would here interfere, and again pare away the gospel; and as before they curtailed its promises and assurances, so now they would reduce its obligations, and would warn others against preaching such rigid tenets. But again the faithful preacher may retort on them, and say, "Yes, it is true that this is trying, and most piercing doctrine, but there is mercy with God, that He may be feared. I will preach this doctrine, because it is God's word, and I dread not the effects, because with it, I will preach other things, which are equally revealed,—which are revealed in this very epistle. I will tell the believer of his

privileges and lest he should become presumptuous I will exhibit his obligations, and then, lest he should despair, I will point him, as the apostle in this very epistle does, TO THE BLOOD OF SPRINKLING, as that which can cleanse him from all his defilements, and I will reason with him as the apostle does, and add, "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, *How much more*, shall not the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God (ix. 13-4). "Thus will I deal with him, and then I shall know and be certain, that I shall deal wisely, because God's own word is my warrant."

We now see that with the whole of this epistle before him (and the same might be proved of any other complete separate part of scripture), or under the influence of similar preaching, no man, except wofully, could be deceived. He would be bound to search his own heart, and to consider his own conduct in order to ascertain, if he were living according to the will of God thus distinctly proclaimed. We find, therefore, when the whole gospel scheme is either considered or preached, that presumption is excluded; that then religious sentimentality and zeal without knowledge, and all evanescent enthusiasm, and all official religion, as the religion of some may be called, are also excluded, together with every thing else that falls short of a settled, hearty self-consecration to God's service. We see too, the duty and the necessity of "giving all diligence, to add to our faith virtue and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." We discern the importance of patience, perseverance, earnestness, true zeal and stedfastness; and the obligation to grow and increase in grace, to press forward, to strive continually, or as the word literally is to "agonize" for more holiness. We may here also discern the dangerous aspect, as well as the inutility of all occasional religion, of professions to-day which are discredited to-morrow; and of all that violence or excitement of feeling, which too often is substituted for a faithful devoted course of consistency. It is *this*, this consistency, that is wanted; *this* is the spring of personal comfort, and of joy and peace in believing; *this* is the mean of usefulness; and *this* is the source of all unction. It is *this* also, which is recommended by our Lords' example, for it was His meat and drink to do his Father's will; and in the performance of that, as the business of his life, he continued patiently from the manger to the Cross. Alas! how many now seem to us to run well for a time—associate themselves with God's people, speak of the things which belong to their eternal peace, and then glide off from one carnal complacence to another, and finally make total shipwreck of their faith, and are heard of in Israel, no more! And how many more are, indeed, converted and then run well, but soon lose their first love, take no heed to the apostle's warnings, become careless and cold, substitute outward activity for communion

with God, cease to be useful, give occasion of reproach against the Church, and like poor Lot, at last "pierce themselves through with many sorrows." Let us *take heed*, let us labour in our heavenly work, and give our best, our most earnest efforts to the task of building ourselves up on our most holy faith!

But how? "Poor and feeble as I am," one may say, "with besetting sins, an evil heart, an ensnaring world, and vigilant spiritual foes, oh, how can I continue in well doing?" Fear not! The grace of the Lord Jesus Christ is sufficient for you. Underneath you, are the everlasting arms. As your day is, so shall your strength be. These are promises to *you*, therefore *fear not*; only use the means which God has commanded and which God has always honored. What are these means? They may all be summed up in one sentence, "*Exercise thyself unto Godliness.*" Practise prayer diligently; study the scriptures seriously; attend on the faithful preaching of the word regularly and devoutly. In your prayers, seek for the grace of the Holy Spirit which is promised you, that His power within you may be manifested, and that you may by Him be strengthened with might in the inner man. In your study of the scriptures, seek for communion of spirit with Him who revealed them, and who alone can cause you to profit by them. In attendance on public ordinances, seek for a constant experience of the presence of that blessed Lord who is the true minister of the sanctuary; and exercise yourself in other ways. You now think that you cannot overcome this or that sin. *Try*. You think that you cannot break off this or that wordly connection. *Try*. You think that it is hopeless to attempt to be useful to this or that friend? *Try*. EXERCISE your graces; resist the devil; sincerely testify before God your desire for more holiness, and be sure that He will hear, that He will answer, that He will give effect to that desire. And think not of what you *would* do for Him, in *other* circumstances, and if you had greater opportunities; on the contrary, attempt to glorify Him in the present circumstances and position in which He has seen it good to place you.

The daily round, the trivial task,
Will furnish all we need to ask
Room to deny ourselves—a road
To bring us daily nearer God.

Continue in this course patiently, and then calmly wait upon God for the happy issue. Come it will, only do thou hold on; though faint, continue yet still pursuing; though cast down, do not thou despair. And here is the word of promise that will meet your case. "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail: but they that wait on the Lord, shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." (Isaiah xl. 29-31.) As dew upon the herb, as showers upon the mown grass, the grace of your Lord shall seasonably revive you; and

after every step you take in conscientious obedience, strength to advance farther, will be granted; and the sweetest earthly reward for past continuance in well doing will be vouchsafed to you, for increasing joy will be experienced, and increasing ability will be given, to enable you cheerfully to *go forward*. Therefore, "**BE NOT WEARY IN WELL DOING, FOR IN DUE SEASON WE SHALL REAP, IF WE FAINT NOT**" (Galatians vi. 9.)

Oh reader! turn not away from the consideration of this subject. It is of vast, of *unspeakable* importance. Look before you, and see souls that lie stranded in eternity. They fell from their professions; they grieved and then they quenched the Holy Spirit, and in too many cases, alas! fell from great heights of knowledge and apparent piety, to eternal death. Perhaps nearly all of us remember cases concerning which we can use the words of holy Baxter:

"He warned me with his zeal, when 'I was cold,'
And my remissness, lovingly controll'd
For such a friend I had! Though after all,
Himself became my warning by his fall!"

And in the remembrances of these appalling instances, do we not hear the gentle voice of our Lord saying to us, "*Will ye also go away?*" Our souls at once are shocked with the idea, and reply "though I should die with thee, yet will I not deny thee." Ah! how many have said this, and then soon afterwards, like Peter, have even cursed and sworn, and declared that they never knew Him! **Now let us BEWARE.** Apostacy, it has been truly said, begins in the closet. We diminish prayer, we grow cold, and ere long the evil spirit returns, and the last state becomes worst than the first. Thus have thousands upon thousands fallen—fallen for ever. How then can we be safe? The apostle has told us,—by going forward; by adding strength to strength; by a patient sedulous endeavour to know more, to love more, to do more than ever. As Christians we cannot stand still; we begin to retrograde the very moment after we cease to forward. "The path of the just is like the dawning light, shining more and more unto perfect day;" it is not a variable course, but a steady progress in one direction, with a definite object, and with so much of manifest earnestness as wins and attracts the attention of the world. If any man's religion come short of this, he may shine for a while like a star, but like many a star he soon may become lost in the blackness of darkness for ever. Who ever sung sweeter hymns than poor Mr. Robinson, of Cambridge, the author of "*Guide me O thou great Jehovah?*" Yet he at last died at the very moment of his apostacy to Socinianism in Dr. Priestley's house! And is it not the fact regarding some of those unhappy men who are now subverting the doctrines of grace, with their semi-popish doctrines, that once they were among the most eloquent and zealous of professors? Again, then, let us say, *Beware*. That is wise advice of Gurnal in his *Christian Armour*. "*Christian, keep the plains.*" Venture not into the lofty way of sinners, rise not into the speculations of fancy, tamper not with convictions of duty—be

simple, be sincere, be decided, give all diligence to make your calling and election sure. But enough. "We speak as to wise men, judge ye what we say." If Christ's body grows not as it should do, it is because so many Christians are half-hearted, are backsliding, are on the apparent verge of apostacy. They have sacrificed the simplicity that is in Christ; they are enamoured of human systems; brethren in Christ may be seen to suffer need in their enterprizes of benevolence, but if they be not of the same party, others *shut up* their compassions and their sympathy; a low standard of piety is recognized; worldly habits are followed in sumptuous entertainments, indiscriminate visiting, and "foolish talking and jesting which are not convenient;" and so the world itself can take up a reproach against believers, and say to many of them, "What do ye more than others?" It can say this to some who can look back to far better days, wherein their zeal, their faith, their hopes, their love, seemed to shine brightly and with constancy. But now, where are they? Soon, where they will be, if they repent not and do their first works? "My leanness, my leanness!" is now their complaint; oh, who can tell if God will not suffer them to become worse and worse, and to die at last without one smile from Him, to cheer them in that awful hour!

III.—SYNOD OF THE PRESBYTERIAN CHURCH IN ENGLAND.

(From the Witness of April 20th.)

The Presbyterian Synod of England held its yearly meeting at Berwick on Tuesday last. The attendance of ministers and elders was more numerous than on any previous occasion; and although the locality would once have been deemed the most advantageous for a muster of English Moderates, resolutions declaring the Synod an independent Church, no longer "in connection with the Established Church of Scotland," and expressive of the most cordial sympathy with the Free Church, passed unanimously. The Synod then proceeded to a measure of the utmost practical importance, and which the present state of the Presbyterian interest in the sister kingdom has rendered indispensable,—the establishment of a College or Divinity Hall. Owing to a better state of religious feeling among our countrymen settled in the south, and other causes, an increasing desire is manifested for the enjoyment of gospel ordinances after the manner of their native land; whilst many of our Christian brethren there, who once knew Presbyterianism only as associated with Socinianism on the one hand, or with sectarianism on the other, have, in the events of last May, and in the visits of Free Church ministers during the bygone winter, acquired a more favourable opinion of our principles and of ourselves. Far from regarding the field of English evangelization as exhausted, the single-eyed among them would hail an accession of fellow-labourers such as the Free Church contains, but such as the Free Church cannot spare. Presbyterian congregations are multiplying in the larger towns of England, but the supply of ministers is diminishing. At this moment there

are twenty or thirty churches utterly unprovided, in the various Presbyteries which compose the Synod; and during the present exigencies of our congregations, here, it is not wonderful that attempted translations should encounter a stout and successful resistance. The only alternative for preserving the churches already gathered, some of them in the feebleness of recent formation, and others dispirited by the rapid removal of successive pastors, is the step which the Synod has now adopted. By securing a native ministry, it provides against that temptation homeward which has proved too strong for many of its most valued ministers; and by planting a theological seminary in the capital of England, it affords an opportunity to the young men of its own and kindred Churches to acquire that sacred learning of which the Westminster Standards are the summary, of which the old Nonconformists and the New England Puritans were the living specimens, and whose scriptural depth and amplitude were never more needed than in this present age.

Should the Synod, however, secure the services of the eminent divine on whom their unanimous choice has fallen as Principal and Primarius Professor, there is every reason to hope, that their most sanguine wishes will be realized. A happier combination of systematic arrangements, and comprehensive statement, and felicitous illustration, we do not recollect in any recent theological treatise, than in that which last issued from the pen of Dr. James Buchanan.* The same transparent mind which has so often, from the pulpit, shed delightful clearness over dim or contracted subjects, is eminently fitted for the Professor's chair, to present those orderly arrangements and vivid aspects of truth which make it at once arresting and memorable. A mind which omits nothing, and exaggerates nothing,—which simplifies things intricate, and gives precision to things vague,—is the mind which makes a good Professor. We need scarcely add, that such is the mind of this distinguished minister. And when we think of the hallowed earnestness and unction which pervade his preaching, making it so evidently “truth as it is in Jesus,” we can scarcely realize one fitter to preside over a school of the prophets, or more likely, by the blessing of the Great Head of the Church, to send forth evangelists impressed with the weight of their message, and tenderly solicitous for the salvation of souls. It is not for us to anticipate the answer which Dr. Buchanan may give to the application of the English Synod; but should he be led to accept their call, the peculiar importance of opening such a seminary, the wide influence which it may exert in the cause of Christ, and Dr. Buchanan's obvious and pre-eminent fitness for the office, will be sustained a sufficient reason, even by those who will most deeply lament his removal from us.

THE OVERTURE.

The next overture taken up by the Synod was the following on non-intrusion and spiritual independence, which was without division carried.

• Manchester, 27th March, 1844.

Which day the Presbytery of Lancashire being met and constituted, *inter alia*, the Presbytery unanimously agreed to transmit the following Overture to the Synod, viz. :—

“It is hereby humbly overtured to the very reverend the Synod of the

* Of the High Church, Edinburgh.

Presbyterian Church in England, by the reverend the Presbytery of Lancashire, to adopt the following declarations, protest, and testimony, or others similar in tenour :—

“ The Synod of the Presbyterian Church in England having taken into their prayerful consideration the events which, since their last meeting, have taken place in Scotland,—events which have issued in the disruption of the Established Church of that country, and in the cession from the pale of more than a third of her most learned and most godly ministers, and of a still larger proportion of her elders and members; considering also the magnitude of the interests involved, the importance of the principles contended for, and the maxims of law and policy on which the civil powers of the empire have decided against the claims and the rights of that Church, and the modes and measures by which such adverse decisions were carried into execution,—maxims of law and policy which militate against the rights and liberties, not only of Established Churches, but of all Churches, yea of all individuals whatever; and feeling the deepest sympathy with those ministers who, for conscience’s sake, have made so glorious a sacrifice of their worldly goods; feeling also the most revered regard for the honour of Jesus Christ, the only King and Head of His Church, and purposed, through grace, to maintain in all its integrity the whole system of revealed truth, and the rights and liberties of Christ’s kingdom; moved by a prayerful consideration of the premises, the Synod of the Presbyterian Church in England feel themselves imperatively called upon in the sight of God and the nations and the universal Church, to make and to issue (as now also they hereby do) the following declarations, protest, and testimony, that is to say,—

“ The Presbyterian Church in England, in Synod assembled, declare as fundamental articles of their creed,—

“ I.—That ‘there is no other Head of the Church but the Lord Jesus Christ (Confession of Faith, chapter xxv. section 6) who ‘as King and Head of His Church hath therein appointed a government in the hand of Church officers, distinct from the Civil Magistrate,’ (Id. c. xxx. s. 1) to which Church ‘officers the keys of the kingdom of heaven are committed,’ (Id. c. xxx. s. 2.)’

“ II.—That ‘the Civil Magistrate may not assume to himself the administration of the Word and Sacraments, or the power of the keys of the kingdom of heaven, (Id. c. xxiii. s. 3.)

“ III.—That as necessary corollaries from these principles, as ‘there is no other Head of the Church but the Lord Jesus Christ,’ so there is no officer or power civil, or external to the Church, that hath a right from the Word of God to rule in the spiritual affairs of Christ’s kingdom; that as ‘Christ is the only King,’ so his Word is the only law of his church; that as He ‘hath appointed a government in ‘the Church’ in the hand of Church officers,’ so these officers alone are warranted and commissioned by Him to exercise and execute that government, and that as ‘the Civil Magistrate may not assume to himself the administration of the Word,’ so he may not oppose its administration by those to whom it hath been committed; that as ‘the Civil Magistrate may not assume to himself the administration of the sacraments, so he may not interfere with the administration of the same by those to whom it hath been committed by the Lord Jesus.’

“ And that as ‘the Civil Magistrate may not assume to himself the power of the keys of the kingdom of heaven,’ so as he may not interdict

nor restrain the administration of that power by those Church officers to whom it is committed by the Lord.

"Such being the fundamental articles of their faith, the Synod of the Presbyterian Church in England protest and lift up their testimony against the power assumed by this supreme Civil Courts in Scotland, and sanctioned by the highest civil tribunal in the State, *viz.*, a power to interfere with or deny the rights of Church officers to judge of and decide upon the claims and qualifications of candidates for membership in the Church, —to interdict Church Courts from electing their representatives to the supreme ecclesiastical Assembly, and from meeting together for the administration of the affairs of Christ's kingdom,—to interdict Church Courts from exercising discipline upon delinquent members, whether lay or clerical, according to the laws of Christ and His Church,—to issue compulsitors requiring Church Courts, under civil pains and penalties, to ordain (or what is tantamount to compulsitors to ordain) to the holy ministry parties who were not called nor found qualified, and, on the other hand, to issue interdicts forbidding, under civil pains and penalties, Church Courts to ordain and admit to the holy ministry parties who were called and found qualified according to the laws of Christ and His Church,—and, in one word, to usurp a power *in sacris*, and claim and exercise jurisdiction in spiritual matters; all which usurpation of the rights and prerogatives of Christ and His Church officers by the civil powers, the Synod of the Presbyterian Church in England protest against as Erastian; opposed to the declarations of the Word of God and the standard of His Church, and alike subversive of the fundamental rights and constitutional liberties of Christ's kingdom, and incompatible with the legitimate powers and proper functions of the civil magistracy, whether subordinate or supreme.

"And also the Synod of the Presbyterian Church in England declare that it is a fundamental article in the ecclesiastical polity laid down in the standards of the Church of Scotland, which are, *pro tanto* standards of polity in this Church, that 'appertaineth to the people, and to every several congregation, to select their own minister;' (First Book of Discipline, chap. IV. sec. 2), or, at the least, 'it is to be eschewed that no man is to be intruded into any of the officers of the Kirk contrary to the will of the congregation to whom they are appointed' (Second Book of Discipline, chap. III. sec. 5); and, consequently, that, by the Word of God, and by the constitutional principles of the Presbyterian Church, every congregation hath an efficient voice, either elective or concurrent, in the appointment of their ministers,—a voice, however, of which they have of late years been repeatedly deprived in the Established Church of Scotland. Wherefore, the Synod of the Presbyterian Church in England, acting upon the catholic and scriptural maxim, that when one member suffers all the members should suffer with it, hereby protest and lift up their testimony against such intrusion of ministers into parishes contrary to the will of the congregation,—against every attempt to deprive the people of their right, by all constitutional means, to object to and oppose the intrusion of unacceptable presenters, and against every attempt to compel Church Courts to ordain ministers to parishes, contrary either to their own convictions of what is right and proper, or to the valid objections of the people to such ordination and appointment; such being in direct violation of the rights and liberties conferred by Christ upon the ministers and members of His Church.

"And, further, the Synod of the Presbyterian Church in England deeply deplore that the Church of Scotland, as by law established, should

either by tacit acquiescence or by overt act, have submitted to the Erastian usurpation of the civil power in spiritual matters, which this Synod cannot regard in any other light than as a sinful concession and compromise of most sacred principles, and a grievous direlection of duty before God, against which they are bound to protest and lift up a testimony; and while they protest against the usurpation, and deplore the submission, they at the same time pray that the God and Father of our Lord and Saviour Jesus Christ would return and visit that once noble vine, that He would pour upon the ministers and members of the Church of Scotland, as by law established, a spirit of repentance, of prayer, and of supplication, and enable them all to hear and obey the voice of Him who is still recognized in her Standards as her only King and Head, saying, in His Holy Word, 'Remember, therefore, from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent.' Rev. ii. 7.

"Moreover, the Synod of the Presbyterian Church in England hereby declare that they cordially recognise the Free Church of Scotland as a sister Church in the Lord; and in order to establish and maintain a visible band of such relationship between the two Churches, that this Synod will be always ready, in full consistency with the entire freedom and mutual independence of both Churches, to appoint and receive deputations to and from the Free Church of Scotland,—to receive her ministers, and probationers, and elders, when duly elected by congregations in this country, and found qualified by the Presbyteries of the bounds, as ministers, probationers, or elders of this Church; it being, however, clearly understood, and hereby expressly provided for and declared, that such ministers of the Free Church as may become ministers of the Churches under the superintendence of this Synod, shall, in all matters, be subject to the spiritual discipline and jurisdiction of this Church, as their sole and proper ecclesiastical superior; and that such probationers of the Free Church as may be temporarily employed in any spiritual office in this Church, shall, in all like manner, be subject to the spiritual jurisdiction of this Church; and, generally, that this Church are ready to enter into the closest fellowship with the Free Church that may be mutually agreed upon, and are desirous that regulations may be made for this translation of ministers and probationers from the one Church to the other, and for cementing a close alliance between the two Churches, whereby they may mutually be able to lend a helping hand, the one to the other, to co-operate in advancing the interests common to both, and to strive together earnestly for the faith of the gospel.

"And, finally, the Synod of the Presbyterian Church in England hereby record the deepest sympathy with the ministers of the Free Church, who, for consciences' sake, have suffered the loss of all things,—the warmest administration and approval of their devoted and self-sacrificing maintenance of great and holy principles, common to them and to this Church, although, from the first, at the hazard, and, in the end, to the loss of all their earthly possession,—and the most lively gratitude to Almighty God for the grace bestowed upon them in the day of trial, to maintain at all hazards the 'crown rights' of the Redeemer, and the liberties of Christ's kingdom, and for the measure of success he hath been pleased already to vouchsafe to their efforts to organise their Church, to disseminate their principles, and to preach the gospel. And this Synod, moreover, here offer up their united prayers to the Father of Mercies and the God of all grace, that he would be pleased to pour forth the Holy Spirit upon the ministers, elders, and members of the Free Church of Scotland, to guide them by his counsel, protect them by his power, and fulfill in their expe-

rience his own gracious promise, ' Verily, I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for my sake and the gospel's, who shall not receive manifold more in this present time, and in the world to come life everlasting.'

"The Synod of the Presbyterian Church in England, furthermore, appoint, that an attested copy of these declarations, protest, and testimony, be presented to the next meeting of the General Assembly of the Free Church of Scotland, by the deputation hereafter to be appointed to appear at such General Assembly as representatives of this Church; and the said deputation are hereby instructed to use all diligence that the General Assembly of the said Free Church do make such regulations for the translation of ministers from the one Church to the other, and for the establishment of mutual co-operation between the two Churches, as is desired in the premises, such regulations to be submitted to this Synod, for their approval, at the next meeting thereof.

IV.—COLONIAL CHURCH INCONSISTENCY EXPOSED.

The Presbyterian Synod of Canada forwarded to Scotland Resolutions expressive of their sympathy with the Free Church, and of their adherence to the Residuary or Established Church! This surely was inconsistency of no common sort—paralleled no where save, on a smaller scale, by *some* in India whom we could name. The Free Church Colonial Committee set their able convener, Dr. Welsh, to work on these anomalous Resolutions; and it will be seen in the following letter, how he ignites and explodes these ruinously convenient delusions, these unworthy self-impositions. Some may think the kind-hearted Doctor stretches the "*suaviter in modo*" a little too much in the opening of his reply; but he fully and irresistibly makes up for this by his "*fortiter in re*" afterwards. His argument is too conclusive to be answered, save by silence—a *conscientious* silence.

(*From the Missionary Record.*)

We beg that particular attention may be given to the following letter, addressed by Dr Welsh, to the Moderator of the Synod of Canada, in relation to the resolutions adopted by that body :—

TO THE REVEREND THE MODERATOR OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.

REVEREND AND DEAR SIR,—The resolutions of the Synod of Canada, passed on the 10th July 1843, and transmitted by you to the Colonial Committee of the Free Church of Scotland, have received their most patient and anxious consideration. The Committee, and they believe they may say, the Free Church generally, have been gratified and cheered by the expression of your sympathy, and still more by the public and official renewal of

your unbiassed testimony in favour of the principles for which they have been called to suffer,—principles which you truly believe to have “full warrant in the Word of God,” and to have been, “recognised in the constitution of the Church of Scotland, as well in those acts of the civil government by which she has enjoyed the advantages of an Establishment,” and of which you justly state that “the maintenance of them in their integrity is essential to the well-being of the Church, and so far from being incompatible with, is indispensable to, a right and salutary connection between the Church and State.” The Committee are also persuaded, that you cherished no vain confidence when you expressed your trust that you should ever be “enabled, at all hazards, to maintain these principles, even if called to resist any actual encroachment on them.” The expression of your cordial sympathy, and especially the avowal of your determination to maintain, without compromise or abatement, those great and sacred principles for which they struggled so long, and for which, in the end, they have suffered so severely, could not fail to impart joy and comfort to the members of the Free Church, and to inspire them with the most delightful hopes. Our hearts were encouraged, our hands were strengthened, and we blessed you in the name of the Lord.

We would not, however, conceal from you that the course which you have pursued is not, in all respects, what we could have wished, either for your sakes, or for our own. While bearing their clear and unambiguous testimony to the rights and privileges which have been bestowed upon his office-bearers and people by the great Head of the Church, the Synod express themselves as grateful, that they are not required “to enter on the discussion or decision for themselves of the practical bearings of these principles, in respect either to any infringement of the spiritual independence of this Church, or of the privileges of its members, or to the connection which subsists between the Church of Scotland and this Synod,—that connection neither implying a spiritual jurisdiction on the part of the former over the latter, nor involving the latter in a responsibility for any actings of the former. And,” it is added, “this Synod do now, as always, recognise the imperious obligation laid upon them, of seeking the peace and well-being of the Presbyterian Church of Canada, at no expense of any sacrifice save that of consistency and principle.”

The Committee are profoundly impressed with the obligation which lies upon the Synod to promote the interests of true religion in the extensive and spiritually destitute region of which they have the oversight, and they are persuaded that the Synod is conscientiously desirous to acquit itself in this obligation to the uttermost. They are satisfied, too, of the sincerity and Christian integrity of their brethren in Canada, and of their readiness to endure all labour, and to brave every hardship when they shall consider it incumbent upon them to do so in the discharge of their duty, particularly in the defence and maintenance of their rights and liberties of the Church of Christ. But while the Committee willingly give credit to the Synod for soundness of principles, purity of intention, and firmness of purpose, they may be permitted to refer to the position which the Synod at present occupies, as in the eyes of all, equivocal, unsatisfactory, and liable to grave misconstruction, and as, in the judgment of many, betraying a marked and serious inconsistency. The Synod continues avowedly in that peculiar connection with the Established Church of Scotland which it held as a branch of that Church while characterized by the principles which the Synod approves and professes, but which the Establishment of Scotland has now abjured and abandoned. The connection may not imply that the Synod is responsible, directly at least, for any of the actings of the Church of Scotland: but is it

not such a connection as may render the Synod, to some extent, partaker of her sins? The relation which you hold to the Established Church of Scotland is different and distinct from that fellowship and communion which you may maintain with all the Churches of Christ. That Church has been divided in twain and you have chosen, as the stem to which you shall remain united, that portion which continues in connection with the State, in preference to that portion which has sacrificed the benefits of a State alliance for the sake of those principles which you have declared your determination, at all hazards, to maintain. While, therefore, you state, that you are not called upon to come to a decision, as to practical effects, on these principles, it would appear that, by resolving to remain in the peculiar relation which you formerly held to the Establishment, you have in truth decided that she shall henceforth be regarded as your mother Church. But if the Established Church of Scotland has abandoned the special trust committed to her care,—if she has submitted to a vital and radical change upon her ancient constitution,—if she has yielded to the usurpations of the civil power, encroaching both upon the liberties of the Christian people, and upon the powers and privileges of the spiritual rulers,—if, in a word, she has fallen from the great and fundamental truth, that the Lord Jesus Christ is the only King and Head of his Church, and that he hath therein appointed a government in the hands of church-officers, distinct from the civil magistrate,—then is it your duty to retain your special connection with her unaltered? Is it not rather your duty, as the faithful subjects of the only King of Zion,—is it not your duty, as one branch of the Church of Christ towards another, to which you have borne a very intimate relationship, and which has fallen into grievous sin, to lift up a practical protest against her lamentable defection? While you retain your former connection with the Established Church of Scotland, more especially at a time, when those of her members who agree with you in sentiment have been forced to separate from her, must you not be held as countenancing her in the sin which she has committed, as acknowledging that she is essentially and substantially unchanged, and as regarding her errors as of a venial and secondary, and not as of a vital and fundamental nature?

This view is strengthened when it is considered that, in point of fact, the grounds on which the Synod maintains and avows its connection with the Established Church of Scotland, must involve the very points of difference between the Established and Free Church, and can involve none other. For the Free Church had not altered or modified any one of the principle which were held by her members while they belonged to the Establishment. Whereas an alteration has been effected upon the constitution of the Established Church, the Free Church maintains the ancient faith, and adheres to those standards which were framed by the founders of Scottish Presbytery. She claims, therefore, though now, not for the first time, disestablished, to be the true and venerable Church of our fathers,—the legitimate descendant and representative of the Church of Knox, and Melville, and Henderson. Her distinctive principles are those for which the worthies of former generations contended, and for which the blood of our martyrs was shed. With the views which the Synod have expressed in their resolutions, she must be regarded as the parent from whom you have sprung,—the church from which many of you received ordination,—to which many of you promised all dutiful obedience, and whose unity and peace, against error and schism, you promised to maintain, notwithstanding of whatsoever trouble and persecution might arise. In these circumstances, how can the maintenance of a connection, a public and peculiar connection, with the Established Church of Scotland, be interpreted otherwise than as signifying the abandonment of those principles which are nevertheless declared to be "essential to the well-being

session of them in the face of Europe. The worship of the Virgin is gloried in from the Pope to the humblest priest. The cruel atrocities of past ages are sanctioned and perpetuated in the medals to this hour re-struck and sold from the mint of Rome. The ultra-montanism of Popery, its extreme principles, are now the prevailing principles in all Papal kingdoms. It shrinks not from the avowal of its past abominations. Recovering from the wasting effects of the vials that have hitherto marked the Divine displeasure, Babylon rebuilds her towers, that the last vial of wrath may show the nations of the earth, by the greatness of her fall, 'that great Babylon came in remembrance before God, to give unto her the cup of wine of the fierceness of his wrath.'

The destruction of the Papal clergy in France wonderfully prepared the way for the triumph of the Jesuits. The clergy stood by their king against the Pope. Professor Ranke observes, speaking of the time of Louis XIV., and Innocent XI., 'It has ever been a maxim of the French Court to contról the Papal power by means of the national clergy and the national clergy by means of the Papal power.' But the following extracts from Professor Michelet's address, given in the *Protestant Magazine* for March, will show the fallen state of the Gallican clergy, and the towering ambition of the Jesuits, those devoted adherents of the Pope, and bitter enemies of the truth as it is in Jesus.

"Where, then, are the clergy of France? Where are all those parties who were the life of society under the Restoration? Extinguished, dead, annihilated, ! What is become of that little Jansenism, little, but so vigorous? I search, and I find it only in the tomb of Lanjuinais. Where is M. de Montlossier? where are our loyal Gallicans who desired the harmony of Church and State? Disappeared. They have abandoned the State which forsook them. Who shall dare, in the present day, to say he is Gallican, to call himself by the name of the Church of France?

"The timid Sulpician opposition, (little Gallican,) however, is itself destroyed, with M. Frayssinous. St. Sulpice is comprised in the teaching of the priests, in the routine of the seminary, leaving the world to the *Jesuits*. It is for *their* pleasure St. Sulpice seems to have been created; as long as the priests are educated there, *they* have nothing to fear. What could they desire better than a school which does not teach, and which has no desire to teach? The Jesuits and St. Sulpice exist now very well together; the compact is tacitly made between death and the grave.

"That which they do in the seminaries, which are quite closed to the law, is only known by the nullity of its results. Their books of tuition are superannuated books, trash, abandoned everywhere else, and inflicted only on the unfortunate young priests. It is astonishing that they go forth from thence strangers to knowledge and to the world? They know from the first step that they carry forth nothing that they should; the most judicious are silent; an opportunity of shining prominently presents itself, the *Jesuit* arrives; as the envoy of the Jesuits, he takes possession of the pulpit; the priest retires. And it is not, however, the talent which is wanting, nor the heart; but all is at present against them (the priests). They only know it too well; and this feeling contributes also to lower them in their own estimation. Thought ill of by the world, ill-treated by his own party, the parish priest (behold him walking in the street) goes rejectedly, often with a timid and more than modest air, taking willingly the edge of the pavement. But would you see a man? Behold the *Jesuit* pass! Do I say one man? Many in one alone! The voice is soft, but the step is firm. His step proclaims, without his speaking, "I am called *legion*!" Courage is an easy thing to him who feels within himself an

army to sustain it, who, if compelled, looks to himself to defend it, and to that great body of Jesuits, and through a whole world of titled persons, and of fine ladies, who, in case of need, would move the world for him. He has made the vow of obediencè—to rule, to be Pope with the Pope, to have his part in the great kingdom of Jesuits spread out into every kingdom. He attends to its interest by secret correspondence in Belgium, in Italy, in Bavaria, in Savoy. The Jesuit lives in Europe, to-day at Fribourg, to-morrow at Paris; the priest lives in a parish, in a little damp street as long as the wall of the church; he resembles only a miserable, sickly plant which is placed in a window. Behold these two men at work. And first let us observe on which side this pensive person will turn who arrives on the *grand place*, and who appears to hesitate. To the left, that is the parish church; to the right is the house of the Jesuits. On the one side what shall we find? An honest man, a man with a heart perhaps under that rough and awkward exterior. The priest carries the law and the decalogue as a weight of lead; he is slow, full of objections and difficulties. You speak to him of your scruples, he adds to them still more; your affair appears to you bad, he finds it very bad. But go into that adorned Italian chapel; though it will be a little sombre, fear not; enter, you will be very quickly reassured and relieved. The Jesuit priest will assure you your case is trifling; you find there a man of spirit. Do you speak to him of the law. "The law may reign there below (with the priest,) but here," he would say, "reigns grace; here the sacred heart of Jesus and Mary. The Virgin is so good."

"There is, besides, a great difference between the two men. The priest is bound to maintain a proper deportment, by his Church, by the local authority; he is under authority, and in the situation of a minor. The priest fears the cure and the cure the bishop. The Jesuit fears nothing. His order demands only the advancement of the order. The bishop has nothing to say to him. And where, in the present day, will be the bishop overbold enough to doubt that the Jesuit may not be himself the rule and the law? The bishop offends him not; on the contrary, he obliges him. It is by the bishop that the Jesuits hold the priests in subjection. The Jesuit may now say to the priest, "Take care, priest. Woe be to you, if you stir. Preach little, never write. If you write a line, without any form, we can suspend you, interdict you, without giving any explanation; if you have the impudence to demand it, we shall say, 'An affair of laws.' " It is thus with the priests as if they were drowned with a stone about their necks.

"The progress of these men of death will, we hope, be stopped. With them the day is entombed. They go about like spirits of the night and of darkness. Why, while we sleep, they have, with stealthy step, surprised the people in a defenceless state, the priests, the women, and the religious houses. It is hardly conceivable how many simple-minded people, how many humble brothers, charitable sisters, have been thus abused; how many convents have opened their doors to them, deceived by their soft tones; and now, having gained admission, these men speak decided, and keep the inmates in fear, who smile tremblingly, and do all that they are told. We find they have organized a great body, over which

"The Jesuit is not only confessor, he is *director*, and as such, consulted in all cases: and twenty such directors by previous arrangement, may exercise an entire control over the actions of the thousands of persons, whose most secret thoughts are revealed to them. Marriage, testaments, and all the other acts of their penitents, are discussed in such councils."

they exercise complete control. Every poor corporation (missionaries, Lazarists, and Benedictines also) has been obliged to take the name of "The Order." And now all these are as a great army that the Jesuits boldly lead forth to the conquest of the age. What an astonishing thing that in so short a time they have united such forces! However high an opinion we may have of the ability of the Jesuits, we could not have foreseen such a result."

The Learned Professor thus replies to the objection that the cry of alarm was raised too soon. 'Was it too soon when, renewing that which had not been witnessed for 300 years, they employed the sacred pulpit to defame persons, and calumniate them before the altar? Was it too soon; when, in the province where there are most Protestants, they struck Protestants to death? Was it too soon, when they formed immense associations, one of which alone in Paris numbers fifteen thousand persons? You speak of liberty? (Addressing the Jesuits.) Speak then of equality. Is there equality between you and us? You (the Jesuits) are the leaders of formidable associations. We (the professors) are isolated men. You have 40,000 pulpits from which you can make the priests speak willingly, or against their will; you have many thousand confessionals from whence you move families; you hold in the hand that which is the base of the family, and of the world. You hold the MOTHER: the child is only an accessory. Ah! what will the father do when she rushes in distracted, and throws herself into his arms crying: "I am lost!" You are sure that on the morrow he will give up his son. 20,000 children in your smaller seminaries! 200,000 immediately in the schools that you govern! Millions of females who act only for you! And we, what are we, in presence of such mighty forces as you can command? A voice, and nothing more, a voice to cry to France. It is warned now, that it may do that which it wishes. It is warned now, that it may see the net-work with which they have thought to seize it sleeping.'

It has been sarcastically said by one whose labours have unhappily tended to remove the bulwarks of our Protestant faith, (though we are sure from his own writings that he meant not so,) that 'some of the Reformers, with more zeal than knowledge, determined that the Pope must be Antichrist; and as the Pope did not suit the terms of the prophecy, they resolved that the terms of the prophecy should be so interpreted as to suit the Pope.' I am persuaded a deeper knowledge, (and such a work as *Elliott's Horæ Apocalypticæ*, in three volumes, just published, is well calculated to help in attaining deeper knowledge,) will assuredly prove that the Pope is the Antichrist, so largely predicted both in the Old and New Testament, and that our Reformers in this respect had more knowledge than their reprover.

I rejoice, therefore, to introduce to the reader, Mr. Gaussen's vivid and lively description of the character of Popery, as exactly corresponding to the great features given us by the prophet Daniel, between two and three thousand years since. Fresh illustrations of the prophecies bearing on this subject, are greatly needed, to meet the inroads upon the Protestant faith, which rashness of exposition and multiplied differences had occasioned, and to give the Church of Christ a firm hold of the sure lamp of prophecy. It gives me much pleasure to say, that my dear friend, the Rev. T. R. Birks, has prepared a larger and more comprehensive exposition of this prophecy, in a work to be entitled, *The Four Prophetic Empires and the Kingdom of Christ*, and that it will be published about the time that this appears.

Thanks be to God, that the attention of the Protestant Church is thus

calling to that part of the Divine armoury, which is especially strengthening to us in resisting the mighty enemies who oppose the Gospel of our Lord Jesus Christ, and calculated also to awaken those enemies themselves to the fearful perils to which they are exposed! Let us hate Popery more and more; let us love, and pity, and pray for, and seek to enlighten Papists more and more. Let our zeal be the zeal of love and not of bitterness; of patient labour and not of angry strife; of bold and faithful testimony to the truth, in the spirit of real kindness, and not of eager contention for the triumph of party, or of any private opinions. Our cause is the cause of truth and love; it promotes the glory of God and the true welfare of all men. Let us then, according to the very spirit of our holy religion, 'overcome evil with good;' and in all our contentions, let us remember that three fold means to which Mr. Gaussen alludes, by which we gain the victory over our great enemy Satan; 'they overcame by the blood of the Lamb and by the word of their testimony—and they loved not their lives unto death.'

"Using these means, and waiting for the coming and kingdom of our Lord Jesus Christ, our final victory is sure. His eternal glory will soon and abundantly recompense all the trials which the faithful witnesses of Christ may shortly be called to endure,

"EDWARD BICKERSTETH.

"Walton Rectory, Herts, March 30, 1844."

VI.—A HUMBLE BUT RICH DISCOVERY.

The following extract from the Report of the French and Foreign Bible Society must interest our readers; and we trust, will remind them of the value of the BIBLE, and of that bodily sense, SIGHT, by which we are able to read the word of GOD. Give thanks to the LORD for your sight, your reason, and your Bible! and if this interesting record of a most touching incident, reach but the chord of thanks in a Christian heart, so as to make it softly and secretly reverberate in ears of the Merciful ONE, our friend will not have sent to us in vain this rich little anecdote.

"A minister lately communicated to us a fact which, surpassing the limits of all human foresight, will inform you, gentlemen, how God has condescended to teach a poor blind girl to read the gospel even without the assistance of her hands, become incapable for this holy exercise.

"Our friend writes as follows:—'This interesting person, who now dwells in a village not far from my residence, lost, at a very early period, the little sight which an original defect in the formation of her eyes left her. By making use of very large characters, however, in her childhood, her instructor had succeeded in teaching her to discern the letters; but for a

long time past she could not even distinguish those of the largest hand-bill. Now, she scarcely distinguishes light from darkness. As intelligent as clever, she was delighted when she heard that God had put into the hearts of some pious men the desire offering His word to the *blind*; and as soon as it was possible for me to procure for her the gospel of St Mark, which is just issued from your printing press, she set herself to study alone with much ardour. At the end of a few days, she had attained, to my great astonishment, to being able to decipher nearly a page; she, on the contrary, was discouraged on account of the slowness of her progress. The smallness of her resources obliging her to work for her maintenance, she does a little of everything. Alone, in a room of a very humble appearance, of which she pays the rent, she does everything for herself, even to the cultivating a piece of ground where she raises some miserable vegetables. On this account, the sensibility of her *touch* is much less delicate than that of those blind persons who, less clever, or in more easy circumstances, do not give themselves up to any manual labour. One day this poor girl, conceiving that the sensibility of her fingers would be excited if she were to take off the *skin*, immediately took a knife and tore off the *skin* of the points of her fingers; so great was her desire to read, above all, to read, the Word of God, which she had learnt to love. But, oh, what regret! the sensibility excites pain, the touch is not improved; and soon hard skin forming upon the place of the thick skin, makes it absolutely impossible for our poor sister to pursue her study. She persevered for some time, but did not succeed. At last she was obliged to give up all attempts. In a moment of despair, she took up her book, pressed it to her lips in tears, exclaiming, Farewell, farewell, precious Word of my heavenly Father, food of my soul, I must be deprived of thee! But, oh, what surprise! The *LIPS*, more delicate than the fingers, have distinguished the form of the letters. She reflects; she tries and feels. At last she can no longer doubt; she had read these words, "Gospel according to St. Mark"! She pours out her soul in sincere thanksgiving. She goes to bed; all night over she is employed in passing her lips over the sacred page, and wherever she applies her lips, in a few moments she discovers not only the form of the letters, but can make out the sense of whole sentences. A few days after this, I went to see her. I blindfolded her, in order to assure myself that she really did not see; and with the aid of spelling the words, she read to me without making a single fault. Now she has got her St Mark nearly all by heart. Endeavour, as soon as possible, adds our friend, in closing this recital, 'pray, endeavour to furnish some other portion of the sacred volume, in order that the poor blind may, in reading, contemplate by the eye of faith the Sun of Righteousness.'

VII.—SPECIMEN OF ROMISH RELIGIOUS LITERATURE IN CALCUTTA.

Perhaps our readers may be surprised by the following specimen of a religious Tract, circulated in the North East of Calcutta, during last Lent—and in the immediate neighbourhood of the Mass-House. It will shew them what darkness may be found in the midst of light—what

fearful lies in the midst of Christian truth.—(The punctuation &c. is original.)

SACRED EXTRACTS.—Copy of a letter written by our blessed Lord, and Saviour Jesus Christ and found 84 Miles from the City of Iconium, 60 years after our Saviour's crucifixion, transmitted from the City by a converted Jew, faithfully translated from the original Hebrew Copy in the Lady Cabasse's family in Mesopotamia, this letter was written by Jesus Christ, and found under a stone both round and large, and upon that stone was engraved, "blessed is he that turns me over," All people that saw it prayed to God earnestly and desired he would make known the meaning of this writing that they might not attempt in vain to turn it over, in the mean time came a little child and turned it over, to the admiration of all the people who stood by and under it was found a letter written by Jesus Christ, which was carried to Iconium, and there published, and in it was the Commandments written, signed by the Angel Gabriel, 98 years after the birth of our Saviour to which was added king Agrippa's letter, and our Saviour's answer, also a full description of his person in Lentull's Epistle to the Senate of Rome with his Miracles as also the following doctrine, "And whosoever worketh on the Sabbath day shall be guilty," I command them to go to Church, and keep the Lord's day holy without doing any manner of work, you shall not mispend your time in bedecking yourselves in costly apparel, and vain dressing, for I have ordained it a day of rest, I will have that day holy, that your sins may be forgiven; you shall not break my Commandments, observe and keep the Lords' day Holy, written with my own hands, write them on your own hearts, steadfastly observe this was written with my own hands, and spoken with my own mouth, you shall not only go to Church yourselves but also cause your men and maid servants, and observe my words, and learn my Commandments, you shall finish your labours on Saturday in the afternoon about Six o'Clock, at which hour the preparation of the Sabbath begins, I advise you to fast five Fridays in every year, in remembrance of the five Bloody wounds, I received for all mankind, beginning at Good-Friday, to continue the four Fridays following, you shall diligently and peaceably labour in respective callings, that has pleased God to call you to, you shall love one another with brotherly love, and cause them that are not baptized to come to Church and be baptized and receive the Holy Sacrament which is the baptism of the Lord's Supper, and be made members thereof, and in so doing, I will give you long life and many blessings, and your lands shall be replenished in abundance, I will give you many blessings, and comfort you in great temptations, and surely he that doth to the contrary shall be accursed and unprofitable, I will also send hardness of heart upon them, especially on hardened and impenitent sinners, he that has not given to the poor, shall be unprofitable, keep Holy the Sabbath day, for the seventh day I have taken to rest myself, and he that has a copy of this letter written with my own hands and spoken with my own lips, and keepeth it without publishing it to others, shall not prosper, but he that doth publish it to others shall be blessed of me, and if their sins be as the stars in the sky, they shall be forgiven, and if they believe not this my commandment I will send plagues on them, and consume them and their children and cattle, and whosoever has a copy of this letter written with my own hands, and keepeth it in their houses, nothing shall hurt them, neither pestilence, lightning, nor thunder, shall do them any hurt, and if a woman be with child and in labour, and a copy of this letter, be about her, and she firmly put her trust in me she shall safely be delivered of her birth.

You shall have no news of me but by the Holy Spirit till the day of Judgement, all goodness and prosperity shall be in the house where a copy of this shall be found.

KING AGRIPPA'S LETTER.

I have heard of thee, and the cures wrought by thee without herbs or medicines, for it is reported that thou restoreth sight to the blind, and maketh the lame to walk, cleanseth the leper, raiseth the dead, casteth out devils and unclean spirits and healeth those that are tormented of diseases of a long continuance, hearing all this of thee, I was fully persuaded that thou art the very God come down from Heaven to do such miracles, or that thou art the Son of God, and performeth them, wherefore I have sent thee these few lines entreating thee to come hither and cure my diseases, besides hearing that the Jews murmur against thee and contrive to do thee mischief, I invite thee to my city, which is but a little one but beautiful and sufficient to entertain us both.

OUR SAVIOUR'S ANSWER.

Blessed art thou for believing in me whom thou hast not seen, for it is written of me they that have seen me shall not believe, and they that have not seen me shall believe and be saved, but concerning the matter thou hast written about, this is to acquaint thee that all things for which I was sent hither must be fulfilled and then I shall be taken up, and return to him that sent me, but after my ascension I will send one of my disciples that shall cure thee of thy distemper, and give life to all them that are with thee.

LENTULL'S EPISTLE TO THE SENATE OF ROME.

There appeared in our part a man of virtue called Jesus Christ, and by the people a Prophet, but by his own disciples, the Son of God, he raiseth the dead, and cureth all manner of diseases, a man in stature somewhat tall, and comely, with a reverend countenance such as the best beholder may both fear and love, his hair is the colour of a chesnut full ripe, and plain to his ears, but from thence down somewhat curled waving about his shoulders, from the midst of his head goeth down a parting or seam like the Nazarick, his forehead plain and smooth without spot or wrinkle, his face beautiful, and of a comely red, his nose and mouth so formed that nothing can represent it, his beard thick, the colour of his hair, his eyes grey and clean quick in reproving, severe in counselling, yet courteous, it cannot be remembered that any have seen him laugh, but many have seen him weep, in proportion to his body he is well shaped straight, and handsome, his hands and his hair are very delectable to behold, in speaking very temperate and modest, and in singular beauty far exceeding all the sons of men.

THE END.

Eq sao Cruzes Dominos Fuziat et vando beiet Aleo Tiro Judia Eurodis David Alclua Alclua.

VIII.—THE TWO PRINCIPLES.

This ably written paper is founded on the somewhat singular coincidence, that the Lord Chancellor Lyndhurst should lately have on the one hand decided, that marriages celebrated by the Presbyterian ministers of Ireland, are invalid, because, by the *old canons*, those ministers are not PRIESTS or Clergy ;—and on the other hand, have brought into the House of Lords a Bill, of which the avowed design is to enable the Irish Arians and Socinians, to retain possession of those chapels and endowments, which they have gradually usurped from the *orthodox Presbyterian* ministers and people, to whom they were originally given ; as if Arianism were Christianity, or the denial of the GODHEAD of CHRIST a more matter of DISSENT ! Such are the two unprincipled principles.

(From the Witness of April 10th.)

The recent decision of the Lord Chancellor of England in the Irish Marriage Case, and his Dissenters' Trust Bill, now in progress through the House of Lords, represent, in a singularly emphatic manner, the co-operation of those two master-principles of the age, from whose portentous union Evangelism has most to dread. We find the reviving SUPERSTITION of the middle ages paramount in the one,—the INFIDELITY of the age of Hume and Voltaire rampant in the other. Both have emanated from the same mind, not at remote periods, but within somewhat less than nine months of each other. The papers on which Lord Lyndhurst jotted down the grounds of his "*decision*" have, we doubt not, mingled in his desk with the papers to which he had previously committed the heads of his "*bill*." And the strange coalition in one mind of the principles which they indicate, and which seem so heterogeneous, is representative of a corresponding coalition in a whole order of minds, possessed, unhappily, of much political influence in the present state of opinion. There has been, perhaps, only one other period in the world's history,—that period of dire persecution which intervened between the days of the apostles and of Constantine,—in which *superstition* and *infidelity*,—the old absurdities of a worn-out religion artificially invigorated, and the low, time-serving dogmas of a sceptical philosophy, have been so extensively united against the vitalities of the Christian faith.

We have had occasion to refer oftener than once to the principal involved in the marriage decision, and have shown that it is a decision at which our Judges could not have arrived in an age truly Protestant. Matthew Hale was perhaps the greatest master of law that ever adorned the English bench. His History of the *Common Law* of England still continues to be the highest legal authority on the subject. It has passed through many editions. We find that no fewer than five of these, with Sergeant Runnington's Notes, appeared in rapid succession in the latter part of the last century, during the life of the learned editor ; and that for at least a century previous, it had taken its place as the standard work on which pleaders had framed their arguments, and judges grounded their decisions. "Like the virtue of it

author," says the Sergeant in his preface, it has been universally admired. The student has found in it a valuable guide,—the advocate, a learned assistant,—**THE COURT, AN INDISPUTABLE AUTHORITY.**" Now, it is surely a striking fact, that it was on *Common*, not *Statute Law*,—that *Common Law* of which Sir Mathew Hale was so acknowledged a master,—that our Law Lords Lyndhurst and Gottenham have overturned the Presbyterian mixed marriages. They sought and found the grounds of their decision in the peculiar province in which "the Court" had so long recognized Sir Matthew as "an indisputable authority;" and yet these alledged grounds Sir Matthew himself altogether failed to discover. In the case of the Quaker marriage, so often referred to, he, a Protestant Judge, in a peculiarly Protestant age, could see no force whatever in the decision of a Papist Council of Winchester of Trent. He "considered marriage and succession," says Burnet, "as a right of nature, from which none ought to be barred, what mistake soever they might be under in the points of revealed religion;" and so, when it was pleaded before him, that the Quaker marriage was in reality no marriage at all, "seeing that it had not been solemnized according to the rules of the Church of England," he gave direction to the jury to find it *bona fide* and legal,—a true marriage, conferring legitimacy and succession. He, the great historian of the Common Law,—the man in whom our law Courts, for more than a century and a half, have recognised their "indisputable authority,"—could discover in his own special province, not the shadow of a pretext for disannulling the marriage of the Quaker. But even Puseyism itself confesses that we owe the recent decision, not to the ordinary influences of the time, but to a strange revival of ancient opinion, which lay dead during the age of Hale, and for ages before and after, but which is now arising into life, to operate with revolutionary effect on the institutions of the country. Some weeks ago, we compared the obsolete law, vivifying under the influence of this altering atmosphere, to the worn and bulbous roots found in the cases of Egyptian mummies, which, though dried up and apparently dead for thousands of years, have yet shot forth into bud and blossom when committed to the warm moist soil. And only a day after, we found the fact to which we had referred, admitted in full, and illustrated after a manner strikingly similar, in the *Times*. "There is a mediæval epidemic on us," said this most influential of the organs of Anglo-Catholicism. "Like certain states of the atmosphere, or directions of the wind, which seem to call or recall into active being certain forms of animal or vegetable life, so that we cannot move in our gardens without putting our foot upon a butterfly, a caterpillar, or a lady-bird, there seems to be a capricious power abroad, which is transmitting every thing into some curious Gothic or primitive type. Before long, we shall have Lord Cottenham quoting Peter Lombard as glibly as he now does 'the Council of Winchester,' and shall hear Lord Lyndhurst dismissing Lord Campbell from the '*Secunda Secunda*' of Thomas Aquinas."

While, such, however, is the lineage of the Presbyterian Marriage-Case-decision, we find that of the Dissenters' Trust Bill to be a very different lineage indeed. We trace the one to the times and doctrines of Thomas à Becket,—the other rises no higher than the times and doctrines of the encyclopædists and the illuminati. The latter half of the last century was peculiarly a period of death and decline among the Presbyterians of Britain and Ireland. Presbytery in the Scottish Establishment was overthrown by the incubus of Moderatism,—in Ireland it had sunk into a dead, inefficient Arianism,—in the chapels of England it had assumed a Unitarian or Socinian form. The principle of death seems to have been virtually the same in the three Churches; but there were certain modifying circumstances which had impressed it, if we may so speak, with a various physi-

ogony. The law-established Church could not set aside the law-established Confession of Faith. It was tied fast to an orthodox Standard. Arian and Unitarian beliefs were very generally entertained among its members, and the teaching of the majority was essentially Socinian; but it bore about with it the flimsy and carelessly-adjusted cloak of a nominal orthodoxy. And hence the peculiar name assumed by its dominant party; they were Moderates,—not preachers of new dogmas, but of the old in moderation,—in the eye of the world, dealers out of the law-established doctrines in infinitesimal dozes, and vendors of heresy but by stealth, indifferently fair traders above board, and smugglers in only every case in which smuggling was safe. But it was unnecessary for Presbyterians in Ireland and England to seem other than what they were. There were no legal conditions annexed to their old standards: they were at liberty either to retain or reject their Catechism and Confession of Faith; and what was Moderatism in Scotland, became, in consequence, in England and Ireland Arianism,—Socinianism,—Humanitarianism,—in short, some one or other species of the rationalistic religion, which recognizes in Unitarianism its generic type.

We may remark in the passing, that it is a striking and not unimportant fact, that Calvinism, especially when cast in the Presbyterian mould, rarely sinks, in a period of death, into the state of unthinking inanity which characterizes most other sects in their condition of syncope and collapse. The irreligious indifferent Armenian, whether of Episcopalian or Methodist extraction, is generally a person devoid of all speculative opinion of a religious tendency or bearing; but not so, in most cases, the indifferent collapsed Calvinist,—we should perhaps, rather say, the rationalist of Calvinistic descent. His Calvinism he may have long since laid down; but the thinking habits of his Calvinism,—the metaphysical turn of his Calvinism, if we may so express ourselves,—in not a few instances still clings to him. Hence the remark of Sir James Mackintosh on the profound Bishop Butler,—the son of a Presbyterian trader. “Though many of the Dissenters,” says Sir James, “had then begun to relinquish Calvinism, the uniform effect of that doctrine in disposing its adherents to metaphysical speculation, long survived the opinions which caused it, and cannot be doubted to have influenced the mind of Butler.” And hence the peculiar form assumed by dead Calvinism in England and Ireland. It retained its polemic characteristics, but adjusted them to a deistic type. It had ceased to feel, but it continued to think, and, as the writings of Priestly and of Belsham demonstrate, to think with very considerable vigour. The old Presbyterian chapels, so numerous in England in the times of Cromwell, but which half a century of persecution had greatly reduced, became the strongholds of a cold semi-infidelity, in which the adorable Saviour of mankind was degraded to the level of weak erring humanity; and endowments bequeathed by the Evangelistic piety of a better age for the maintenances of the gospel, were engrossed by men whose special vocation it had become to preach the gospel down. In course of time, however, the congregations gradually evaporated. No scheme of Unitarianism has yet been devised that furnishes a resting-place for human belief; it is a mere inclined plane, that slopes from Christianity to Deism,—a sort of patent slide, to let down the luke-warm half-believer into thorough infidelity; and the English Christian congregations by hundreds borne testimony to the fact. They have been gradually absorbed,—lost, in large proportion, among the mere political masses of England that profess no religion; and the greater number of the chapels remain mere vacant posts, in which Unitarian clergymen deliver dry week-day essays on Sabbath for small pay derived from some old pious legacy, or clubbed together by a few rationalistic friends. The utter desolation that has fallen on the congregations of the

Scottish Establishment in our northern counties does not much more than equal the desolation which fell on the great bulk of the Unitarian chapels of England. We have heard of a Scotch Presbyterian minister, who, when in the sister kingdom a few years ago, was liberally invited to preach in a Unitarian chapel; and the invitation, as it gave him an opportunity of declaring the truth where the truth was rarely heard, he at once accepted. What was his surprise, however, when ushered through a door in the wall into the pulpit, to find himself in an immense building apparently alone. The pulpit was deep, and the minister not very tall. He could see, however, galleries of vast depth and extent, and the outer seats of the area below,—seat beyond seats; and both the galleries and the outer seats were, he found, all empty. He raised himself on tiptoe, and the prospect widened; but the more it extended, the emptier it seemed; until, extending himself at full stretch, he saw, immediately below, nearly a dozen of quiet, respectable-looking individuals, and so, satisfied that he was not wholly without hearers, he went on with his discourse." Where, he asked the clergyman, when he had concluded,—where were all your congregation to-day? Congregation to-day! replied the clergyman,—“O yes, we are somewhat thinner than usual,—I missed two of my people.”

So very miserably had old Presbyterianism sunk in England after this mode, that it had scarce a genuine representative left to join issue with Unitarianism in a court of law, for its endowments and its chapels. Happily in Ireland the case was far different. Calvinism there had not declined past recovery. A period of revival came,—a large Evangelistic majority asserted the old principles,—a disruption took place, and a small Arian minority were cast outside the pale of the Irish Presbyterian Church. But in every case, we believe, in which they formed the majority of a congregation, they retained their chapels,—chapels erected, be it remembered, for Trinitarian purposes, and by Trinitarian funds. The question of abstract legal right involved in the matter was first mooted in England, where, mainly from a lack of Trinitarian Presbyterians of the old English descent, a body of Trinitarian Independents took the field, and succeeded in wresting from the Unitarians, in a suit of law, what is known as the lady Hewley bequest. A precedent was thus established,—established in a case considerably less clear than could be urged by the evangelistic Presbyterianism of Ireland, where the Trinitarian Presbyterians of the present day can directly serve themselves heir to those Trinitarian Presbyterians of a former time, by whom the chapels had been originally erected, and in some instances partially endowed. The statutes, as declared in the Hewley case, were clearly in their favour,—they had but to enter the Civil Court, in order to be put in possession of what was theirs both in justice and in law; and the object of the Dissenters' Trust Bill is entirely to reverse this favourable state of the law, and to cast it as clearly against them as it is for them now. Most assuredly, a strange state of things! To disannul the marriages, and degrade the clergy of Irish Presbyterians, our supreme Judges,—passing the precedent of Sir Mathew Hale,—derive their law from the old Popish Council of Winchester; and when law more modern and less unexceptionable speaks out in their favour, and restores to them the property that is of right theirs, the same judges, in their legislative capacity, set themselves straightway to alter that law.

Unitarianism was, it seems, in peril,—that firm of Christianity which is of all others the most barren and inefficient,—possibly the only form which was never yet held by a converted man *after* his conversion, but which, from perhaps that very cause, possesses more largely the sympathies of our legislators than any other form of dissent. It has been stated by a Unitarian news-

paper, that no fewer than one hundred and seventy suits were on the eve of being instituted in England on the precedent of the Hewly case. In Ireland, the important Eustace Street Chapel suit was in actual progress. The Deistic Christianity was thus in great danger,—the link that unites infidelity to belief,—the form of worship that, leaving at full liberty the speculations of the Freethinker, extends to him the respectability of the Christian name, and represents, we doubt not, the actual religion of the majority of our legislators, was on the eve of being stripped, in behalf of the rightful owners of its ill-gotten wealth; and hence this unjust bill. However the cause of justice may suffer, the interests of the Unitarian must be maintained, for the infidel sympathies are strong in his behalf. We shall find, too, the revived superstition pleading strongly in his favour. He occupies posts of vantage which, in the possession of a vigorous Evangelism, might be rendered very formidable to the rising apostacy, but from which, in *his* keeping the rising apostacy shall have nothing to fear. And so we shall by and by see Bishops in the house of Lords, and Young England in the House of Commons, very much his friend. Perhaps the union of superstition and infidelity was never better illustrated in its adverse bearing on the cause of Evangelism, than in the Irish Marriage decision and the Dissenters' Trust Bill; and the fact that both bill and decision,—the one redolent of a revived superstition, the other of a covert infidelity,—should have employed exactly the same mind, that of Lord High Chancellor of England,—adds surely to the interest of the case as a subject of serious study. For the present, the brunt has mainly fallen on the vigorous Presbyterians of Ireland, and Ulster is bestirring in exactly the true fashion,—rendering itself formidable to the power that would so faint trample on it; but the quarrel is that of Evangelism all over the empire; and never certainly was there a cause in which extensive combination is so imperfectly required. The common enemy is one whose fears may be addressed to advantage, but to whose sense of justice it is in vain to appeal.

IX.—EXTRACT OF A HOME LETTER.

The last Home mail has brought us but little important news concerning the cause of Church Freedom—save this, that it is now daily and firmly settling down, like a well-constructed and solid building, into its own sure and allotted place. The report of “desertions” has turned out to be a mere exhalation of ignorance or enmity; for in the only two cases construable in such a sense, desertion would have been as beneficial to the Free Church, as it would have been natural towards the Establishment. We confess our own astonishment at the great firmness with which the Free Church has hitherto held together; and we shall wonder much if a few do not yet seek to escape from the bondage of her spirituality. We are sorry to see that a very unkind spirit towards her has sprung up amongst a party of English and Scottish congregationalists, whose views are expressed by Dr. J. Campbell, (of the Tabernacle,) London; but we shall say no more on the subject at present, until we see to what the present announcement of such a feeling will turn.

Private letters from home, so far as we have seen or heard, are all couched in the most cheerful and happy terms; trials there have been; privations there are still—but there is a most contented and joyful spirit with them; thus the church is strengthened, the cause promoted, the Lord magnified.

We have much pleasure in subjoining a short extract of a letter from the Rev. Dr. Chalmers, received by a missionary brother here, formerly one of that patriarch's students. If it contain nothing new or important, it at least illustrates the humble simplicity of the writer's mind, and his kindly remembrance of those who were once his pupils; and shews how even in a short note, he is ready to lay hold of a leading principle,—as when he says, "*The truth is, that our Disruption has given a great impulse towards the ecclesiastical profession.*"

Extract from a letter of Dr. Chalmers, dated Edinburgh, April 13, 1844.

"This session—the first of the Free Church College, and which only closed two days ago, I had no less than 210 enrolments, and three times a greater number of first-year students than I had the session before—it being the last of my connection with the University of Edinburgh. The truth is that our disruption has given a great impulse towards the ecclesiastical profession, and the number of Theological students now preparing for the Free Church is very nearly double the number in all the Scottish Universities preparing for entry into the Establishment.

"You will be glad to hear, that the collections for the schemes, since the disruption, now amount to £26,000; and that the schemes for Foreign Missions is one of the most popular and productive amongst them.

"May a blessing from on high descend on all these means and exertions. I am sure that you must long ere now have been shut up to the experimental conviction of our dependence upon an arm stronger than our own for the success of the greatest work, whether of ministers or missionaries. May you be refreshed by the goodly spectacle of sons and daughters turned unto righteousness, and that through the instrumentality of your and your colleagues' apostolical labours, the ministry of the word and prayer."

X.—CLOSING NOTE OF VOLUME SECOND.

We have now reached the close of VOLUME SECOND of the *Free Churchman*; and we desire to give God thanks for any measure of acceptance or usefulness, which He may have granted to us; whilst, at the same time, we desire before Him to confess the manifold sins and infirmities which have attended us even in this short course.

THE EDITORS, (who alone are responsible in the matter, acting as they do for themselves, and incurring all necessary risks), have determined to continue the Magazine, if the LORD will, at least, during another half year, in its present form: and when that term is completed, they will determine what further ought to be done. They hope, that, by *that* time, the consolidation of the Free Church cause will render the editing of any peculiar organ, on its behalf, almost unnecessary *here*; and that the large pecuniary sacrifice, at which this magazine, even in its smallest (and original) form, is now conducted, may be more effectively applied to the same great cause, in some other way. The sacrifice is most cheerfully made; but it cannot always continue, especially if the exigency have passed over. The Editors state this *now*, in order to leave themselves unfettered afterwards. Thus much they may say in addition, that whatever they may hereafter do, they will not and cannot consent to merge their little favorite in any other journal or periodical that admits into its pages *assaults* upon the pure PRINCIPLE of Church-Establishments. They believe, that the national recognition of JESUS CHRIST as the KING OF KINGS, combined with the ecclesiastical recognition of Him as the Lord of Lords, will be an essential element in that millennial glory, to which, through many conflicts and troubles, this earth is hastening forward: and they will be no parties to any thing that would hinder or oppose THAT. They intend to proceed now to the commencement of their third volume; and should any changes be determined upon, their readers will have due and timely notice of their intentions. Meanwhile the Editors return thanks for the kind and considerate treatment they have received on the part of their readers; and only further beg, that their friends will remember them before GOD, and pray that they, and all their brethren, may be enabled to live for the good of India, for the good of that Church which "He has purchased with His own blood," and also in the faith of these words of the inspired son of Jesse—

"His name shall endure forever,
His name shall be continued as long as the sun:
And men shall be blessed in HIM,
All nations shall call HIM blessed!

Blessed be the LORD GOD, the GOD of Israel,
Who only doeth wondrous things!
And blessed be His glorious name for ever;
And let the whole earth be filled with His Glory.
AMEN, AND AMEN!"

APPENDIX.

We have pleasure in appending to our Volume, now closed, a statement of the FUNDS, so liberally subscribed, towards the same ultimate object, to which our Magazine is devoted.

I.—FREE-CHURCH BUILDING-FUND,

(Not including the *Extra Building Fund*, now going on and amounting to Rs. 13,560.)

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